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KALYANA KALPATARU

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Kalyāṇa-Kalpataru

The Vālmīki-Rāmāyaṇa Number—IX

October, 1970

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The Vālmīki-Rāmāyaṇa

(Yuddha-Kāṇḍa)

Book VI

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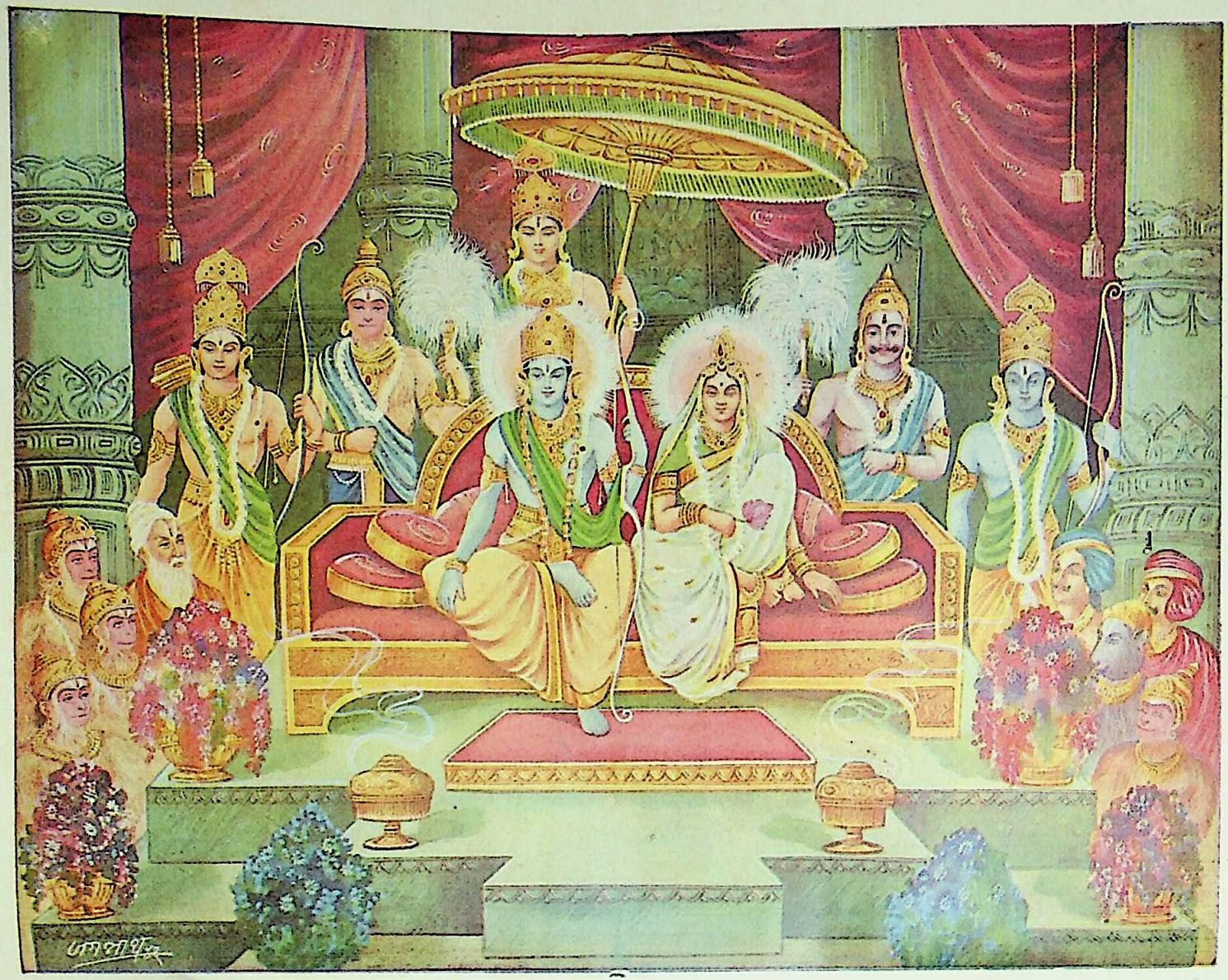

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ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavad-Gītā* VI. 30)

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वामे भूमिसुता पुरश्च हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च ।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥

To his left is seated Sītā (the Daughter of Goddess Earth); facing Him stands Hanumān and at His back Lakṣmaṇa (son of Sumitrā). Śatrughna and Bharata stand on His two sides, while in the corners between every two quarters (*viz*, north-west, north-east, south-east and south-west) stand Sugrīva (the ruler of monkeys), Vibhīṣaṇa (the ogre king of Lankā), Crown prince Angada (son of Tārā) and Jāmbavān (the lord of bears) respectively; and in the centre I worship Śrī Rāma, who is dark-brown of complexion and is endowed with the soft colour of a blue lotus.

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A Hymn to Śrī Rāma

रामः सत्यं परं ब्रह्म रामात्किंचिन्न विद्यते ।
तस्माद्रामस्वरूपं हि सत्यं सत्यमिदं जगत् ॥

Śrī Rāma is the true and transcendent Infinite; nothing exists apart from Śrī Rāma. Hence this world, which is a manifestation of Śrī Rāma, is real and true indeed.

श्रीरामचन्द्र रघुपुंगव राजवर्य
राजेन्द्र राम रघुनायक राघवेश ।
राजाधिराज रघुनन्दन रामचन्द्र
दासोऽहमद्य भवतः शरणागतोऽस्मि ॥

O moon-like Śrī Rāma, a jewel among the Raghus, the foremost of rulers, the King of kings, O the Delighter of all, the Leader of the Raghus, the Lord of the Scions of Raghu, O Overlord of Sovereigns, O the Delight of Raghu, O Rāmachandra, I, your servant, have sought you as my refuge today.

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
मध्येपुष्पकमासने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
व्याख्यातं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥

I adore Śrī Rāma, who is dark-brown (of complexion), and is comfortably seated along with Sītā (a princess of the Videha territory) in the posture of a warrior (with one knee touching the ground) on a throne of gems at the centre of the aerial car Puṣpaka in an extensive shed of gold at the foot of a celestial (wish-yielding) tree, surrounded by Bharata and others, with Hanumān (son of the wind-god) propounding in front of Śrī Rāma before the hermits the highest truth (already) expounded (by others).

रामं रत्नकिरीटकुण्डलयुतं केयूरहारान्वित
सीतालंकृतवामभागममलं सिंहासनस्थं विभुम् ।
सुग्रीवादिहरीश्वरैः सुरगणैः संसेव्यमानं सदा
विश्वामित्रपराशरादिमुनिभिः संस्तूयमानं प्रभुम् ॥

Think of the immaculate and all-pervading Lord Śrī Rāma, adorned with a diadem and ear-rings made of precious stones and decked with armlets and a necklace, whose left side is graced by Sītā, (nay) who is seated on a throne, and is being constantly waited upon by monkey chiefs headed by Sugrīva and hosts of gods, and is being duly extolled by sages like Viśwāmitra and Parāśara.

रघुवर तव मूर्तिर्मामके मानसाब्जे
नरकगतिहरं ते नामधेयं मुखे मे ।
अनिशमतुलभक्त्या मस्तकं त्वत्पदाब्जे
भवजलनिधिमग्नं रक्ष मामार्त्तबन्धो ॥

Let your image, O jewel among the Raghus, be installed in the lotus-like heart of mine. Let your Name, which intercepts all access to the infernal regions, dance on my lips. Let my head constantly repose on your lotus feet with incomparable devotion; and rescue me, plunged as I am in the ocean of mundane existence, O Befriender of the afflicted !

रामरत्नमहं वन्दे चित्रकूटपतिं हरिम् ।
कौसल्याशुक्तिसम्भूतं जानकीकण्ठभूषणम् ॥

I bow down to the pearl in the form of Rāma, the Lord of Chitrakoot,—who is no other than Lord Śrī Viṣṇu,—sprung from the mother-of-pearl in the form of Kausalyā and serves as an ornament for the neck of Janaka's Daughter.

(Culled from "Śrī Rāmastavarāja" verses 92—98, forming part of Śrī Sanatkumāra-Saṃhitā)

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॥ श्रीसीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

युद्धकाण्डम्

अष्टषष्टितमः सर्गः

Srīmad Vālmīki-Rāmāyaṇa

Book Six

(Yuddha-Kāṇḍa)

Canto LXVIII

Rāvaṇa's Lament over Kumbhakarṇa's Fall

कुम्भकर्णं हतं दृष्ट्वा राघवेण महात्मना । राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥ १ ॥
राजन् स कालसंकाशः संयुक्तः कालकर्मणा । विद्राव्य वानरीं सेनां भक्षयित्वा च वानरान् ॥ २ ॥
प्रतपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा । कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम् ॥ ३ ॥
निकृत्तनासाकर्णेन विक्षरद्रुधिरेण च । रुद्ध्वा द्वारं शरीरेण लङ्कायाः पर्वतोपमः ॥ ४ ॥
कुम्भकर्णस्तव भ्राता काकुत्स्थशरपीडितः । अगण्डभूतो विवृतो दावदग्ध इव द्रुमः ॥ ५ ॥
श्रुत्वा विनिहतं संख्ये कुम्भकर्णं महाबलम् । रावणः शोकसंतप्तो मुमोह च पपात च ॥ ६ ॥
पितृव्यं निहतं श्रुत्वा देवान्तकनरान्तकौ । त्रिशिराश्चातिकायश्च रुरुदुः शोकपीडिताः ॥ ७ ॥
भ्रातरं निहतं श्रुत्वा रामेणाक्लिष्टकर्मणा । महोदरमहापार्श्वौ शोकाक्रान्तौ बभूवतुः ॥ ८ ॥
ततः कृच्छ्रात् समासाद्य संज्ञां राक्षसपुंगवः । कुम्भकर्णवधाद् दीनो विललापाकुलेन्द्रियः ॥ ९ ॥

Seeing Kumbhakarṇa killed by the high-souled Śrī Rāma, the ogres (present on the field of battle) reported the matter (in the following words) to Rāvaṇa, the ruler of ogres:—(1) "Having scattered the simian ranks and devoured the monkeys and exhibited his prowess for a space, O king, Kumbhakarṇa, who vied with Yama (the god of retribution) has been claimed by death. Tormented by the arrows of Rāma (a scion of Kakutstha), nay, quelled by his (superior) strength, your celebrated (younger) brother, Kumbhakarṇa, for his part, who resembled a mountain (in size), lies reduced to a headless and limbless mass, resembling a tree scorched by a forest conflagration, with his trunk half submerged in the terrible-looking sea and blocking the (main) gate of Lankā with his head which has its nose and ears lopped off and from which blood is streaming profusely." (2—5) Tormented with grief on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been struck down dead in combat, Rāvaṇa fainted and sank down. (6) Afflicted with grief on hearing of their uncle having

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been destroyed, (Rāvaṇa's sons) Devāntaka and Narāntaka, Triśirā and Atikāya too burst into a wail. (7) (Rāvaṇa's half-brothers) Mahodara and Mahāpārśwa were overwhelmed with grief on hearing of their (half-) brother (Kumbhakarṇa) having been killed by Śrī Rāma of unwearied action. (8) Fully regaining consciousness with difficulty, Rāvaṇa (a bull among the ogres), who felt miserable due to Kumbhakarṇa's fall, then began to wail (as follows), distracted in mind as he was:—(9)

हा वीर रिपुदर्पघ्न कुम्भकर्ण महाबल । त्वं मां विहाय वै दैवाद् यातोऽसि यमसादनम् ॥ १० ॥
मम शल्यमनुद्धृत्य बान्धवानां महाबल । शत्रुसैन्यं प्रताप्यैकः क्व मां संत्यज्य गच्छसि ॥ ११ ॥
इदानीं खल्वहं नास्मि यस्य मे पतितो भुजः । दक्षिणोऽयं समाश्रित्य न बिभेमि सुरासुरात् ॥ १२ ॥
कथमेवंविधो वीरो देवदानवदर्पहा । कालाग्निप्रतिमो ह्यद्य राघवेण रणे हतः ॥ १३ ॥
यस्य ते वज्रनिष्पेषो न कुर्याद् व्यसनं सदा । स कथं रामबाणार्तः प्रसुप्तोऽसि महीतले ॥ १४ ॥
एते देवगणाः सार्धमृषिभिर्गगने स्थिताः । निहतं त्वां रणे दृष्ट्वा निनदन्ति प्रहर्षिताः ॥ १५ ॥
ध्रुवमद्यैव संहृष्टा लब्धलक्षाः प्लवंगमाः । आरोक्ष्यन्तीह दुर्गाणि लङ्काद्वाराणि सर्वशः ॥ १६ ॥

"Alas, having deserted me, O heroic Kumbhakarṇa, who crushed the pride of your enemies and were endowed with extraordinary might, you have by divine will actually departed to the abode of Death ! (10) Having tormented the hostile army and leaving me, whither are you going alone without extracting the thorn from my side as well as from that of my kinsfolk, O ogre endowed with extraordinary might ? (11) Surely I shall no longer survive now that this right arm of mine, depending on whom I had no fear of any god or demon, has fallen. (12) I wonder how such a warrior, who quelled the pride of the gods and the demons (alike) and who resembled the fire of destruction at the time of universal dissolution, has been killed in combat by Rāma today. (13) Afflicted by the arrows of Rāma, how are you, the celebrated warrior whom not even a stroke of lightning ever caused any harm, lying buried in eternal sleep on the earth's surface ? (14) Standing in space greatly delighted to see you killed in battle, the yonder hosts of gods along with Ṛṣis are raising a shout (of applause). (15) Highly rejoiced on having found a (suitable) opportunity, the monkeys will on this occasion assuredly scale this very day the gates of Lankā, which were difficult of access (heretofore), on all sides. (16)

राज्येन नास्ति मे कार्यं किं करिष्यामि सीतया । कुम्भकर्णविहीनस्य जीविते नास्ति मे मतिः ॥ १७ ॥
यद्यहं भ्रातृहन्तारं न हन्मि युधि राघवम् । ननु मे मरणं श्रेयो न चेदं व्यर्थजीवितम् ॥ १८ ॥
अद्यैव तं गमिष्यामि देशं यत्रानुजो मम । नहि भ्रातॄन् समुत्सृज्य क्षणं जीवितुमुत्सहे ॥ १९ ॥
देवा हि मां हसिष्यन्ति दृष्ट्वा पूर्वापकारिणम् । कथमिन्द्रं जयिष्यामि कुम्भकर्ण हते त्वयि ॥ २० ॥
तदिदं मामनुप्राप्तं विभीषणवचः शुभम् । यदज्ञानान्मया तस्य न गृहीतं महात्मनः ॥ २१ ॥
विभीषणवचस्तावत् कुम्भकर्णप्रहस्तयोः । विनाशोऽयं समुत्पन्नो मां व्रीडयति दारुणः ॥ २२ ॥
तस्यायं कर्मणः प्राप्तो विपाको मम शोकदः । यन्मया धार्मिकः श्रीमान् स निरस्तो विभीषणः ॥ २३ ॥

इति बहुविधमाकुलान्तरात्मा कृपणमतीव विलप्य कुम्भकर्णम् ।
न्यपतदपि दशाननो भृशार्तस्तमनुजमिन्द्ररिपुं हतं विदित्वा ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टषष्टितमः सर्गः ॥ ६८ ॥

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"No purpose of mine will be served any longer by a kingdom and what shall I do with Sītā ? (Nay) deprived of Kumbhakarṇa, I have no mind even to preserve my life. (17) If I do not kill in combat Rāma (a scion of Raghu), the destroyer of my brother, surely death is best for me; but in no case this life, which has no meaning. (18) I shall proceed this very day to that region where my younger brother (Kumbhakarṇa) is. Indeed, sending away my brothers, I dare not survive even for an instant. (19) Surely on seeing me, who have wronged them in the past, the gods will mock me. Now that you have been killed, how shall I, O Kumbhakarṇa, (be able to) conquer Indra (the ruler of gods) ? (20) This calamity, which was adumbrated by that high-souled Vibhīṣaṇa, has fallen upon me (only) because his wholesome advice was not accepted by me through ignorance. (21) (Ever) since the cruel end of Kumbhakarṇa and Prahasta came about the other day, the admonition of Vibhīṣaṇa is making me blush. (22) Since the pious and fortunate Vibhīṣaṇa was expelled by me this (bitter) fruit of that action, which is a source of grief, has come to me." (23) Having thus lamented piteously and profusely in various ways on coming to know of his aforesaid younger brother, Kumbhakarṇa, an enemy of Indra, having been killed, Rāvaṇa (the ten-headed monster), whose inmost mind was agitated, sank down sore distressed. (24)

Thus ends Canto Sixty-eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Rāvaṇa's sons and brothers sally forth for an encounter and Narāntaka meets with his death at the hands of Angada.

एवं विलपमानस्य रावणस्य दुरात्मनः । श्रुत्वा शोकाभिभूतस्य त्रिशिरा वाक्यमब्रवीत् ॥ १ ॥
एवमेव महावीर्यो हतो नस्तातमध्यमः । न तु सत्पुरुषा राजन् विलपन्ति यथा भवान् ॥ २ ॥
नूनं त्रिभुवनस्यापि पर्याप्तस्त्वमसि प्रभो । स कस्मात् प्राकृत इव शोचस्यात्मानमीदृशम् ॥ ३ ॥
ब्रह्मदत्तास्ति ते शक्तिः कवचं सायको धनुः । सहस्रखरसंयुक्तो रथो मेघसमस्वनः ॥ ४ ॥
त्वयासकृद्धि शस्त्रेण विशस्ता देवदानवाः । स सर्वायुधसम्पन्नो राघवं शास्तुमर्हसि ॥ ५ ॥
कामं तिष्ठ महाराज निर्गमिष्याम्यहं रणे । उद्धरिष्यामि ते शत्रून् गरुडः पन्नगानिव ॥ ६ ॥
शम्बरो देवराजेन नरको विष्णुना यथा । तथाद्य शयिता रामो मया युधि निपातितः ॥ ७ ॥

Hearing the utterance of the evil-minded Rāvaṇa, who was lamenting as aforesaid, overcome as he was with grief, Triśirā (one of his sons) submitted (as follows):—(1) "It is quite true that Kumbhakarṇa (the middle of our father and uncles), who was endowed with extraordinary prowess, has been killed. Good men, however, do not wail as you are doing, O king ! (2) Surely you are capable of conquering even the three worlds, O lord ! As such why do you, like a common man, allow yourself to be overwhelmed with grief in this way ? (3) A javelin bestowed (on you) by Brahmā (the creator), (nay) a coat of mail, an arrow, a bow (all gifted by Brahmā) as well as a chariot provided

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with a thousand donkeys and emitting a sound resembling the rumbling of a cloud, (still) continue in your possession. (4) Gods and Dānavas (giants) have actually been killed by you with a (single) weapon more than once. As such you can chastise Rāma (a scion of Raghu) when equipped with all (sorts of) weapons. (5) Stay on (in Lankā) if you will, O great king ! I will sally forth to the field of battle and root out your enemies (even) as Garuḍa (the king of birds would uproot serpents. (6) Struck down by me on the battle-field, Rāma shall fall this day in the same way as did (the demon) Śambara, overthrown by Indra (the ruler of gods) and Naraka* by Lord Viṣṇu.'' (7)

श्रुत्वा त्रिशिरसो वाक्यं रावणो राक्षसाधिपः । पुनर्जातमिवात्मानं मन्यते कालचोदितः ॥ ८ ॥
श्रुत्वा त्रिशिरसो वाक्यं देवान्तकनरान्तकौ । अतिकायश्च तेजस्वी बभूवुर्युद्धहर्षिताः ॥ ९ ॥
ततोऽहमहमित्येवं गर्जन्तो नैर्ऋतर्षभाः । रावणस्य सुता वीराः शक्रतुल्यपराक्रमाः ॥ १० ॥
अन्तरिक्षगताः सर्वे सर्वे मायाविशारदाः । सर्वे त्रिदशदर्पघ्नाः सर्वे समरदुर्मदाः ॥ ११ ॥
सर्वे सुबलसम्पन्नाः सर्वे विस्तीर्णकीर्तयः । सर्वे समरमासाद्य न श्रूयन्ते स्म निर्जिताः ॥ १२ ॥
देवैरपि सगन्धर्वैः सकिंनरमहोरगैः ।
सर्वेऽस्त्रविदुषो वीराः सर्वे युद्धविशारदाः । सर्वे प्रवरविज्ञानाः सर्वे लब्धवरास्तथा ॥ १३ ॥

Hearing the assurance of Triśirā, Rāvaṇa, the suzerain lord of ogres, as impelled by Destiny, thought himself as though born anew. (8) Hearing the speech of Triśirā, Devāntaka and Narāntaka as also Atikāya, who was full of martial ardour, got impatient for an encounter. (9) Thereupon the valiant sons of Rāvaṇa, who were (veritable) bulls among the ogres and equalled Indra (the ruler of gods) in prowess, stood roaring with the words "I will lead ! I will take the lead !!'' (10) All were capable of coursing in the air, all were adept in conjuring tricks, all were able to crush the pride of gods and all were fierce in combat. (11) All were richly endowed with great might, all enjoyed widespread renown. All were such as had never been heard of as vanquished even by gods accompanied by Gandharvas (celestial musicians) and united with Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man) on reaching the battle-field. All were adept in the use of mystic missiles and heroic, all were skilled in warfare, all were endowed with great wisdom of the scriptures and all had received boons (by virtue of their austerities). (12-13)

स तैस्तथा भास्करतुल्यवर्चसैः सुतैर्वृतः शत्रुबलश्रियार्दनैः ।
रराज राजा मघवान् यथामरैर्वृतो महादानवदर्पनाशनैः ॥ १४ ॥
स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः । आशीर्भिश्च प्रशस्ताभिः प्रेषयामास वै रणे ॥ १५ ॥
युद्धोन्मत्तं च मत्तं च भ्रातरौ चापि रावणः । रक्षणार्थं कुमाराणां प्रेषयामास संयुगे ॥ १६ ॥

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* Naraka mentioned in this verse was procreated by the Dānava Viprachitti through Siṃhikā. His six brothers were Vātāpi, Namuchi, Ilwala, Sṛmara, Andhaka and Kālanābha. Naraka, son of Mother Earth, who met with his death at the hands of Lord Śrī Kṛṣṇa in the Dwāpara Age, was different from the demon mentioned here. The former did not even see the light during the lifetime of Rāvaṇa.

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तेऽभिवाद्य महात्मानं रावणं लोकरावणम् । कृत्वा प्रदक्षिणं चैव महाकायाः प्रतस्थिरे ॥ १७ ॥
सर्वौषधीभिर्गन्धैश्च समालभ्य महाबलाः । निर्जग्मुर्नैर्ऋतश्रेष्ठाः पञ्चेते युद्धकाङ्क्षिणः ॥ १८ ॥
त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ । महोदरमहापार्श्वौ निर्जग्मुः कालचोदिताः ॥ १९ ॥

Surrounded as aforesaid by his said sons, who vied with the sun in brilliance and were capable of crushing the might and glory of the enemy, King Rāvaṇa shone as Indra surrounded by immortals capable of quelling the vanity of mighty Dānavas. (14) Closely embracing his (aforesaid) sons, nay, decking them with ornaments and enriching them with auspicious benedictions, he actually sent them out for an encounter. (15) He also dispatched his two brothers, Yuddhonmatta (better known as Mahāpārśwa) and Matta (more familiarly known as Mahodara) to the field of battle for the defence of the princes. (16) Saluting the gigantic Rāvaṇa, (who made people scream with terror) and also walking clockwise about him (as a token of submission), those colossal warriors departed (for the battle-field). (17) Anointing themselves with all the (ten) medicinal herbs (credited with the property of warding off injury caused by weapons) as well as with perfumes, the following six jewels among the ogres, who were endowed with extraordinary might, and longed for a fight, sallied forth:—(18) Triśirā and Atikāya, Devāntaka and Narāntaka, Mahodara and Mahāpārśwa set out under the sway of destiny. (19)

ततः सुदर्शनं नागं नीलजीमूतसंनिभम् । ऐरावतकुले जातमारुरोह महोदरः ॥ २० ॥
सर्वायुधसमायुक्तस्तूणीभिश्चाप्यलंकृतः । रराज गजमास्थाय सवितेवास्तमूर्धनि ॥ २१ ॥
हयोत्तमसमायुक्तं सर्वायुधसमाकुलम् । आरुरोह रथश्रेष्ठं त्रिशिरा रावणात्मजः ॥ २२ ॥
त्रिशिरा रथमास्थाय विरराज धनुर्धरः । सविद्युदुल्कः सज्वालः सेन्द्रचाप इवाम्बुदः ॥ २३ ॥
त्रिभिः किरीटैस्त्रिशिराः शुशुभे स रथोत्तमे । हिमवानिव शैलेन्द्रस्त्रिभिः काञ्चनपर्वतैः ॥ २४ ॥

Thereupon Mahodara mounted an elephant, Sudarśana (by name), closely resembling a dark cloud (in hue) and born in the race of Airāvata (the transport of Indra, the ruler of gods). (20) Taking his seat on the elephant, (nay) equipped with all (kinds of) weapons and furnished with quivers too, he shone like the sun on the summit of the western mountain (and as such about to disappear). (21) Triśirā, sprung from the loins of Rāvaṇa, ascended an excellent chariot drawn by the best of horses and fully equipped with all (kinds of) weapons. (22) Taking his seat in the chariot, Triśirā, who carried a bow, shone brightly like a rainy cloud attended by lightning, meteors, light and the rainbow. (23) With his three diadems (adorning his three heads) Triśirā shone in his excellent chariot like the Himālaya, the lord of mountains, with its three golden offshoots (constituting its peaks). (24)

अतिकायोऽतितेजस्वी राक्षसेन्द्रसुतस्तदा । आरुरोह रथश्रेष्ठं श्रेष्ठः सर्वधनुष्मताम् ॥ २५ ॥
सुचक्राक्षं सुसंयुक्तं स्वनुकर्षं सुकूबरम् । तूणीबाणासनैर्दीप्तं प्रासासिपरिघाकुलम् ॥ २६ ॥
स काञ्चनविचित्रेण किरीटेन विराजता । भूषणैश्च बभौ मेरुः प्रभाभिरिव भासयन् ॥ २७ ॥
स रराज रथे तस्मिन् राजसूनुर्महाबलः । वृतो नैर्ऋतशार्दूलैर्वज्रपाणिरिवामरैः ॥ २८ ॥
हयमुच्चैःश्रवःप्रख्यं श्वेतं कनकभूषणम् । मनोजवं महाकायमारुरोह नरान्तकः ॥ २९ ॥
गृहीत्वा प्रासमुल्काभं विरराज नरान्तकः । शक्तिमादाय तेजस्वी गुहः शिखिगतो यथा ॥ ३० ॥

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Then Atikāya, another son of Rāvaṇa (the ruler of ogres), the foremost of all archers, who was full of exceeding martial ardour, mounted his superb chariot with excellent wheels and axles, magnificent horses, strong Anukarṣas (axle-trees) and stout Kūbaras (poles to which the yoke is fixed), (nay) radiant with quivers and bows and fully furnished with spears, swords and clubs studded or tipped with iron. (25-26) With his sparkling coronet encrusted with gold, and ornaments he looked like Mount Meru shining in its own splendour. (27) Surrounded by the foremost of ogres, the said prince, who was endowed with extraordinary might, shone in that chariot like Indra (who carries the thunderbolt in his hand) surrounded by immortals. (28) Narāntaka ascended a huge white horse, resembling Uchchaiḥśravā (the mount of Indra, evolved out of the churning of the ocean of milk), (nay) harnessed with gold and swift as thought. (29) Holding a spear shining as a meteor, Narāntaka shone brightly like the glorious Guha (son of Lord Śiva) mounted on his peacock taking a javelin (in his hand). (30)

देवान्तकः समादाय परिघं हेमभूषणम् । परिगृह्य गिरिं दोर्भ्यां वपुर्विष्णोर्विडम्बयन् ॥ ३१ ॥
महापार्श्वो महातेजा गदामादाय वीर्यवान् । विरराज गदापाणिः कुबेर इव संयुगे ॥ ३२ ॥
ते प्रतस्थुर्महात्मानोऽमरावत्याः सुरा इव । तान् गजैश्च तुरंगैश्च रथैश्चाम्बुदनिःस्वनैः ॥ ३३ ॥
अनूत्पेतुर्महात्मानो राक्षसाः प्रवरायुधाः । ते विरेजुर्महात्मानः कुमाराः सूर्यवर्चसः ॥ ३४ ॥
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ता इवाम्बरे । प्रगृहीता बभौ तेषां शस्त्राणामावलिः सिता ॥ ३५ ॥
शरदभ्रप्रतीकाशा हंसावलिरिवाम्बरे । मरणं वापि निश्चित्य शत्रूणां वा पराजयम् ॥ ३६ ॥
इति कृत्वा मतिं वीराः संजग्मुः संयुगार्थिनः ।

Firmly grasping his club tipped with iron and decked with gold, Devāntaka stood resembling the figure of Lord Viṣṇu holding (as He did) the Mandara mountain in His arms (while proceeding to churn the ocean of milk for drawing out nectar). (31) Bearing a mace, the valiant Mahāpārśwa, who was endowed with great martial ardour, shone brightly like Kubera (the god of riches) standing mace in hand on the field of battle. (32) The aforesaid colossi sallied forth (from Lankā) as did gods from Amarāvatī (the city of immortals, the capital of heaven). Gigantic ogres armed with superb weapons rushed at their heels on (the back of) elephants and horses as well as in chariots thundering like clouds. Wearing diadems (on their head), (nay) resplendent as the sun and endowed with splendour, those colossal princes shone brightly like planets glowing in the heavens. The white row of weapons tightly grasped by them shone like a flock of cranes shining like autumnal clouds in the sky. Making up their mind either to embrace death positively or to put the enemies to rout, the champions proceeded in search of an encounter.

जगर्जुश्च प्रणेदुश्च चिक्षिपुश्चापि सायकान् ॥ ३७ ॥
जगृहुश्च महात्मानो निर्यान्तो युद्धदुर्मदाः । क्ष्वेडितास्फोटितानां वै संचचालेव मेदिनी ॥ ३८ ॥
रक्षसां सिंहनादैश्च संस्फोटितमिवाम्बरम् । तेऽभिनिष्क्रम्य मुदिता राक्षसेन्द्रा महाबलाः ॥ ३९ ॥
ददृशुर्वानरानीकं समुद्यतशिलानगम् । हरयोऽपि महात्मानो ददृशू राक्षसं बलम् ॥ ४० ॥
हस्त्यश्वरथसम्बाधं किङ्किणीशतनादितम् । नीलजीमूतसंकाशं समुद्यतमहायुधम् ॥ ४१ ॥

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While sallying forth, the colossi, who were fierce in combat, thundered and roared and seized arrows and also discharged them. The earth for its part violently shook as it were, thanks to their roars and their clapping of arms. Nay, the sky got breached as it were by the leonine roars of the ogres. Sallying forth full of joy, those leaders of ogres, who were endowed with extraordinary might, beheld the simian army standing with uplifted rocks and trees. The gigantic monkeys too saw the army of ogres crowded with elephants, horses and chariots and rendered noisy by hundreds of circlets of tiny bells (worn by their animals as well as by the ogres themselves), (nay) resembling a mass of dark clouds and carrying huge uplifted weapons. (33—41)

दीप्तानलरविप्रख्यैर्नैर्ऋतैः सर्वतो वृतम् । तद् दृष्ट्वा बलमायातं लब्धलक्षाः प्लवंगमाः ॥ ४२ ॥
समुद्यतमहाशैलाः सम्प्रणेदुर्मुहुर्मुहुः । अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वानराः ॥ ४३ ॥
ततः समुत्कृष्टरवं निशम्य रक्षोगणा वानरयूथपानाम् ।
अमृष्यमाणाः परहर्षमुग्रं महाबला भीमतरं प्रणेदुः ॥ ४४ ॥
ते राक्षसबलं घोरं प्रविश्य हरियूथपाः । विचेरुरुद्यतैः शैलैर्नगाः शिखरिणो यथा ॥ ४५ ॥
केचिदाकाशमाविश्य केचिदुर्व्यां प्लवंगमाः । रक्षस्सैन्येषु संक्रुद्धाः केचिद् द्रुमशिलायुधाः ॥ ४६ ॥
द्रुमांश्च विपुलस्कन्धान् गृह्य वानरपुंगवाः । तद् युद्धमभवद् घोरं रक्षोवानरसंकुलम् ॥ ४७ ॥

Seeing that army,—flanked (as it was) on all sides by ogres brilliant as a flaming fire or the sun,—arrived, the monkeys, who had found an objective for their attack, thundered again and again with huge uplifted rocks (in their hands). Intolerant of (the roars of) the ogres, the monkeys roared in return. (42-43) Hearing the exceptionally loud roar of the leaders of monkey troops, the ogre ranks, who were endowed with extraordinary might and could not brook the riotous festivity of their enemies, roared all the more fiercely. (44) Penetrating deep into the formidable army of ogres, the leaders of monkey troops ranged with uplifted crags like mountains crowned with peaks. (45) Springing into the air, armed with trees and rocks, and feeling enraged at the ogre troops, some monkeys reconnoitred there; while, seizing trees with huge stems, other bulls among monkeys ranged on the earth. The confused fight which ensued between the ogres and the monkeys was terrible. (46-47)

ते पादपशिलाशैलैश्चक्रुर्वृष्टिमनूपमाम् । बाणौघैर्वार्यमाणाश्च हरयो भीमविक्रमाः ॥ ४८ ॥
सिंहनादान् विनेदुश्च रणे राक्षसवानराः । शिलाभिश्चूर्णयामासुर्यातुधानान् प्लवंगमाः ॥ ४९ ॥
निर्जघ्नुः संयुगे क्रुद्धाः कवचाभरणावृतान् । केचिद् रथगतान् वीरान् गजवाजिगतानपि ॥ ५० ॥
निर्जघ्नुः सहसाऽऽप्लुत्य यातुधानान् प्लवंगमाः । शैलशृङ्गान्विताङ्गास्ते मुष्टिभिर्वान्तलोचनाः ॥ ५१ ॥
चेलुः पेतुश्च नेदुश्च तत्र राक्षसपुंगवाः । राक्षसाश्च शरैस्तीक्ष्णैर्बिभिदुः कपिकुञ्जरान् ॥ ५२ ॥
शूलमुद्गरखड्गैश्च जघ्नुः प्रासैश्च शक्तिभिः । अन्योन्यं पातयामासुः परस्परजयैषिणः ॥ ५३ ॥
रिपुशोणितदिग्धाङ्गास्तत्र वानरराक्षसाः । ततः शैलैश्च खड्गैश्च विसृष्टैर्हरिराक्षसैः ॥ ५४ ॥
मुहूर्तेनावृता भूमिरभवच्छोणितोक्षिता ।
विकीर्णैः पर्वताकारै रक्षोभिरभिमर्दितैः । आसीद् वसुमती पूर्णा तदा युद्धमदान्वितैः ॥ ५५ ॥

While being intercepted (by the ogres) with volleys of arrows, the said monkeys of redoubtable prowess let loose an unparalleled shower of trees,

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rocks and crags. (48) Nay, the ogres and monkeys (alike) emitted leonine roars on the field of battle. Furious in combat, the monkeys pounded the ogres, who were clad in armour and decked with ornaments, with rocks and killed them. Springing up all of a sudden, some monkeys (for their part) killed the heroic ogres seated in their chariots and mounted on (the back of) elephants and horses. Their bodies covered by mountain-peaks, and eyes stuck out by the blows of fists (of the monkeys), the foremost of the ogres on the battle-field staggered and fell and shrieked. The ogres too pierced the foremost among the monkeys with their sharp arrows and struck them with pikes, mallets and swords as also with lances and javelins. Their limbs stained with the blood of their enemies, the monkeys as well as the ogres, who were eager to conquer one another, struck one another down on the battle-field. In an instant thereupon the field of battle was covered with crags and swords thrown by the monkeys and the ogres, and got drenched with blood. The battle-field was at that time littered with ogres looking like mountains and drunk with martial ardour, who had been crushed (by the monkeys) and were lying scattered (in pieces). (49—55)

आक्षिप्ताः क्षिप्यमाणाश्च भग्नशैलाश्च वानराः । पुनरङ्गैस्तदा चक्रुरासन्ना युद्धमद्भुतम् ॥ ५६ ॥
वानरान् वानरैरेव जघ्नुस्ते नैर्ऋतर्षभाः । राक्षसान् राक्षसैरेव जघ्नुस्ते वानरा अपि ॥ ५७ ॥
आक्षिप्य च शिलाः शैलाञ्जघ्नुस्ते राक्षसास्तदा । तेषां चाच्छिद्य शस्त्राणि जघ्नू रक्षांसि वानराः ॥ ५८ ॥
निर्जघ्नुः शैलशृङ्गैश्च बिभिदुश्च परस्परम् । सिंहनादान् विनेदुश्च रणे राक्षसवानराः ॥ ५९ ॥
छिन्नचर्मतनुत्राणा राक्षसा वानरैर्हताः । रुधिरं प्रस्रुतास्तत्र रससारमिव द्रुमाः ॥ ६० ॥
रथेन च रथं चापि वारणेनापि वारणम् । हयेन च हयं केचिन्निर्जघ्नुर्वानरा रणे ॥ ६१ ॥
क्षुरप्रैरर्धचन्द्रैश्च भल्लैश्च निशितैः शरैः । राक्षसा वानरेन्द्राणां बिभिदुः पादपाञ्शिलाः ॥ ६२ ॥

(Already) thrown out of order and (still) being thrown out of order (by the ogres) at that time, the monkeys, whose rocks had been shattered, once more put up a wonderful fight with their limbs (alone) at close quarters. (56) The aforesaid ogre chiefs struck the monkeys with other monkeys, while the said monkeys too struck the ogres with other ogres. (57) Nay, snatching the rocks and crags (from the hands of the monkeys), the aforesaid ogres struck their enemies (with them); and tearing the weapons of the ogres, the monkeys (in their turn) struck the ogres (with them). (58) On the field of battle the ogres as well as the monkeys struck one another with mountain-peaks, cut them asunder and emitted leonine roars. (59) Their shields and armours broken, the ogres struck by the monkeys shed blood profusely on the field of battle (even) as trees exude their sap. (60) Nay, some monkeys struck down on the battle-field a chariot with another chariot, an elephant too with another elephant, and a horse with another horse. (61) By means of their sharp arrows with a sharp horse-shoe-shaped head, those with a crescent-shaped head and those with a spear-like head the ogres shattered the trees and rocks of the monkey chiefs. (62)

विकीर्णा पर्वतास्तैश्च द्रुमच्छिन्नैश्च संयुगे । हतैश्च कपिरक्षोभिर्दुर्गमा वसुधाभवत् ॥ ६३ ॥
ते वानरा गर्वितहृष्टचेष्टाः संग्राममासाद्य भयं विमुच्य ।
युद्धं स सर्वे सह राक्षसैस्ते नानायुधाश्चक्रुरदीनसत्त्वाः ॥ ६४ ॥

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तस्मिन् प्रवृत्ते तुमुले विमर्दे प्रहृष्यमाणेषु वलीमुखेषु ।
निपात्यमानेषु च राक्षसेषु महर्षयो देवगणाश्च नेदुः ॥ ६५ ॥
ततो हयं मारुततुल्यवेगमारुह्य शक्तिं निशितां प्रगृह्य ।
नरान्तको वानरसैन्यमुग्रं महार्णवं मीन इवाविवेश ॥ ६६ ॥
स वानरान् सप्त शतानि वीरः प्रासेन दीप्तेन विनिर्बिभेद ।
एकः क्षणेनेन्द्ररिपुर्महात्मा जघान सैन्यं हरिपुंगवानाम् ॥ ६७ ॥
ददृशुश्च महात्मानं हयपृष्ठप्रतिष्ठितम् । चरन्तं हरिसैन्येषु विद्याधरमहर्षयः ॥ ६८ ॥
स तस्य ददृशे मार्गो मांसशोणितकर्दमः । पतितैः पर्वताकारैर्वानरैरभिसंवृतः ॥ ६९ ॥

The earth became difficult to tread on, strewn as it was with mountains which had been thrown as also with trees which had been cut down and with the monkeys and ogres that had been killed. (63) Reaching the field of battle and leaving behind (all) fear, all the aforesaid monkeys, whose demeanour was full of pride and martial ardour, (nay) who were armed with various weapons (in the shape of trees, rocks, teeth and nails) and were (ever) undepressed in spirit, waged war with the ogres. (64) While that tumultuous conflict was in progress, the monkeys were feeling exultant and the ogres were being struck down, the great Ṛṣis and hosts of gods shouted (for joy). (65) Mounting his horse, swift as the wind, and tightly grasping his sharpened javelin, Narāntaka thereupon plunged into the formidable simian army (even) as a fish would enter the ocean. (66) That gigantic champion pierced single-handed seven hundred monkeys with his effulgent spear. (In this way) that enemy of Indra (the ruler of gods) exterminated the army of the monkey chiefs in a trice. (67) Nay, Vidyādharas (heavenly artistes) and great Ṛṣis saw the colossus moving in the midst of monkey troops, seated on horseback. (68) The pathway carved out by him was found full of mire in the form of flesh and blood and covered with monkeys, resembling mountains, that had fallen. (69)

यावद् विक्रमितुं बुद्धिं चक्रुः प्लवगपुंगवाः । तावदेतानतिक्रम्य निर्बिभेद नरान्तकः ॥ ७० ॥
ज्वलन्तं प्रासमुद्यम्य संग्रामाग्रे नरान्तकः । ददाह हरिसैन्यानि वनानीव विभावसुः ॥ ७१ ॥
यावदुत्पाटयामासुर्वृक्षाञ्शैलान् वनौकसः । तावत् प्रासहताः पेतुर्वज्रक्रुत्ता इवाचलाः ॥ ७२ ॥
दिक्षु सर्वासु बलवान् विचचार नरान्तकः । प्रमृद्नन् सर्वतो युद्धे प्रावृट्काले यथानिलः ॥ ७३ ॥
न शेकुर्धावितुं वीरा न स्थातुं स्पन्दितुं भयात् । उत्पतन्तं स्थितं यान्तं सर्वान् विव्याध वीर्यवान् ॥ ७४ ॥
एकेनान्तककल्पेन प्रासेनादित्यतेजसा । भग्नानि हरिसैन्यानि निपेतुर्धरणीतले ॥ ७५ ॥
वज्रनिष्पेषसदृशं प्रासस्याभिनिपातनम् । न शेकुर्वानराः सोढुं ते विनेदुर्महास्वनम् ॥ ७६ ॥
पततां हरिवीराणां रूपाणि प्रचकाशिरे । वज्रभिन्नाग्रकूटानां शैलानां पतताम्विव ॥ ७७ ॥

Slipping past the monkey chiefs even as they thought of displaying their valour, Narāntaka clove their ranks. (70) Uplifting his flaming lance in the van of the battle, Narāntaka consumed the monkey troops (even) as a fire would burn up forests. (71) Struck with his lance, the monkeys fell like mountains uprooted by lightning, even as they tore up trees and crags. (72) Crushing down everything, the mighty Narāntaka ranged over the battle-field on all sides (even) as the wind in the rainy season. (73) The (monkey) heroes could neither flee nor stand nor move through fear. The

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valiant ogre (Narāntaka) pierced all (with his lance) no matter whether one was springing up, stationary or moving. (74) Struck down by that one lance, which looked like Death and was bright as the sun, the simian ranks fell down on the earth's surface. (75) The monkeys could not stand the impact of the lance, which resembled the stroke of lightning. Hence they cried loudly. (76) The forms of the monkey heroes falling down shone brightly like the mountains which fell down even as their peaks were shattered by the thunderbolt (of Indra). (77)

ये तु पूर्वं महात्मानः कुम्भकर्णेन पातिताः । ते स्वस्था वानरश्रेष्ठाः सुग्रीवमुपतस्थिरे ॥ ७८ ॥
प्रेक्षमाणः स सुग्रीवो ददृशे हरिवाहिनीम् । नरान्तकभयत्रस्तां विद्रवन्तीं यतस्ततः ॥ ७९ ॥
विद्रुतां वाहिनीं दृष्ट्वा स ददर्श नरान्तकम् । गृहीतप्रासमायान्तं हयपृष्ठप्रतिष्ठितम् ॥ ८० ॥
दृष्ट्वोवाच महातेजाः सुग्रीवो वानराधिपः । कुमारमङ्गदं वीरं शक्रतुल्यपराक्रमम् ॥ ८१ ॥
गच्छैनं राक्षसं वीरं योऽसौ तुरगमास्थितः । क्षोभयन्तं हरिबलं क्षिप्रं प्राणैर्वियोजय ॥ ८२ ॥
स भर्तुर्वचनं श्रुत्वा निष्पपाताङ्गदस्तदा । अनीकान्मेघसंकाशादंशुमानिव वीर्यवान् ॥ ८३ ॥
शैलसंघातसंकाशो हरीणामुत्तमोऽङ्गदः । रराजाङ्गदसंनद्धः सधातुरिव पर्वतः ॥ ८४ ॥

Those high-souled jewels among the monkeys, who for their part had been struck down by Kumbhakarna earlier, sought the presence of Sugriva now that they were their normal selves again. (78) Looking all round, the said Sugriva saw the simian army running helter-skelter in all directions, stricken (as it was) with the fear of Narāntaka. (79) Seeing the army in stampede, he (now) beheld Narāntaka, mounted on horseback, advancing with a lance laid hold of (by him). (80) Perceiving him, Sugriva, the suzerain lord of monkeys, who was endowed with extraordinary energy, spoke (as follows) to the gallant Prince Angada, a compeer of Indra (the ruler of gods) in prowess:— (81) "March against the yonder heroic ogre, striking terror into the simian army, (I mean) the fellow who is seen mounted on (the back of) a horse over there, and speedily deprive him of his life-breaths." (82) Hearing the command of his master, the valiant Angada rushed forth at once from his army, which resembled a (huge) cloud, (even) as the sun (would break away from a cloud). (83) Adorned with armlets (of gold), Angada, the foremost of monkeys, who closely resembled a mass of rocks, glittered like a mountain with its metallic veins. (84)

निरायुधो महातेजाः केवलं नखदंष्ट्रवान् । नरान्तकमभिक्रम्य वालिपुत्रोऽब्रवीद् वचः ॥ ८५ ॥
तिष्ठ किं प्राकृतैरेभिर्हरिभिस्त्वं करिष्यसि । अस्मिन् वज्रसमस्पर्शे प्रासं क्षिप ममोरसि ॥ ८६ ॥
अङ्गदस्य वचः श्रुत्वा प्रचुक्रोध नरान्तकः ।
संदश्य दशनैरोष्ठं निःश्वस्य च भुजंगवत् । अभिगम्याङ्गदं क्रुद्धो वालिपुत्रं नरान्तकः ॥ ८७ ॥
स प्रासमाविध्य तदाङ्गदाय समुज्ज्वलन्तं सहसोत्ससर्ज ।
स वालिपुत्रोरसि वज्रकल्पे बभूव भग्नो न्यपतच्च भूमौ ॥ ८८ ॥
तं प्रासमालोक्य तदा विभग्नं सुपर्णकृत्तोरगभोगकल्पम् ।
तलं समुद्यम्य स वालिपुत्रस्तुरंगमस्याभिजघान मूर्ध्नि ॥ ८९ ॥
निमग्नपादः स्फुटिताक्षितारो निष्क्रान्तजिह्वोऽचलसंनिकाशः ।
स तस्य वाजी निपपात भूमौ तलप्रहारेण विकीर्णमूर्धा ॥ ९० ॥

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नरान्तकः क्रोधवशं जगाम हतं तुरंगं पतितं समीक्ष्य ।
स मुष्टिमुद्यम्य महाप्रभावो जघान शीर्षे युधि वालिपुत्रम् ॥ ९१ ॥

Approaching Narāntaka, Angada (son of Vālī),—who, though endowed with extraordinary energy, was (wholly) unarmed except for his nails and teeth,—spoke as follows (to him):—(85) "Tarry! What will you do with these common monkeys? Throw your spear, whose impact is hard to bear like that of lightning, at this breast of mine." (86) Hearing the challenge of Angada, Narāntaka flew into a rage. Biting his lip with his teeth and hissing like a serpent, the furious Narāntaka stood facing Angada, son of Vālī. (87) Brandishing his flaming lance, he hurled it all of a sudden at Angada. The spear (however) broke against the breast of Angada (son of Vālī), which was hard as adamant, and fell to the ground. (88) Seeing that lance shattered at that moment like the coils of a serpent sundered by Garuḍa (of beautiful wings), and duly raising his palm, the aforesaid son of Vālī violently struck (with it) at the head of Narāntaka's horse. (89) Its feet having sunk deep (into the earth), the pupils of its eyes burst asunder, its tongue hung out and its skull smashed by the stroke of his palm, the said horse of Narāntaka, which looked like a mountain, fell to the ground. (90) Gazing on his horse fallen dead, Narāntaka flew into a rage. Raising his fist, the ogre, who was endowed with extraordinary might, struck Angada (son of Vālī) on the head on the field of battle. (91)

अथाङ्गदो मुष्टिविशीर्णमूर्धा सुस्राव तीव्रं रुधिरं भृशोष्णम् ।
मुहुर्विजज्वाल मुमोह चापि संज्ञां समासाद्य विसिस्मिये च ॥ ९२ ॥
अथाङ्गदो मृत्युसमानवेगं संवर्त्य मुष्टिं गिरिशृङ्गकल्पम् ।
निपातयामास तदा महात्मा नरान्तकस्योरसि वालिपुत्रः ॥ ९३ ॥
स मुष्टिनिर्भिन्ननिमग्नवक्षा ज्वाला वमञ्शोणितदिग्धगात्रः ।
नरान्तको भूमितले पपात यथाचलो वज्रनिपातभग्नः ॥ ९४ ॥
तदान्तरिक्षे त्रिदशोत्तमानां वनौकसां चैव महाप्रणादः ।
बभूव तस्मिन् निहतेऽप्यवीर्ये नरान्तके वालिसुतेन संख्ये ॥ ९५ ॥
अथाङ्गदो राममनःप्रहर्षणं सुदुष्करं तं कृतवान् हि विक्रमम् ।
विसिस्मिये सोऽप्यथ भीमकर्मा पुनश्च युद्धे स बभूव हर्षितः ॥ ९६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनसप्ततितमः सर्गः ॥ ६९ ॥

His skull having been smashed by the blow of the ogre's fist, Angada forthwith shed exceedingly hot blood rapidly. He felt a burning sensation and also swooned now and again and, on regaining consciousness, felt wonder-struck. (92) Clenching his fist, whose vehemence equalled the vehemence of Death, and which descended like a mountain-peak, Angada, the high-souled son of Vālī, then immediately brought it down on Narāntaka's breast. (93) His chest having been split asunder by the blow of Angada's fist and having sunk deep, and his limbs stained with blood, Narāntaka fell to the earth's surface vomitting flaming blood like a mountain shattered by a stroke of lightning. (94) When the aforesaid Narāntaka, who was foremost in prowess, was killed by Angada (son of Vālī) in the encounter, a great shout (of

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joy) rose from the foremost of gods in the heavens as well as from the monkeys (on earth). (95) Angada actually performed on this occasion the aforesaid feat of valour which was exceedingly difficult to perform and which brought excessive delight to the mind of Śrī Rāma, so much so that the latter too was struck with wonder. Nay, Angada of terrible deeds was infused with vigour once more for a conflict. (96)

Thus ends Canto Sixty-nine in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Death of Devāntaka and Triśirā at the hands of Hanumān, of Mahodara at the hands of Nīla and of Mahāpārśwa at the hands of Ṛṣabha

नरान्तकं हतं दृष्ट्वा चुक्रुशुर्नैर्ऋतर्षभाः । देवान्तकस्त्रिमूर्धा च पौलस्त्यश्च महोदरः ॥ १ ॥
आरूढो मेघसंकाशं वारणेन्द्रं महोदरः । वालिपुत्रं महावीर्यमभिदुद्राव वेगवान् ॥ २ ॥
भ्रातृव्यसनसंतप्तस्तदा देवान्तको बली । आदाय परिघं घोरमङ्गदं समभिद्रवत् ॥ ३ ॥
रथमादित्यसंकाशं युक्तं परमवाजिभिः । आस्थाय त्रिशिरा वीरो वालिपुत्रमथाभ्यगात् ॥ ४ ॥
स त्रिभिर्देवदर्पघ्नै राक्षसेन्द्रैरभिद्रुतः । वृक्षमुत्पाटयामास महाविटपमङ्गदः ॥ ५ ॥
देवान्तकाय तं वीरश्चिक्षेप सहसाङ्गदः । महावृक्षं महाशाखं शक्रो दीप्तामिवाशनिम् ॥ ६ ॥

Seeing Narāntaka killed, Devāntaka and Triśirā, a scion of Pulasti, as well as Mahodara, who were (veritable) bulls among the ogres (scions of Nirṛti), cried. (1) Mounted on the foremost of elephants, which closely resembled a cloud, Mahodara, who was full of impetuosity, darted towards Angada (son of Vālī), who was endowed with extraordinary prowess. (2) Seizing a formidable club tipped with iron, the mighty Devāntaka, who felt distressed on account of the fall of his brother (Narāntaka), forthwith rushed straight towards Angada. (3) Taking his seat in a chariot effulgent as the sun and drawn by excellent horses, the valiant Triśirā too marched against Angada (son of Vālī). (4) Attacked by the three ogre chiefs, who were capable of crushing the pride of gods, the aforesaid Angada tore up a tree with mighty boughs. (5) The gallant Angada precipitately hurled that huge tree with immense branches at Devāntaka (even) as Indra would hurl his flaming thunderbolt. (6)

त्रिशिरास्तं प्रचिच्छेद शरैराशीविषोपमैः । स वृक्षं कृत्तमालोक्य उत्पपात तदाङ्गदः ॥ ७ ॥
स ववर्ष ततो वृक्षाञ्शिलाश्च कपिकुञ्जरः । तान् प्रचिच्छेद संक्रुद्धस्त्रिशिरा निशितैः शरैः ॥ ८ ॥
परिघाग्रेण तान् वृक्षान् बभञ्ज स महोदरः । त्रिशिराश्चाङ्गदं वीरमभिदुद्राव सायकैः ॥ ९ ॥
गजेन समभिद्रुत्य वालिपुत्रं महोदरः । जघानोरसि संक्रुद्धस्तोमरैर्वज्रसंनिभैः ॥ १० ॥
देवान्तकश्च संक्रुद्धः परिघेण तदाङ्गदम् । उपगम्याभिहत्याशु व्यपचक्राम वेगवान् ॥ ११ ॥
स त्रिभिर्नैर्ऋतश्रेष्ठैर्युगपत् समभिद्रुतः । न विव्यथे महातेजा वालिपुत्रः प्रतापवान् ॥ १२ ॥

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Triśirā tore the tree into pieces with his arrows resembling venomous serpents. Seeing the tree severed, the said Angada forthwith sprang up. (7) That elephant among the monkeys thereupon showered trees and rocks. Getting enraged, Triśirā tore them into pieces with his whetted shafts. (8) The notorious Mahodara shattered those trees with the head of his club, while Triśirā attacked the heroic Angada with his arrows. (9) Hotly pursuing, on (the back of) his elephant, the son of Vālī, Mahodara struck him in the breast with iron clubs, which flashed as lightning, enraged as he was. (10) Approaching Angada and striking him with his club, infuriated as he was, the agile Devāntaka quickly retreated. (11) Simultaneously attacked by the three jewels among ogres, the mighty son of Vālī, who was endowed with extraordinary energy, did not feel (the least) alarmed. (12)

स वेगवान् महावेगं कृत्वा परमदुर्जयः । तलेन समभिद्रुत्य जघानास्य महागजम् ॥ १३ ॥
तस्य तेन प्रहारेण नागराजस्य संयुगे । पेततुर्नयने तस्य विननाश स कुञ्जरः ॥ १४ ॥
विषाणं चास्य निष्कृष्य वालिपुत्रो महाबलः । देवान्तकमभिद्रुत्य ताडयामास संयुगे ॥ १५ ॥
स विह्वलस्तु तेजस्वी वातोद्धूत इव द्रुमः । लाक्षारससवर्णं च सुस्राव रुधिरं महत् ॥ १६ ॥
अथाश्वस्य महातेजाः कृच्छ्राद् देवान्तको बली । आविध्य परिघं वेगादाजघान तदाङ्गदम् ॥ १७ ॥
परिघाभिहतश्चापि वानरेन्द्रात्मजस्तदा । जानुभ्यां पतितो भूमौ पुनरेवोत्पपात ह ॥ १८ ॥

Exhibiting extraordinary impetuosity and duly assaulting the huge elephant of Mahodara, the agile Angada, who was exceedingly difficult to conquer, struck it with his palm. (13) As a result of that blow dealt by Angada on the field of battle, the eyes of that lordly elephant fell down and the said elephant perished. (14) Tearing out a tusk of the elephant and darting against Devāntaka, the son of Vālī, who was endowed with extraordinary might, dealt (him) a blow (with it) on the battle-field. (15) Thrown into disorder like a tree shaken by the wind, the heroic ogre for his part shed profuse blood which had a colour resembling that of lacquer. (16) Recovering his breath with difficulty and brandishing his club with impetuosity, the mighty Devāntaka, who was endowed with extraordinary energy, then struck Angada (with it). (17) Though struck with the club and fallen on his knees to the ground, Angada (son of the king of monkeys), they say, forthwith sprang up once more. (18)

तमुत्पतन्तं त्रिशिरास्त्रिभिर्बाणैरजिह्मगैः । घोरैर्हरिपतेः पुत्रं ललाटेऽभिजघान ह ॥ १९ ॥
ततोऽङ्गदं परिक्षिप्तं त्रिभिर्नैर्ऋतपुंगवैः । हनूमानथ विज्ञाय नीलश्चापि प्रतस्थतुः ॥ २० ॥
ततश्चिक्षेप शैलाग्रं नीलस्त्रिशिरसे तदा । तद् रावणसुतो धीमान् विभेद निशितैः शरैः ॥ २१ ॥
तद्बाणशतनिर्भिन्नं विदारितशिलातलम् । सविस्फुलिङ्गं सज्वालं निपपात गिरेः शिरः ॥ २२ ॥
स विजृम्भितमालोक्य दर्पाद् देवान्तको बली । परिघेणाभिदुद्राव मारुतात्मजमाहवे ॥ २३ ॥
तमापतन्तमुत्पत्य हनूमान् कपिकुञ्जरः । आजघान तदा मूर्ध्नि वज्रकल्पेन मुष्टिना ॥ २४ ॥

While he was doing so, Triśirā struck Angada (son of the lord of the monkeys) with three formidable straight-going arrows on the brow: so the tradition goes. (19) Finding him surrounded by three of the foremost of ogres, Hanūmān as well as Nīla then set out at once (to help him). (20) Thereupon Nīla forthwith hurled a mountain-peak at Triśirā. The sagacious son of Rāvaṇa (however) shattered it with his whetted shafts. (21) Smashed

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by hundreds of arrows let loose by Triśirā, the mountain-peak, which had (all) its rocky bases split up, fell down with sparks and flames (that rose from it). (22) Witnessing with joy the exploit (of Triśirā in the form of smashing the mountain-peak), the mighty Devāntaka assaulted Hanumān (son of the wind-god) with a club on the battle-field. (23) Springing up, Hanūmān, an elephant among the monkeys, forthwith struck on the head Devāntaka (even) as he was rushing forward, with his fist, which was hard as adamant. (24)

शिरसि प्राहरद् वीरस्तदा वायुसुतो बली । नादेनाकम्पयच्चैव राक्षसान् स महाकपिः ॥ २५ ॥
स मुष्टिनिष्पिष्टविभिन्नमूर्धा निर्वान्तदन्ताक्षिविलम्बिजिह्वः ।
देवान्तको राक्षसराजसूनुर्गतासुरुर्व्यां सहसा पपात ॥ २६ ॥
तस्मिन् हते राक्षसयोधमुख्ये महाबले संयति देवशत्रौ ।
क्रुद्धस्त्रिशीर्षा निशितास्त्रमुग्रं ववर्ष नीलोरसि बाणवर्षम् ॥ २७ ॥
महोदरस्तु संक्रुद्धः कुञ्जरं पर्वतोपमम् । भूयः समधिरुह्याशु मन्दरं रश्मिवानिव ॥ २८ ॥
ततो बाणमयं वर्षं नीलस्योपर्यपातयत् । गिरौ वर्षं तडिच्चक्रचापवानिव तोयदः ॥ २९ ॥
ततः शरौघैरभिवृष्यमाणो विभिन्नगात्रः कपिसैन्यपालः ।
नीलो बभूवाथ विसृष्टगात्रो विस्तम्भितस्तेन महाबलेन ॥ ३० ॥

The valiant and mighty son of the wind-god then dealt a blow on his head (once more) and by means of his roar that great monkey positively caused the ogres to tremble. (25) His skull shattered by the blow of Hanumān's fist, (nay) his teeth, eyes and lolling tongue forced out, Devāntaka, son of Rāvaṇa (the ruler of ogres) precipitately fell dead on the ground. (26) When that enemy of gods, the foremost of ogre warriors, who was endowed with extraordinary might, was killed in the encounter (with the monkeys), the furious Triśirā discharged on the breast of Nīla a fearful shower of whetted arrows. (27) Quickly mounting once more an elephant resembling a mountain, (even) as the sun would ascend the Mandara mountain, the infuriated Mahodara for his part thereupon let fall a hail of arrows on Nīla (even) as a rainy cloud distinguished by a circle of lightning and a rainbow would pour a shower on a mountain. (28-29) While being covered on all sides with volleys of arrows, Nīla, the Commander-in-Chief of the simian army, whose limbs were pierced (by the said arrows) forthwith found his body inert, rendered powerless as he was by the ogre, who was endowed with extraordinary might. (30)

ततस्तु नीलः प्रतिलब्धसंज्ञः शैलं समुत्पाट्य सवृक्षखण्डम् ।
ततः समुत्पत्य महोग्रवेगो महोदरं तेन जघान मूर्ध्नि ॥ ३१ ॥
ततः स शैलाभिनिपातभग्नो महोदरस्तेन महाद्विपेन ।
व्यामोहितो भूमितले गतासुः पपात वज्राभिहतो यथाद्रिः ॥ ३२ ॥
पितृव्यं निहतं दृष्ट्वा त्रिशिराश्चापमाददे । हनूमन्तं च संक्रुद्धो विव्याध निशितैः शरैः ॥ ३३ ॥
स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः । त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली ॥ ३४ ॥
तद् व्यर्थं शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः । विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति ॥ ३५ ॥
तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान् । त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च ॥ ३६ ॥

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Tearing up a crag covered with a thicket, and then springing up, Nīla for his part, who had now regained his consciousness, and who was endowed with terrific impetuosity, struck Mahodara with it on the head. (31) Smashed by the impact of the crag along with the aforesaid huge elephant, and rendered unconscious, the said Mahodara fell dead on the earth's surface like a mountain struck with lightning. (32) Enraged to see his uncle (Mahodara) killed, Triśirā seized hold of his bow and pierced Hanūmān with his whetted shafts. (33) Full of fury the aforesaid son of the wind-god flung a mountain-peak (at the ogre). The mighty Triśirā (however) split it with his sharp arrows into several pieces. (34) Finding the aforesaid mountain-peak ineffectual, the monkey (Hanumān) then let loose a shower of trees on the son of Rāvaṇa in that conflict. (35) The powerful Triśirā (however) tore with his whetted shafts that shower of trees falling through the air, and roared too. (36)

हनूमांस्तु समुत्पत्य हयं त्रिशिरसस्तदा । विददार नखैः क्रुद्धो नागेन्द्रं मृगराडिव ॥ ३७ ॥
अथ शक्तिं समासाद्य कालरात्रिमिवान्तकः । चिक्षेपानिलपुत्राय त्रिशिरा रावणात्मजः ॥ ३८ ॥
दिवः क्षिप्तामिवोल्कां तां शक्तिं क्षिप्तामसंगताम् । गृहीत्वा हरिशार्दूलो बभञ्ज च ननाद च ॥ ३९ ॥
तां दृष्ट्वा घोरसंकाशां शक्तिं भग्नां हनूमता । प्रहृष्टा वानरगणा विनेदुर्जलदा यथा ॥ ४० ॥
ततः खड्गं समुद्यम्य त्रिशिरा राक्षसोत्तमः । निचखान तदा खड्गं वानरेन्द्रस्य वक्षसि ॥ ४१ ॥
खड्गं प्रहाराभिहतो हनूमान् मारुतात्मजः । आजघान त्रिमूर्धानं तलेनोरसि वीर्यवान् ॥ ४२ ॥

Springing up in fury, Hanūmān for his part then tore the horse of Triśirā with his nails (even) as a lion (lit. the king of beasts) would claw a lordly elephant. (37) Seizing hold of his javelin, (even) as Death would take in his service Kālarātri (a sister of Kāla, the deity presiding over the night of destruction at the end of the world cycle), Triśirā, sprung from the loins of Rāvaṇa, hurled it at the son of the wind-god. (38) Catching that javelin flung by Triśirā, which came unobstructed like a meteor shot from the heavens, Hanumān (a tiger among the monkeys) snapped it and roared too. (39) Seeing that javelin of formidable aspect destroyed by Hanūmān, the simian hosts felt overjoyed and thundered like rainy clouds. (40) Lifting up his sword, Triśirā, the foremost of ogres, thereupon immediately dug the weapon into the breast of the monkey-chief. (41) Wounded by the thrust of his sword, the valiant Hanūmān, sprung from the loins of the wind-god, struck the three-headed ogre with his palm on the breast. (42)

स तलाभिहतस्तेन स्रस्तहस्तायुधो भुवि । निपपात महातेजास्त्रिशिरास्त्यक्तचेतनः ॥ ४३ ॥
स तस्य पततः खड्गं तमाच्छिद्य महाकपिः । ननाद गिरिसंकाशस्त्रासयन् सर्वराक्षसान् ॥ ४४ ॥
अमृष्यमाणस्तं घोषमुत्पपात निशाचरः । उत्प्लुत्य च हनूमन्तं ताडयामास मुष्टिना ॥ ४५ ॥
तेन मुष्टिप्रहारेण संचुकोप महाकपिः । कुपितश्च निजग्राह किरीटे राक्षसर्षभम् ॥ ४६ ॥
स तस्य शीर्षाण्यसिना शितेन किरीटजुष्टानि सकुण्डलानि ।
क्रुद्धः प्रचिच्छेद सुतोऽनिलस्य त्वष्टुः सुतस्येव शिरांसि शक्रः ॥ ४७ ॥
तान्यायताक्षाण्यगसंनिभानि प्रदीप्तवैश्वानरलोचनानि ।
पेतुः शिरांसीन्द्ररिपोः पृथिव्यां ज्योतींषि मुक्तानि यथार्कमार्गात् ॥ ४८ ॥

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Slapped by him, though endowed with extraordinary energy, Triśirā dropped unconscious to the ground, the weapon in his hand having slipped. (43) Snatching away that sword of the ogre (even) as he was falling down, the mighty monkey (Hanumān), who looked like a mountain, let out a roar, striking terror in all the ogres. (44) Unable to tolerate that roar, the prowler of the night sprang on his feet; and, jumping up, he struck Hanūmān with his fist. (45) The great monkey flew into a rage at the aforesaid blow of Triśirā's fist and, full of fury, seized hold of Triśirā (the foremost of ogres) by his head covered with a diadem. (46) Getting enraged, that son of the wind-god completely severed with his sharp sword (all) the (three) heads of Triśirā, covered with diadems and adorned with ear-rings, in the same way as Indra (the ruler of gods) lopped off (in the past) the (three) heads of Viśwarūpa (son of Twaṣṭā). (47) The aforesaid heads of Triśirā (an enemy of Indra),—which were distinguished by enormous sense-organs (appertures of the eyes, ears and nose) were huge as rocks and had eyes glowing like a flaming fire,—fell to the ground like stars fallen down from the sky (lit., the orbit of the sun). (48)

तस्मिन् हते देवरिपौ त्रिशीर्षे हनूमता शक्रपराक्रमेण ।
नेदुः प्लवंगाः प्रचचाल भूमी रक्षांस्यथो दुद्रुविरे समन्तात् ॥ ४९ ॥
हतं त्रिशिरसं दृष्ट्वा तथैव च महोदरम् । हतौ प्रेक्ष्य दुराधर्षौ देवान्तकनरान्तकौ ॥ ५० ॥
चुकोप परमामर्षी मत्तो राक्षसपुंगवः । जग्राहार्चिष्मतीं चापि गदां सर्वायसीं तदा ॥ ५१ ॥
हेमपट्टपरिक्षिप्तां मांसशोणितफेनिलाम् । विराजमानां विपुलां शत्रुशोणिततर्पिताम् ॥ ५२ ॥
तेजसा सम्प्रदीप्ताग्रां रक्तमाल्यविभूषिताम् । ऐरावतमहापद्मसार्वभौमभयावहाम् ॥ ५३ ॥
गदामादाय संक्रुद्धो मत्तो राक्षसपुंगवः । हरीन् समभिदुद्राव युगान्ताग्निरिव ज्वलन् ॥ ५४ ॥

When that enemy of gods, Triśirā, was killed by Hanūmān, who was endowed with the prowess of Indra (the ruler of gods), the monkeys roared (in triumph), the earth shook and the ogres took to their heels on all sides. (49) Finding Triśirā killed and Mahodara (too) and likewise perceiving Devāntaka and Narāntaka, who were difficult to overpower, made short work of the highly indignant Matta (more popularly known by the name of Mahāpārśwa), a (veritable) bull among the ogres, flew into a rage and forthwith seized hold of a huge flaming and glittering mace entirely made of iron, (though) plated with gold, which was covered with foam of flesh and blood (when used against the enemy) and had been saturated with the enemy's blood, whose head was inflamed with lustre, which was decked with crimson flowers and brought terror to Airāvata, Mahāpadma and Sārvabhauma (three of the four elephants supporting the four quarters). (50—53) Seizing the mace, filled with fury, and flaring up like the fire of universal destruction at the end of the world cycle, Matta, a (veritable) bull among the ogres, scattered the monkeys. (54)

अथर्षभः समुत्पत्य वानरो रावणानुजम् । मत्तानीकमुपागम्य तस्थौ तस्याग्रतो बली ॥ ५५ ॥
तं पुरस्तात् स्थितं दृष्ट्वा वानरं पर्वतोपमम् । आजघानोरसि क्रुद्धो गदया वज्रकल्पया ॥ ५६ ॥
स तयाभिहतस्तेन गदया वानरर्षभः । भिन्नवक्षाः समाधूतः सुस्राव रुधिरं बहु ॥ ५७ ॥
स सम्प्राप्य चिरात् संज्ञामृषभो वानरेश्वरः । क्रुद्धो विस्फुरमाणौष्ठो महापार्श्वमुदैक्षत ॥ ५८ ॥
स वेगवान् वेगवदभ्युपेत्य तं राक्षसं वानरवीरमुख्यः ।
संवर्त्य मुष्टिं सहसा जघान बाह्वन्तरे शैलनिकाशरूपः ॥ ५९ ॥

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स कृत्तमूलः सहसेव वृक्षः क्षितौ पपात क्षतजोक्षिताङ्गः ।
तां चास्य घोरां यमदण्डकल्पां गदां प्रगृह्याशु तदा ननाद ॥ ६० ॥

Springing up and approaching Mattānīka (Mahāpārśwa), a younger brother now of Rāvaṇa, the mighty monkey Ṛṣabha stood facing him. (55) Enraged to behold that monkey, who looked like a mountain, standing in front of him, the ogre struck him on the chest with his mace, which was hard as adamant. (56) Struck by him with that mace and staggered, that bull among the monkeys, who had his chest cleft, shed copious blood. (57) Fully regaining consciousness after a long time, Ṛṣabha, the monkey-chief, cast a glance at Mahāpārśwa, enraged as he was, his lips quivering (with rage). (58) Approaching that ogre with impetuosity and clenching his fist, that agile leader of monkey heroes, whose exterior presented the appearance of a mountain, precipitately struck him on the chest (lit. the space between the two arms). (59) Like a tree whose roots have been severed, the ogre suddenly fell to the ground, bathed all over in blood. Nay, quickly seizing hold of that formidable mace of the ogre, which resembled the rod of Yama (the god of retribution), the monkey forthwith roared. (60)

मुहूर्तमासीत् स गतासुकल्पः प्रत्यागतात्मा सहसा सुरारिः ।
उत्पत्य संध्याभ्रसमानवर्णस्तं वारिराजात्मजमाजघान ॥ ६१ ॥
स मूर्च्छितो भूमितले पपात मुहूर्तमुत्पत्य पुनः ससंज्ञः ।
तामेव तस्याद्रिवराद्रिकल्पां गदां समाविध्य जघान संख्ये ॥ ६२ ॥
सा तस्य रौद्रा समुपेत्य देहं रौद्रस्य देवाध्वरविप्रशत्रोः ।
बिभेद वक्षः क्षतजं च भूरि मुमोच भात्वम्भ इवाद्रिराजः ॥ ६३ ॥
अभिदुद्राव वेगेन गदां तस्य महात्मनः । तां गृहीत्वा गदां भीमामाविध्य च पुनः पुनः ॥ ६४ ॥
मत्तानीकं महात्मा स जघान रणमूर्धनि । स स्वया गदया भग्नो विशीर्णदशनेक्षणः ॥ ६५ ॥
निपपात तदा मत्तो वज्राहत इवाचलः ।
विशीर्णनयने भूमौ गतसत्त्वे गतायुषि । पतिते राक्षसे तस्मिन् विद्रुतं राक्षसं बलम् ॥ ६६ ॥
तस्मिन् हते भ्रातरि रावणस्य तन्नैर्ऋतानां बलमर्णवाभम् ।
त्यक्तायुधं केवलजीवितार्थं दुद्राव भिन्नार्णवसंनिकाशम् ॥ ६७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

For a while Mahāpārśwa remained all but dead. Springing on his feet all of a sudden, his life-breath having returned, the enemy of gods, whose colour resembled that of an evening cloud, struck (the aforesaid son of the lord of waters). (61) The monkey lay unconscious on the earth's surface awhile. Springing up, when he was conscious again, and brandishing that very mace of the ogre, which looked like a rock of the foremost of mountains, Ṛṣabha struck him on the battle-field (with it). (62) Reaching the body of that ferocious enemy of gods, sacrificial performances and Brahmans, that terrible mace clove his breast; and the ogre shed profuse blood (even) as the Himalaya mountain (the lord of mountains) lets out water charged with minerals (like ochre). (63) The ogre (now) darted towards the mace held in the hand of that gigantic monkey (Ṛṣabha). Clutching that terrible mace and brandishing it again and again, the high-souled Ṛṣabha struck Mahāpārśwa

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(with it) in the forefront of the battle. Smashed with his own mace, his teeth and eyes fallen down, Matta (Mahāpārśwa) forthwith dropped down like a mountain struck with lightning. When that ogre, whose eyes had been crushed, dropped unconscious and lifeless on the ground, the army of ogres fled. (64—66) When the aforesaid (younger) brother of Rāvaṇa was killed, the aforesaid army of ogres (the scions of Nirṛti), which resembled an ocean, fled for mere life, casting away weapons, and presenting the appearance of an ocean which has burst its shores. (67)

Thus ends Canto Seventy in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Atikāya puts up a fierce fight and is killed by Lakṣmaṇa.

स्वबलं व्यथितं दृष्ट्वा तुमुलं लोमहर्षणम् । भ्रातृंश्च निहतान् दृष्ट्वा शक्रतुल्यपराक्रमान् ॥ १ ॥
पितृव्यौ चापि संदृश्य समरे संनिपातितौ । युद्धोन्मत्तं च मत्तं च भ्रातरौ राक्षसोत्तमौ ॥ २ ॥
चुकोप च महातेजा ब्रह्मदत्तवरो युधि । अतिकायोऽद्रिसंकाशो देवदानवदर्पहा ॥ ३ ॥
स भास्करसहस्रस्य संघातमिव भास्वरम् । रथमारुह्य शक्रारिरभिदुद्राव वानरान् ॥ ४ ॥
स विस्फार्य तदा चापं किरीटी मृष्टकुण्डलः । नाम संश्रावयामास ननाद च महास्वनम् ॥ ५ ॥
तेन सिंहप्रणादेन नामविश्रावणेन च । ज्याशब्देन च भीमेन त्रासयामास वानरान् ॥ ६ ॥

Seeing his own army,—which created an uproars (in the hostile ranks) and caused the enemy's hair to stand on end,—in trouble, nay, finding his brothers, who were equal to Indra in prowess, killed, and also witnessing his uncles, the two brothers, Yuddhonmatta (Mahodara) and Matta (Mahāpārśwa) the foremost of ogres, struck down in combat, Atikāya, who was endowed with extraordinary energy and resembled a mountain (in size), who had crushed the pride of gods and demons (alike) and on whom Brahmā (the creator) had bestowed a boon (of invincibility), flew into a rage on the field of battle. (1—3) Ascending his chariot, brilliant as a concatenation of a thousand suns, that enemy of Indra (the ruler of gods) darted towards the monkeys. (4) Twanging his bow, Atikāya, was adorned with a diadem and polished ear-rings, forthwith proclaimed his name and emitted a tremendous roar. (5) By that leonine roar, the proclamation of his name and the terrible ringing sound caused by the plucking of his bowstring he struck terror in the monkeys. (6)

ते दृष्ट्वा देहमाहात्म्यं कुम्भकर्णोऽयमुत्थितः । भयार्ता वानराः सर्वे संश्रयन्ते परस्परम् ॥ ७ ॥
ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे । भयाद् वानरयोधास्ते विद्रवन्ति ततस्ततः ॥ ८ ॥
तेऽतिकायं समासाद्य वानरा मूढचेतसः । शरण्यं शरणं जग्मुर्लक्ष्मणाग्रजमाहवे ॥ ९ ॥
ततोऽतिकायं काकुत्स्थो रथस्थं पर्वतोपमम् । ददर्श धन्विनं दूराद् गर्जन्तं कालमेघवत् ॥ १० ॥
स तं दृष्ट्वा महाकायं राघवस्तु सुविस्मितः । वानरान् सान्त्वयित्वा च विभीषणमुवाच ह ॥ ११ ॥

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Thinking on beholding the immensity of his proportions that it was Kumbhakarṇa who had sprung into life (again), and stricken with fear, all the aforesaid monkeys sought shelter one with the other. (7) Witnessing his (colossal) form, resembling the form assumed by Lord Viṣṇu at the time of measuring the three worlds with His strides, those celebrated monkey warriors fled in various directions through panic. (8) Confused in mind on reaching the presence of Atikāya, the aforesaid monkeys sought Śrī Rāma (the eldest brother of Lakṣmaṇa), who was capable of affording shelter to them, as their refuge on the field of battle. (9) Thereupon Śrī Rāma (a scion of Kakutstha) beheld from afar Atikāya, who resembled a mountain (in size), seated in a chariot, armed with a bow, and rumbling like a cloud appearing at the time of universal dissolution. (10) The aforesaid Śrī Rāma (a scion of Raghu) for his part felt greatly amazed to behold that colossus and reassuring the monkeys, they say, spoke as follows to Vibhīṣaṇa:—(11)

कोऽसौ पर्वतसंकाशो धनुष्मान् हरिलोचनः । युक्ते ह्यसहस्रेण विशाले स्यन्दने स्थितः ॥ १२ ॥
य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः । अर्चिष्मद्भिर्वृतो भाति भूतैरिव महेश्वरः ॥ १३ ॥
कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते । आवृतो रथशक्तीभिर्विद्युद्भिरिव तोयदः ॥ १४ ॥
धनूंषि चास्य सज्जानि हेमपृष्ठानि सर्वशः । शोभयन्ति रथश्रेष्ठं शक्रचापमिवाम्बरम् ॥ १५ ॥
य एष रक्षश्शार्दूलो रणभूमिं विराजयन् । अभ्येति रथिनां श्रेष्ठो रथेनादित्यवर्चसा ॥ १६ ॥
ध्वजशृङ्गप्रतिष्ठेन राहुणाभिविराजिते । सूर्यरश्मिप्रभैर्बाणैर्दिशो दश विराजयन् ॥ १७ ॥
त्रिनतं मेघनिर्ह्रादं हेमपृष्ठमलंकृतम् । शतक्रतुधनुःप्रख्यं धनुश्चास्य विराजते ॥ १८ ॥

"Who is that archer, closely resembling a mountain, with leonine eyes, seated in a vast chariot drawn by a thousand horses, who in the midst of whetted pikes, very sharp and flaming spears and lances shines over there like Lord Śiva surrounded by genii, and who amidst the javelins placed in his chariot and gleaming like the tongues of Kāla (the Time-Spirit) is shining brightly like a cloud encircled by flashes of lightning ? (12—14). Nay, bows with golden backs ranged on every side (in his chariot) adorn his excellent chariot in the same way as a rainbow would adorn the sky. (15) This tiger among the ogres, the foremost of car-warriors, is advancing in his chariot resplendent as the sun, illuminating the battle-field ! (16) He is distinguished by an emblem of Rāhu installed on the point of his standard and is lighting up the ten directions with his arrows possessing the splendour of sunbeams. (17) Nay, his triply-curved golden-backed and ornamented bow, shining as the rainbow, whose twang resembles the thundering of a cloud, is casting its splendour (all round). (18)

सध्वजः सपताकश्च सानुकर्षो महारथः । चतुस्सादिसमायुक्तो मेघस्तनितनिःस्वनः ॥ १९ ॥
विंशतिर्दश चाष्टौ च तूणास्य रथमास्थिताः । कार्मुकाणि च भीमानि ज्याश्च काञ्चनपिङ्गलाः ॥ २० ॥
द्वौ च खड्गौ च पार्श्वस्थौ प्रदीप्तौ पार्श्वशोभितौ । चतुर्हस्तत्सरुचितौ व्यक्तहस्तदशायतौ ॥ २१ ॥
रक्तकण्ठगुणो धीरो महापर्वतसंनिभः । कालः कालमहावक्त्रो मेघस्थ इव भास्करः ॥ २२ ॥
काञ्चनाङ्गदनद्धाभ्यां भुजाभ्यामेष शोभते । शृङ्गाभ्यामिव तुङ्गाभ्यां हिमवान् पर्वतोत्तमः ॥ २३ ॥
कुण्डलाभ्यामुभाभ्यां च भाति वक्त्रं सुभीषणम् । पुनर्वस्वन्तरगतः परिपूर्णो निशाकरः ॥ २४ ॥
आचक्ष्व मे महाबाहो त्वमेनं राक्षसोत्तमम् । यं दृष्ट्वा वानराः सर्वे भयार्ता विद्रता दिशः ॥ २५ ॥

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"Provided with a standard, flags and axle-tree, his huge chariot, which is driven by four charioteers, his chariot is emitting a sound resembling the thundering of a cloud. (19) Twenty quivers, ten dreadful bows and eight bowstrings, golden and reddish-brown (of hue) lie arranged in his chariot. (20) Nay, hanging on its sides, two flaming swords clearly ten cubits long and provided with hilts measuring four cubits are casting their splendour on his two sides. (21) With a red garland adorning his neck, a mouth enormous as that of Death, the resolute ogre, resembling a huge mountain and dark (of hue), looks like the sun veiled by a cloud. (22) By virtue of his arms adorned with gold armlets the yonder ogre shines like the Himalaya, the foremost of mountains, with two lofty peaks. (23) Nay, with both ear-rings his most dreadful countenance shines like the full moon appearing between the two stars constituting the constellation Punarvasu. (24) Introduce you to me, O mighty armed one, this jewel among the ogres, seeing whom the monkeys have all fled panic-stricken in all directions." (25)

स पृष्टो राजपुत्रेण रामेणामिततेजसा । आचचक्षे महातेजा राघवाय विभीषणः ॥ २६ ॥
दशग्रीवो महातेजा राजा वैश्रवणानुजः । भीमकर्मा महात्मा हि रावणो राक्षसेश्वरः ॥ २७ ॥
तस्यासीद् वीर्यवान् पुत्रो रावणप्रतिमो बले । वृद्धसेवी श्रुतिधरः सर्वास्त्रविदुषां वरः ॥ २८ ॥
अश्वपृष्ठे नागपृष्ठे खड्गे धनुषि कर्षणे । भेदे सान्त्वे च दाने च नये मन्त्रे च सम्मतः ॥ २९ ॥
यस्य बाहुं समाश्रित्य लङ्का भवति निर्भया । तनयं धान्यमालिन्या अतिकायमिमं विदुः ॥ ३० ॥

Interrogated (as aforesaid) by Prince Śrī Rāma of immense energy, Vibhīṣaṇa, who (too) was endowed with extraordinary energy, submitted (as follows):—(26) "The ten-headed and gigantic King Rāvaṇa, a younger (half-) brother of Kubera (son of Viśravā), the lord of ogres, who is endowed with extraordinary energy, is well known for his terrible exploits. (27) To him was born a valiant son, who is a compeer of Rāvaṇa in might, has waited upon his elders, has mastered the Vedas and is the foremost of all those well-versed in the use of mystic missiles. (28) He is highly esteemed in riding on horse-back as well as on the back of an elephant, in the use of a sword, as well as of a bow, in pulling the string of a bow, in sowing dissension (in the enemy's ranks) and making peace, as also in making gifts, in political wisdom as well as in counsel. (29) People know this warrior as Atikāya,—son of Dhānyamālinī (another consort of Rāvaṇa), resting on whose arm Laṅkā feels secure. (30)

एतेनाराधितो ब्रह्मा तपसा भावितात्मना । अस्त्राणि चाप्यवाप्तानि रिपवश्च पराजिताः ॥ ३१ ॥
सुरासुरैरवध्यत्वं दत्तमस्मै स्वयम्भुवा । एतच्च कवचं दिव्यं रथश्च रविभास्वरः ॥ ३२ ॥
एतेन शतशो देवा दानवाश्च पराजिताः । रक्षितानि च रक्षांसि यक्षाश्चापि निषूदिताः ॥ ३३ ॥
वज्रं विष्टम्भितं येन बाणैरिन्द्रस्य धीमता । पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा ॥ ३४ ॥
एषोऽतिकायो बलवान् राक्षसानामथर्षभः । स रावणसुतो धीमान् देवदानवदर्पहा ॥ ३५ ॥
तदस्मिन् क्रियतां यत्नः क्षिप्रं पुरुषपुंगव । पुरा वानरसैन्यानि क्षयं नयति सायकैः ॥ ३६ ॥

"Brahmā (the creator) was propitiated by this ogre of purified intellect through askesis; nay, mystic missiles (of various kinds) were acquired (from the aforesaid god by way of boons) and enemies subdued. (31) Exemption from death at the hands of gods and demons (alike) has been granted in his favour by Brahmā (the self-born creator) as

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well as this heavenly armour as also this chariot bright as the sun. (32) Gods and devils (too) have been overcome by him in hundreds, nay, ogres have been protected and Yakṣas (a class of demigods) too have been exterminated. (33) Here is the notorious Atikāya, the mighty and intelligent son of Rāvaṇa, a (veritable) bull among the ogres and the queller of the pride of gods and devils, by whom, wise as he is, was the thunderbolt of Indra stayed with his arrows and the noose of Varuṇa (the lord of waters) was repelled in combat. (34-35) Therefore, O bull among men, let your efforts be speedily directed towards him before he brings the monkey troops to an end with his arrows." (36)

ततोऽतिकायो बलवान् प्रविश्य हरिवाहिनीम् । विस्फारयामास धनुर्ननाद च पुनः पुनः ॥ ३७ ॥
तं भीमवपुषं दृष्ट्वा रथस्थं रथिनां वरम् । अभिपेतुर्महात्मानः प्रधाना ये वनौकसः ॥ ३८ ॥
कुमुदो द्विविदो मैन्दो नीलः शरभ एव च । पादपैर्गिरिशृङ्गैश्च युगपत् समभिद्रवन् ॥ ३९ ॥
तेषां वृक्षांश्च शैलांश्च शरैः कनकभूषणैः । अतिकायो महातेजाश्चिच्छेदास्त्रविदां वरः ॥ ४० ॥
तांश्चैव सर्वान् स हरीञ्शरैः सर्वायसैर्बली । विव्याधाभिमुखान् संख्ये भीमकायो निशाचरः ॥ ४१ ॥
तेऽर्दिता बाणवर्षेण भिन्नगात्राः पराजिताः । न शेकुरतिकायस्य प्रतिकर्तुं महाहवे ॥ ४२ ॥
तत् सैन्यं हरिवीराणां त्रासयामास राक्षसः । मृगयूथमिव क्रुद्धो हरियौवनदर्पितः ॥ ४३ ॥

Penetrating deep into the simian ranks, the mighty Atikāya thereupon twanged his bow and roared again and again. (37) Beholding that ogre of fearful proportions, the foremost of car-warriors, seated in his chariot, those gigantic monkeys, who ranked foremost, rushed to meet him. (38) Kumuda, Dwivida, Mainda, Nīla and Śarabha too assailed him all at once with trees and mountain-peaks. (39) Atikāya (however), the foremost of those well versed in the use of mystic missiles, who was endowed with extraordinary energy, tore the trees and crags hurled by them with his shafts decked with gold. (40) That mighty ogre (lit. a prowler of the night) of tremendous proportions also pierced all those monkeys who stood facing him on the battle-field with his arrows entirely made of iron. (41) Hard pressed by his hail of arrows and worsted, their limbs broken, they could not resist Atikāya in that major conflict. (42) The ogre struck terror in that army of monkey champions (even) as a furious lion, puffed up with pride of youth, would strike terror in a flock of deer. (43)

स राक्षसेन्द्रो हरियूथमध्ये नायुध्यमानं निजघान कंचित् ।
उत्पत्य रामं स धनुःकलापी सगर्वितं वाक्यमिदं बभाषे ॥ ४४ ॥
रथे स्थितोऽहं शरचापपाणिर्न प्राकृतं कंचन योधयामि ।
यस्यास्ति शक्तिर्व्यवसाययुक्तो ददातु मे शीघ्रमिहाद्य युद्धम् ॥ ४५ ॥
तत् तस्य वाक्यं ब्रुवतो निशम्य चुकोप सौमित्रिरमित्रहन्ता ।
अमृष्यमाणश्च समुत्पपात जग्राह चापं च ततः स्मयित्वा ॥ ४६ ॥
क्रुद्धः सौमित्रिरुत्पत्य तूणादाक्षिप्य सायकम् । पुरस्तादतिकायस्य विचकर्ष महद्धनुः ॥ ४७ ॥
पूरयन् स महीं सर्वामाकाशं सागरं दिशः । ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन् रजनीचरान् ॥ ४८ ॥
सौमित्रेश्चापनिर्घोषं श्रुत्वा प्रतिभयं तदा । विसिस्मिये महातेजा राक्षसेन्द्रात्मजो बली ॥ ४९ ॥
तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम् । आदाय निशितं बाणमिदं वचनमब्रवीत् ॥ ५० ॥

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That ruler of ogres would not strike anyone among the simian ranks who did not fight. Rushing towards Śrī Rāma, the ogre, who was armed with a bow and quiver, addressed the following proud challenge (to him):— (44) "Seated in a chariot with an arrow and a bow in my hands, I would not give battle to a common warrior. Let him who has strength and is endowed with martial ardour speedily give fight to me on this field of battle today." (45) Hearing the aforesaid challenge of Atikāya (even) as he was uttering it, Lakṣmaṇa (son of Sumitrā), the destroyer of his enemies, flew into a rage. Nay, not enduring his utterance, he darted forward, and then seized his bow disdainfully. (46) Springing up in fury and pulling a shaft from his quiver, the son of Sumitrā stretched his huge bow to full length before Atikāya. (47) Filling the entire earth, the air, the ocean as well as the quarters, and striking terror in the prowlers of the night, the twang of Lakṣmaṇa's bowstring was terrible. (48) The mighty Atikāya (sprung from the loins of the king of ogres), who was endowed with extraordinary energy, was astonished on that occasion to hear the fearful twang of the bow of Lakṣmaṇa (son of Sumitrā). (49) Enraged to behold Lakṣmaṇa active and seizing hold of a whetted shaft, Atikāya then spoke (to Lakṣmaṇa) as follows:— (50)

बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः । गच्छ किं कालसंकाशं मां योधयितुमिच्छसि ॥ ५१ ॥
नहि मद्बाहुसृष्टानां बाणानां हिमवानपि । सोढुमुत्सहते वेगमन्तरिक्षमथो मही ॥ ५२ ॥
सुखप्रसुप्तं कालाग्निं विबोधयितुमिच्छसि । न्यस्य चापं निवर्तस्व प्राणान्न जहि मद्गतः ॥ ५३ ॥
अथवा त्वं प्रतिस्तब्धो न निवर्तितुमिच्छसि । तिष्ठ प्राणान् परित्यज्य गमिष्यसि यमक्षयम् ॥ ५४ ॥
पश्य मे निशितान् बाणान् रिपुदर्पनिषूदनान् । ईश्वरायुधसंकाशांस्तप्तकाञ्चनभूषणान् ॥ ५५ ॥
एष ते सर्पसंकाशो बाणः पास्यति शोणितम् ।
मृगराज इव क्रुद्धो नागराजस्य शोणितम् ।

"You are (still) a youngster, O son of Sumitrā, unskilled in exhibiting valour. (Therefore) depart ! Why do you seek to measure your strength with me, a replica of Kāla (the Time-Spirit) ? (51) Not even the Himalaya mountain nor the atmosphere nor even the earth can withstand the force of the arrows loosed by my arm. (52) Do you seek to rouse the fire of universal dissolution, comfortably buried in slumber ? Casting away your bow, go back. Confronting me, do not lose your life. (53) Or if, being stubborn, you do not wish to return, tarry. Yielding up your life, you shall proceed to the abode of Yama (the god of retribution). (54) Behold my whetted shafts, capable of crushing the pride of the enemy, (nay) resembling the weapon (trident) of Lord Śiva and decked with refined gold. (55) This arrow, resembling a serpent, shall quaff your blood (even) as a furious lion would drink the blood of a lordly elephant."

इत्येवमुक्त्वा संक्रुद्धः शरं धनुषि संदधे ॥ ५६ ॥
श्रुत्वातिकायस्य वचः सरोषं सगर्वितं संयति राजपुत्रः ।
स संचुकोपातिबलो मनस्वी उवाच वाक्यं च ततो महार्थम् ॥ ५७ ॥
न वाक्यमात्रेण भवान् प्रधानो न कत्थनात् सत्पुरुषा भवन्ति ।
मयि स्थिते धन्विनि बाणपाणौ निदर्शयस्वात्मबलं दुरात्मन् ॥ ५८ ॥
कर्मणा सूचयात्मानं न विकत्थितुमर्हसि । पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः ॥ ५९ ॥

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सर्वायुधसमायुक्तो धन्वी त्वं रथमास्थितः । शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम् ॥ ६० ॥
ततः शिरस्ते निशितैः पातयिष्याम्यहं शरैः । मारुतः कालसम्पक्वं वृन्तात् तालफलं यथा ॥ ६१ ॥
अद्य ते मामका बाणास्तप्तकाञ्चनभूषणाः । पास्यन्ति रुधिरं गात्राद् बाणशल्यान्तरोत्थितम् ॥ ६२ ॥
बालोऽयमिति विज्ञाय न चावज्ञातुमर्हसि । बालो वा यदि वा वृद्धो मृत्युं जानीहि संयुगे ॥ ६३ ॥
बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः ।

Having spoken as aforesaid, Atikāya (who was seized with fury) fitted an arrow to his bow. (56) Hearing the furious and proud utterance of Atikāya on the field of battle, the high-minded Prince Lakṣmaṇa, who was endowed with surpassing strength, flew into a rage and then made the following reply, which was full of great significance:—(57) "You cannot (claim to) be pre-eminent by mere speech nor can people become good men through (sheer) braggadocio. While I stand (before you) armed with a bow, arrow in hand, demonstrate your strength, O evil-minded one ! (58) Reveal yourself through your action; you ought not to blow your own trumpet. He alone who is actually endowed with prowess is recognized as a hero. (59) Fully equipped with all (kinds of) weapons and armed with a bow, you are seated in a chariot. (Therefore) manifest your prowess either with your arrows or with your mystic missiles. (60) Then shall I strike down your head with my whetted shafts (even) as the wind detaches a palm fruit ripened in process of time from its stem. (61) My arrows decked with refined gold shall drink the blood ejected from your body through the holes made by the points of my arrows. (62) Nor should you underestimate me thinking that I am a (mere) boy. Whether I am a child or grown-up, know me to be your death on the field of battle. (63) The three worlds were covered in three strides by Lord Viṣṇu (descended as Lord Vāmana) while He was (yet) a child."

लक्ष्मणस्य वचः श्रुत्वा हेतुमत् परमार्थवत् । अतिकायः प्रचुक्रोध बाणं चोत्तममाददे ॥ ६४ ॥
ततो विद्याधरा भूता देवा दैत्या महर्षयः । गुह्यकाश्च महात्मानस्तद् युद्धं द्रष्टुमागमन् ॥ ६५ ॥
ततोऽतिकायः कुपितश्चापमारोप्य सायकम् । लक्ष्मणाय प्रचिक्षेप संक्षिपन्निव चाम्बरम् ॥ ६६ ॥
तमापतन्तं निशितं शरमाशीविषोपमम् । अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा ॥ ६७ ॥
तं निकृत्तं शरं दृष्ट्वा कृत्तभोगमिवोरगम् । अतिकायो भृशं क्रुद्धः पञ्च बाणान् समादधे ॥ ६८ ॥
ताञ्शरान् सम्प्रचिक्षेप लक्ष्मणाय निशाचरः । तानप्राप्ताञ्शितैर्बाणैश्चिच्छेद भरतानुजः ॥ ६९ ॥

Hearing the reply of Lakṣmaṇa, which was full of reason and contained the whole truth, Atikāya flew into a rage and laid hold of an excellent arrow. (64) Thereupon Vidyādharas (heavenly artistes), ghosts, gods, giants and eminent Ṛṣis (seers of Vedic Mantras) as well as high-minded Guhyakas, (Yakṣas) arrived to witness the duel. (65) Fitting an arrow to his bow, Atikāya thereupon furiously loosed it against Lakṣmaṇa, shrinking up space as it were. (66) Lakṣmaṇa, the destroyer of hostile champions, (however) split with his arrow having a crescent-shaped head that sharpened shaft, which came flying like a venomous serpent. (67) Enraged to find that arrow torn like a serpent whose hood has been severed, Atikāya fitted five arrows to his bow. (68) The ranger of the night loosed the aforesaid arrows with full force against Lakṣmaṇa. The younger brother of Bharata (however) split them with his whetted arrows while they had not (yet) reached him. (69)

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स ताञ्छित्त्वा शितैर्बाणैर्लक्ष्मणः परवीरहा । आददे निशितं बाणं ज्वलन्तमिव तेजसा ॥ ७० ॥
तमादाय धनुःश्रेष्ठे योजयामास लक्ष्मणः । विचकर्ष च वेगेन विससर्ज च सायकम् ॥ ७१ ॥
पूर्णायतविसृष्टेन शरेण नतपर्वणा । ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान् ॥ ७२ ॥
स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः । ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाचले ॥ ७३ ॥
राक्षसः प्रचकम्पेऽथ लक्ष्मणेषुप्रपीडितः । रुद्रबाणहतं घोरं यथा त्रिपुरगोपुरम् ॥ ७४ ॥
चिन्तयामास चाश्वस्य विमृश्य च महाबलः । साधु बाणनिपातेन श्लाघनीयोऽसि मे रिपुः ॥ ७५ ॥
विधायैवं विदार्यास्यं विनम्य च महाभुजौ । स रथोपस्थमास्थाय रथेन प्रचचार ह ॥ ७६ ॥

Having torn them with his sharp arrows, Lakṣmaṇa, the destroyer of hostile champions, seized a whetted shaft, which was flaming as it were with splendour. (70) Laying hold of it, Lakṣmaṇa fitted it to his excellent bow, pulled its string to full length and loosed the shaft with impetuosity. (71) (Nay,) with that flat-jointed arrow, which was loosed after the string had been stretched to full length, the valiant Lakṣmaṇa struck Atikāya (the foremost of ogres) in the brow. (72) Sunk into the forehead of that terrible ogre and stained with blood, that arrow looked like a ruler of serpents clinging to a mountain. (73) Severely tormented by the shaft of Lakṣmaṇa, the ogre forthwith shook violently like the formidable gate of Tripura (a city built of gold, silver and iron in the heaven, in the air as well as on the earth by the demon Maya and burnt by Rudra) struck with the arrow of Rudra (the god of destruction). (74) Nay, recovering his breath and reflecting (for a moment), the ogre (who was endowed with extraordinary might) contemplated upon his course of action. "By loosing this arrow (against me as you have done) you have turned out an enemy eminently worthy of praise to me !" (75) Distending his mouth and speaking (to him) as aforesaid, (nay) controlling his mighty arms and taking his seat in the rear of the chariot, he pressed forward in his chariot. (76)

एकं त्रीन् पञ्च सप्तेति सायकान् राक्षसर्षभः । आददे संदधे चापि विचकर्षोत्ससर्ज च ॥ ७७ ॥
ते बाणाः कालसंकाशा राक्षसेन्द्रधनुश्च्युताः । हेमपुङ्खा रविप्रख्याश्चक्रुर्दीप्तमिवाम्बरम् ॥ ७८ ॥
ततस्तान् राक्षसोत्सृष्टाञ्शरौघान् राघवानुजः । असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः ॥ ७९ ॥
ताञ्शरान् युधि सम्प्रेक्ष्य निकृत्तान् रावणात्मजः । चुकोप त्रिदशेन्द्रारिर्जग्राह निशितं शरम् ॥ ८० ॥
स संधाय महातेजास्तं बाणं सहसोत्सृजत् । तेन सौमित्रिमायान्तमाजघान स्तनान्तरे ॥ ८१ ॥
अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि । सुस्राव रुधिरं तीव्रं मदं मत्त इव द्विपः ॥ ८२ ॥

Atikāya (a bull among the ogres) seized hold of one, three, five and seven arrows (respectively) and fitted them to his bow, stretched it to full length and let them fly. (77) Shot from the bow of Atikāya (a ruler of ogres), those golden-feathered arrows, which resembled Death and shone like the sun, set the firmament ablaze as it were. (78) Remaining unconfounded, the younger brother of Śrī Rāma (a scion of Raghu) thereupon cut off with his numerous whetted shafts the aforesaid volleys of arrows discharged by the ogre. (79) Duly perceiving those arrows cut down on the field of battle, Atikāya (sprung from the loins of Rāvaṇa), an enemy of Indra (the ruler of gods) flew into a rage and took hold of a sharpened arrow. (80) Fitting that arrow to his bow, Atikāya, who was endowed with extraordinary energy, precipitately loosed it. With that he struck

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Lakṣmaṇa (son of Sumitrā), as he was advancing, in the space between his breasts. (81) Hit in the breast by Atikāya on the battle-field, Lakṣmaṇa (son of Sumitrā) began to bleed profusely (even) as an elephant in rut would discharge ichor. (82)

स चकार तदाऽऽत्मानं विशल्यं सहसा विभुः । जग्राह च शरं तीक्ष्णमस्त्रेणापि समाददे ॥ ८३ ॥
आग्नेयेन तदास्त्रेण योजयामास सायकम् । स जज्वाल तदा बाणो धनुष्यस्य महात्मनः ॥ ८४ ॥
अतिकायोऽतितेजस्वी रौद्रमस्त्रं समाददे । तेन बाणं भुजंगाभं हेमपुङ्खमयोजयत् ॥ ८५ ॥
तदस्त्रं ज्वलितं घोरं लक्ष्मणः शरमाहितम् । अतिकायाय चिक्षेप कालदण्डमिवान्तकः ॥ ८६ ॥
आग्नेयास्त्राभिसंयुक्तं दृष्ट्वा बाणं निशाचरः । उत्ससर्ज तदा बाणं रौद्रं सूर्यास्त्रयोजितम् ॥ ८७ ॥
तावुभावम्बरे बाणावन्योन्यमभिजघ्नतुः । तेजसा सम्प्रदीप्ताग्रौ क्रुद्धाविव भुजंगमौ ॥ ८८ ॥
तावन्योन्यं विनिर्दह्य पेततुः पृथिवीतले ॥ ८९ ॥
निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ । तावुभौ दीप्यमानौ स्म न भ्राजेते महीतले ॥ ९० ॥

The all-powerful Lakṣmaṇa (who was a part manifestation of Lord Viṣṇu) then speedily rid himself of the shaft, seized hold of a sharp arrow and also charged it with a mystic spell. (83) On that occasion he charged his arrow with the missile presided over by the god of fire. Placed on the bow of the high-souled prince, that arrow shot forth flames. (84) Atikāya, who was endowed with surpassing energy, pressed into service a fearful mystic missile and charged a serpent-like golden-feathered arrow with it. (85) (In the meantime) Lakṣmaṇa loosed at Atikāya that flaming and formidable arrow in the form of a mystic missile charged with occult power, (even) as Death would hurl his rod of destruction. (86) Seeing the arrow charged with a missile presided over by the god of fire, the prowler of the night forthwith loosed an arrow charged with a missile presided over by the sun-god. (87) Both the aforesaid arrows, whose heads were flaming with fire, struck each other in space like two furious serpents. (88) Having burnt each other, they fell to the earth's surface. (89) The two excellent arrows, even though they were both glowing, did not shine forth any longer on the earth's surface in that they had ceased to emit flames and had been reduced to ashes. (90)

ततोऽतिकायः संक्रुद्धस्त्वाष्ट्रमैषीकमुत्सृजत् । ततश्चिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान् ॥ ९१ ॥
ऐषीकं निहतं दृष्ट्वा कुमारो रावणात्मजः । याम्येनास्त्रेण संक्रुद्धो योजयामास सायकम् ॥ ९२ ॥
ततस्तदस्त्रं चिक्षेप लक्ष्मणाय निशाचरः । वायव्येन तदस्त्रेण निजघान स लक्ष्मणः ॥ ९३ ॥
अथैनं शरधाराभिर्धाराभिरिव तोयदः । अभ्यवर्षत संक्रुद्धो लक्ष्मणो रावणात्मजम् ॥ ९४ ॥
तेऽतिकायं समासाद्य कवचे वज्रभूषिते । भग्नाग्रशल्याः सहसा पेतुर्बाणा महीतले ॥ ९५ ॥
तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा । अभ्यवर्षत बाणानां सहस्रेण महायशाः ॥ ९६ ॥

Seized with fury, Atikāya thereupon discharged an arrow of reed charged with a missile presided over by Twaṣṭā (the architect of gods). The valiant son of Sumitrā thereupon split it with a missile presided over by Indra (the ruler of gods). (91) Enraged to find his arrow of reed struck down (by Lakṣmaṇa), Prince Atikāya, sprung from the loins of Rāvaṇa, charged an arrow with a missile presided over by Yama (the god of retribution). (92) The ranger of the night then loosed it at Lakṣmaṇa. The celebrated Lakṣmaṇa (however) struck it down with a missile presided

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over by the wind-god. (93) Seized with fury, Lakṣmaṇa now covered this son of Rāvaṇa with hails of arrows (even) as a rainy cloud would cover one with torrents. (94) Duly reaching Atikāya, those arrows (however) had their points at the upper end shattered against his coat of mail, which was encrusted with diamonds, and precipitately fell to the earth's surface. (95) Perceiving them infructuous, the illustrious Lakṣmaṇa, the destroyer of hostile champions, covered him with a thousand arrows. (96)

स वृष्यमाणो बाणौघैरतिकायो महाबलः । अवध्यकवचः संख्ये राक्षसो नैव विव्यथे ॥ ९७ ॥
शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत् । स तेन विद्धः सौमित्रिर्मर्मदेशे शरेण ह ॥ ९८ ॥
मुहूर्तमात्रं निस्संज्ञो ह्यभवच्छ्रुतापनः । ततः संज्ञामुपालभ्य चतुर्भिः सायकोत्तमैः ॥ ९९ ॥
निजघ्नान हयान् संख्ये सारथिं च महाबलः । ध्वजस्योन्मथनं कृत्वा शरवर्षैररिंदमः ॥१००॥
असम्भ्रान्तः स सौमित्रिस्ताञ्शरानभिलक्षितान् । मुमोच लक्ष्मणो बाणान् वधार्थं तस्य रक्षसः ॥१०१॥
न शशाक रुजं कर्तुं युधि तस्य नरोत्तमः ।

Though being covered with volleys of arrows on the battle-field, the aforesaid ogre, Atikāya, who was endowed with extraordinary might and whose cuirass was invulnerable, did not feel tormented at all. (97) Nay, he loosed an arrow resembling a venomous serpent at Lakṣmaṇa. Pierced in a vital part by that arrow, the said son of Sumitrā, the tormentor of his enemies, actually fainted awhile: so the tradition goes. Tearing off the standard (of his enemy) with hails of his arrows on regaining his consciousness, Lakṣmaṇa (the tamer of his adversaries), who was endowed with extraordinary might, struck down on the battle-field the horses as well as the charioteer (of Atikāya) with four excellent arrows. (98—100) Remaining unconfounded, the celebrated Lakṣmaṇa, son of Sumitrā, loosed some well-known and selected arrows for the destruction of that ogre. (101) Lakṣmaṇa, (the foremost of men) could not (however) inflict any injury on his person in combat.

अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह ॥१०२॥
ब्रह्मदत्तवरो ह्येष अवध्यकवचावृतः ।
ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा । अवध्य एष ह्यन्येषामस्त्राणां कवची बली ॥१०३॥
ततस्तु वायोर्वचनं निशम्य सौमित्रिरिन्द्रप्रतिमानवीर्यः ।
समादधे बाणमथोग्रवेगं तद्ब्राह्ममस्त्रं सहसा नियुज्य ॥१०४॥
तस्मिन् वरास्त्रे तु नियुज्यमाने सौमित्रिणा बाणवरे शिताग्रे ।
दिशश्च चन्द्रार्कमहाग्रहाश्च नभश्च तत्रास रराज चोर्वी ॥१०५॥
तं ब्रह्मणोऽस्त्रेण नियुज्य चापे शरं सपुङ्खं यमदूतकल्पम् ।
सौमित्रिरिन्द्रारिसुतस्य तस्य ससर्ज बाणं युधि वज्रकल्पम् ॥१०६॥

Approaching him, the wind-god presently spoke to him as follows, so the tradition goes:—(102) "This ogre, on whom a boon having been conferred by Brahmā (the creator), is actually clad in impenetrable armour. (Therefore) pierce him with a missile presided over by Brahmā; for he cannot be killed otherwise. Protected with armour and full of might as he is, he is incapable of being killed with other missiles." (103) Hearing the admonition of the wind-god and pressing into service the well-known missile

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presided over by Brahmā (the creator), the son of Sumitrā for his part, who was a compeer of Indra (the ruler of gods) in prowess, thereupon precipitately fitted to his bow an arrow of terrible velocity. (104) While that excellent missile (presided over by Brahmā) was for its part being infused into the foremost of arrows with a sharp point by the son of Sumitrā, the (four) quarters as well as the moon and the sun and the (other) major planets as also the vault of heaven shook and the earth creaked. (105) Having charged that arrow, feathers and all, with the missile presided over by Brahmā (the creator) and placed it on his bow, the son of Sumitrā loosed that shaft, which (now) looked like a messenger of Death and was hard as adamant, at the aforesaid son of Rāvaṇa (an enemy of Indra) on the field of battle. (106)

तं लक्ष्मणोत्सृष्टविवृद्धवेगं समापतन्तं श्वसनोग्रवेगम् ।
सुपर्णवक्त्रोत्तमचित्रपुङ्खं तदातिकायः समरे ददर्श ॥१०७॥
तं प्रेक्षमाणः सहसातिकायो जघान बाणैर्निशितैरनेकैः ।
स सायकस्तस्य सुपर्णवेगस्तथातिवेगेन जगाम पार्श्वम् ॥१०८॥
तमागतं प्रेक्ष्य तदातिकायो बाणं प्रदीप्तान्तककालकल्पम् ।
जघान शक्त्यृष्टिगदाकुठारैः शूलैः शरैश्चाप्यविपन्नचेष्टः ॥१०९॥
तान्यायुधान्यद्भुतविग्रहाणि मोघानि कृत्वा स शरोऽग्निदीप्तः ।
प्रगृह्य तस्यैव किरीटजुष्टं तदातिकायस्य शिरो जहार ॥११०॥
तच्छिरः सशिरस्त्राणं लक्ष्मणेषुप्रमर्दितम् । पपात सहसा भूमौ शृङ्गं हिमवतो यथा ॥१११॥

Atikāya forthwith beheld on the battle-field the arrow loosed by Lakṣmaṇa, which possessed the terrible velocity of the wind, was provided with lovely feathers resembling the wings of Garuḍa (the king of birds) and decked with excellent diamonds,—flying (towards him) with redoubled speed. (107) Closely observing it, Atikāya forcibly struck it with numerous whetted shafts. Possessing as it did the swiftiness of Garuḍa, that arrow none the less drew near him with great speed. (108) Perceiving that flaming arrow, terrible as Death and the Time-Spirit, arrived, Atikāya forthwith struck it with javelins, spears, maces and axes as also with pikes and arrows with unceasing endeavour. (109) Rendering (all) the aforesaid weapons of wonderful shapes ineffectual, and transfixing the head of the selfsame Atikāya, which was covered with a diadem, that arrow blazing like fire forthwith severed it. (110) Cut off by the arrow of Lakṣmaṇa, the aforesaid head with its diadem precipitately fell to the ground like a peak of the Himālaya mountain. (111)

तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम् । बभूवुर्व्यथिताः सर्वे हतशेषा निशाचराः ॥११२॥
ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः । विनेदुरुच्चैर्वहवः सहसा विस्वरैः स्वरैः ॥११३॥
ततस्त्वरितं याता निरपेक्षा निशाचराः । पुरीमभिमुखा भीता द्रवन्तो नायके हते ॥११४॥
प्रहर्षयुक्ता बहवस्तु वानराः प्रफुल्लपद्मप्रतिमाननास्तदा ।
अपूजयँल्लक्ष्मणमिष्टभागिनं हते रिपौ भीमबले दुरासदे ॥११५॥
अतिबलमतिकायमभ्रकल्पं युधि विनिपात्य स लक्ष्मणः प्रहृष्टः ।
त्वरितमथ तदा स रामपार्श्वे कपिनिवहैश्च सुपूजितो जगाम ॥११६॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकसप्ततितमः सर्गः ॥ ७१ ॥

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All the ogres who had escaped being killed, felt distressed to behold the prince fallen on the ground, his raiment and adornments in disarray. (112) With their faces downcast, nay, feeling miserable and exhausted with blows, many (of them) burst into a loud wail in discordant tones. (113) Their leader having been killed, the rangers of the night, who had (now) become listless, hastily withdrew running from that place, frightened as they were, with their faces turned towards the city. (114) Filled with extreme delight on their enemy, who was endowed with terrible might and was difficult to approach, having been killed, numerous monkeys for their part, whose faces resembled full-blown lotuses, forthwith paid their homage to Lakṣmaṇa, who had secured victory (for them). (115) Greatly rejoiced and highly honoured by hosts of monkeys on having struck down in a duel Atikāya, who was endowed with surpassing might and looked like a (mass of) cloud, the aforesaid celebrated Lakṣmaṇa forthwith hastily sought the presence of Śrī Rāma on that occasion. (116)

Thus ends Canto Seventy-one in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Rāvaṇa feels anxious for the safety of Lankā and enjoins the ogres to guard the city jealously.

अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना । उद्वेगमगमद् राजा वचनं चेदमब्रवीत् ॥ १ ॥
धूम्राक्षः परमामर्षी सर्वशस्त्रभृतां वरः । अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च ॥ २ ॥
एते महाबला वीरा राक्षसा युद्धकाङ्क्षिणः । जेतारः परसैन्यानां परैर्नित्यापराजिताः ॥ ३ ॥
ससैन्यास्ते हता वीरा रामेणाक्लिष्टकर्मणा । राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः ॥ ४ ॥
अन्ये च बहवः शूरा महात्मानो निपातिताः । प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम ॥ ५ ॥
तौ भ्रातरौ तदा बद्धौ घोरैर्दत्तवरैः शरैः । यन्न शक्यं सुरैः सर्वैरसुरैर्वा महाबलैः ॥ ६ ॥
मोक्तुं तद्बन्धनं घोरं यक्षगन्धर्वपन्नगैः । तन्न जाने प्रभावैर्वा मायया मोहनेन वा ॥ ७ ॥
शरबन्धाद् विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ । ये योधा निर्गताः शूरा राक्षसा मम शासनात् ॥ ८ ॥
ते सर्वे निहता युद्धे वानरैः सुमहाबलैः ।

On hearing of Atikāya having been killed by the high-souled Lakṣmaṇa, the king (of Lankā) gave way to anxiety and spoke as follows:—(1) "Dhūmrākṣa, who was supremely intolerant, as well as Akampana, the foremost of all those skilled in the use of arms, as also Prahasta and even so Kumbhakarṇa—these gallant ogres, the conquerers of hostile forces, were endowed with extraordinary might, nay, longed for combat and remained ever unconquered by their enemies. (2-3) The aforesaid valiant ogres of tremendous proportions, who were well-versed in the use of every weapon, have been killed with their battalions by Rāma of unwearied action. (4) Many other heroes of gigantic proportions have also been struck down. The aforesaid two brothers (Rāma and Lakṣmaṇa) were bound the other day with formidable arrows, on which boons (of infallibility)

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had been conferred (by Brahmā), by my (eldest) son Indrajit, whose strength and prowess are widely known. That formidable bond (of theirs), which could not be undone by all the gods or (even) by demons endowed with extraordinary might nor (even) by Yakṣas (a class of demigods), Gandharvas (celestial musicians) and Nāgas (a class of semi-divine beings having the face of a man and the tail of a serpent) got unloosed by virtue of their superhuman powers or some conjuring trick or magical charm which I do not know. (5–7) The aforesaid two brothers, Rāma and Lakṣmaṇa, got liberated (anyhow) from the network of arrows. (Nay) all the gallant ogre warriors who sallied forth at my command were killed in combat by the monkeys, who are endowed with exceptional might.

तं न पश्याम्यहं युद्धे योऽद्य रामं सलक्ष्मणम् ॥ ९ ॥
नाशयेत् सबलं वीरं ससुग्रीवं विभीषणम् । अहो सुबलवान् रामो महदस्त्रबलं च वै ॥ १० ॥
यस्य विक्रममासाद्य राक्षसा निधनं गताः । तं मन्ये राघवं वीरं नारायणमनामयम् ॥ ११ ॥
तद्गच्छाद्धि पुरी लङ्का पिहितद्वारतोरणा । अप्रमत्तैश्च सर्वत्र गुप्तै रक्ष्या पुरी त्वियम् ॥ १२ ॥
अशोकवनिका चैव यत्र सीताभिरक्ष्यते । निष्क्रमो वा प्रवेशो वा ज्ञातव्यः सर्वदैव नः ॥ १३ ॥
यत्र यत्र भवेद् गुल्मस्तत्र तत्र पुनः पुनः । सर्वतश्चापि तिष्ठध्वं स्वैः स्वैः परिवृता बलैः ॥ १४ ॥

"I do not see the warrior who should be able to make short work in combat today of the heroic Rāma with Lakṣmaṇa and his army as well as Vibhīṣaṇa accompanied by Sugrīva. Oh, really great is the power of Rāma's missiles and exceptionally mighty is Rāma, on reaching the range of whose prowess the ogres have met their death. I recognize that heroic scion of Raghu to be (no other than) Lord Nārāyaṇa, who is proof against (all) ailment. Indeed it is through fear of him that Lankā has its doors and outer gates (ever) closed. Nay, let this city (of Lankā) for its part, and especially the Aśoka grove, where Sītā is being guarded on all sides, be defended along with its garrisons by you (who have survived destruction) remaining vigilant all the time. (Every) exit from and entry into the city and the grove must be definitely known by us at all times. (8–13) Wherever there is a garrison, exit and entry should be checked again and again. Surrounded by your respective troops, remain posted on all sides. (14)

द्रष्टव्यं च पदं तेषां वानराणां निशाचराः । प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः ॥ १५ ॥
नावज्ञा तत्र कर्तव्या वानरेषु कदाचन । द्विषतां बलमुद्युक्तमापतत् किं स्थितं यथा ॥ १६ ॥

"Nay, the movements of the aforesaid monkeys should be watched (by you), O prowlers of the night, in every way, whether there is dusk or midnight or even sunrise. (15) No indifference should be shown to the monkeys at any time. It should be (constantly) observed whether the hostile army is zealously active, is advancing (towards Lankā) or stands where it was." (16)

ततस्ते राक्षसाः सर्वे श्रुत्वा लङ्काधिपस्य तत् । वचनं सर्वमातिष्ठन् यथावत् तु महाबलाः ॥ १७ ॥
तान् सर्वान् हि समादिश्य रावणो राक्षसाधिपः । मन्युशल्यं वहन् दीनः प्रविवेश स्वमालयम् ॥ १८ ॥
ततः स संदीपितकोपवह्निर्निशाचराणामधिपो महाबलः ।
तदेव पुत्रव्यसनं विचिन्तयन् मुहुर्मुहुश्चैव तदा विनिःश्वसन् ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विसप्ततितमः सर्गः ॥ ७२ ॥

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Hearing the aforesaid command of Rāvaṇa (the suzerain lord of Laṅkā), all those ogres for their part, who were endowed with extraordinary might, duly carried it out forthwith in its entirety. (17) Having duly enjoined them all (as aforesaid), Rāvaṇa, the suzerain lord of ogres, actually penetrated deep into his palace carrying the thorn of wrath (in his bosom), miserable as he was. (18) The fire of wrath having been inflamed (in him), that suzerain lord of ogres, who was endowed with extraordinary might, then remained brooding on the selfsame fall of his son (Atikāya) and also sighing again and again at that time. (19)

Thus ends Canto Seventy-two in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

A missile presided over by Brahmā and loosed by Indrajit renders Śrī Rāma and Lakṣmaṇa as well as the whole army of monkeys unconscious.

ततो हतान् राक्षसपुंगवांस्तान् देवान्तकादित्रिशिरोऽतिकायान् ।
रक्षोगणास्तत्र हतावशिष्टास्ते रावणाय त्वरिताः शशंसुः ॥ १ ॥
ततो हतांस्तान् सहसा निशम्य राजा महाबाष्पपरिप्लुताक्षः ।
पुत्रक्षयं भ्रातृवधं च घोरं विचिन्त्य राजा विपुलं प्रदध्यौ ॥ २ ॥
ततस्तु राजानमुदीक्ष्य दीनं शोकार्णवे सम्परिप्लुवानम् ।
रथर्षभो राक्षसराजसूनुस्तमिन्द्रजिद् वाक्यमिदं बभाषे ॥ ३ ॥

Those ogre hosts which had survived those who had been killed thereupon hastily reported to Rāvaṇa about the well-known bulls among ogres who had been made short work of, *viz*, Devāntaka and others, Triśirā and Atikāya. (1) Hearing all of a sudden of those who had been killed, the king found his eyes bathed in copious tears. Brooding on the destruction of his sons as well as on the terrible fall of his brothers, the king became exceedingly thoughtful. (2) Perceiving the king disconsolate and deeply plunged in an ocean of grief, Indrajit for his part, (the eldest) son of Rāvaṇa (the ruler of ogres) and the foremost of car-warriors, thereupon submitted to him as follows:—(3)

न तात मोहं परिगन्तुमर्हसे यत्रेन्द्रजिज्जीवति नैर्ऋतेश ।
नेन्द्रारिबाणाभिहतो हि कश्चित् प्राणान् समर्थः समरेऽभिपातुम् ॥ ४ ॥
पश्याद्य रामं सह लक्ष्मणेन मद्बाणनिर्भिन्नविकीर्णदेहम् ।
गतायुषं भूमितले शयानं शितैः शरैराचितसर्वगात्रम् ॥ ५ ॥
इमां प्रतिज्ञां शृणु शक्रशत्रोः सुनिश्चितां पौरुषदैवयुक्ताम् ।
अद्यैव रामं सह लक्ष्मणेन संतर्पयिष्यामि शरैरमोघैः ॥ ६ ॥
अद्येन्द्रवैवस्वतविष्णुरुद्रसाध्याश्च वैश्वानरचन्द्रसूर्याः ।
द्रक्ष्यन्ति मे विक्रममप्रमेयं विष्णोरिवोग्रं बलियज्ञवाटे ॥ ७ ॥

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"While Indrajit (your son) is alive, O lord of ogres (the progeny of Nirṛti), you ought not to give way to despair, dear father; for, struck with the arrows of Indra's enemy (in my person) none is able to preserve his life on the battle-field. (4) Behold Rāma lying dead along with Lakṣmaṇa on the earth's surface today, his body thrown about, torn to pieces by my shafts, and covered all over with my sharp arrows (clinging fast to it). (5) Listen to the following vow of Indra's enemy (myself), which is fully determined and is backed by manliness and divine blessing: I shall this very day overwhelm Rāma along with Lakṣmaṇa with my arrows that never miss their target. (6) Today Indra (the ruler of gods), Yama (son of the sun-god), Viṣṇu (the Protector of the universe), Rudra (the god of destruction) and the Sādhyas (a class of gods), the god of fire, the moon-god and the sun-god will witness my immeasurable prowess (even) as they did the terrible prowess of Viṣṇu (as a dwarf in the form of measuring the entire universe in a couple of strides) in the enclosure where a sacrifice was being performed by (the demon king) Bali." (7)

स एवमुक्त्वा त्रिदशेन्द्रशत्रुरापृच्छ्य राजानमदीनसत्त्वः ।
समारुरोहानिलतुल्यवेगं रथं खरश्रेष्ठसमाधियुक्तम् ॥ ८ ॥
समास्थाय महातेजा रथं हरिरथोपमम् । जगाम सहसा तत्र यत्र युद्धमरिंदमः ॥ ९ ॥
तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः । संहर्षमाणा बहवो धनुःप्रवरपाणयः ॥ १० ॥
गजस्कन्धगताः केचित् केचित् परमवाजिभिः । व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजङ्गमैः ॥ ११ ॥
वराहैः श्वापदैः सिंहैर्जम्बुकैः पर्वतोपमैः । काकहंसमयूरैश्च राक्षसा भीमविक्रमाः ॥ १२ ॥
प्रासपट्टिशनिस्त्रिंशपरश्वधगदाधराः । भुशुण्डिमुद्गरायष्टिशतघ्नीपरिघायुधाः ॥ १३ ॥
स शङ्खनिनदैः पूर्णैर्भेरीणां चापि निःस्वनैः । जगाम त्रिदशेन्द्रारिराजिं वेगेन वीर्यवान् ॥ १४ ॥
स शङ्खशशिवर्णेन छत्रेण रिपुसूदनः । रराज प्रतिपूर्णेन नभश्चन्द्रमसा यथा ॥ १५ ॥
वीज्यमानस्ततो वीरो हैमैर्हेमविभूषणः । चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम् ॥ १६ ॥

Having bragged as aforesaid, and taking leave of the king, that enemy of Indra (the ruler of gods), who was undepressed in spirit, duly ascended his chariot, swift as the wind, which was drawn by donkeys and was equipped with implements of war (in the shape of a bow, sword etc.) (8) Duly taking his seat in the chariot, which resembled the chariot of Indra, Indrajit (the tamer of his enemies), who was endowed with extraordinary energy, precipitately sought the battle-field. (9) Showing great enthusiasm, numerous ogres, who were endowed with extraordinary might and carried excellent bows in their hands, followed the gigantic prince, even as he departed. (10) Some ogres of terrible prowess rode on (the back of) elephants, while others rode on (the back of) excellent horses, tigers, scorpions, cats, donkeys and camels as well as on (the back of) serpents, boars, beasts of prey such as lions, jackals as large as hills, as also on (the back of) crows, swans and peacocks. (11-12) They carried lances, sharp-edged spears, swords, axes and maces and were armed with Bhuśuṇḍis (probably a kind of fire-arm), mallets, Āyaṣṭis, Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and Parighas (an iron bludgeon or club studded with iron). (13) Accompanied by full blasts of conches as well as by the sounds of kettle-drums, that valiant enemy of Indra (the ruler of gods) proceeded with all speed to the field of

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battle. (14) With his parasol white as the conch and the moon that destroyer of his enemies shone like the firmament with the full moon. (15) The hero, who was the foremost of all archers and was decked with gold ornaments, was being fanned at that time with the foremost of lovely whisks with handles of gold. (16)

स तु दृष्ट्वा विनिर्यान्तं बलेन महता वृतम् । राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ १७ ॥
त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः । किं पुनर्मानुषं धृष्यं निहनिष्यसि राघवम् ॥ १८ ॥
तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाशिषः । ततस्त्विन्द्रजिता लङ्का सूर्यप्रतिमतेजसा ॥ १९ ॥
रराजाप्रतिवीर्येण द्यौरिवार्केण भास्वता । स सम्प्राप्य महातेजा युद्धभूमिमरिंदमः ॥ २० ॥
स्थापयामास रक्षांसि रथं प्रति समन्ततः ।

Seeing his son (Indrajit) sallying forth surrounded by a huge army, the glorious Rāvaṇa (the suzerain lord of ogres) for his part spoke (to him as follows):—(17) "There is no warrior who can stand as your rival, my son; by you Indra (the ruler of gods) was actually conquerred. Much more will you (be able to) kill a mortal, Rāma (a scion of Raghu), who is capable of being assailed." (18) Encouraged as aforesaid by the ruler of ogres, the prince (gladly) accepted his mighty blessings. Thereupon Lankā for its part shone with Indrajit,—who vied with the sun in brilliance and who was matchless in valour, (even) as the firmament with the brilliant sun. Duly reaching the battle-field, Indrajit, the tamer of his foes, who was endowed with extraordinary energy, ranged the ogres around his chariot on all sides.

ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ २१ ॥
जुहुवे राक्षसश्रेष्ठो विधिवन्मन्त्रसत्तमैः । स हविर्लाजसत्कारैर्माल्यगन्धपुरस्कृतैः ॥ २२ ॥
जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् । शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः ॥ २३ ॥
लोहितानि च वासांसि स्रुवं काष्णायसं तथा । स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ २४ ॥
छागस्य कृष्णवर्णस्य गलं जग्राह जीवतः । सकृदेव समिद्धस्य विधूमस्य महार्चिषः ॥ २५ ॥
बभूवुस्तानि लिङ्गानि विजयं यान्यदर्शयन् । प्रदक्षिणावर्तशिखस्तप्तकाञ्चनसंनिभः ॥ २६ ॥
हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः ।

Thereupon Indrajit (the foremost of ogres), who vied with the god of fire in brilliance, worshipped the fire according to the traditional rites while reciting the best of Mantras (sacred texts). Having worshipped the sacred fire on the battle-field with offerings of parched grains of rice preceded by flowers and sandal-paste, that mighty ogre chief poured oblation into it. In that sacrificial performance weapons served the purpose of reeds (which are strewn about the fire to ward off evil forces), nay, chips of a Bibhītaka tree served as fuel for the sacrificial fire, again red pieces of cloth (alone) were used and the sacrificial ladle was made of iron. Duly strewing the fire there with reeds (in the form of other weapons) accompanied by lances, Indrajit clasped the neck of a live goat of dark hue (for offering it to the fire). From the fire, which was set ablaze by that offering having been thrown into it but once, and was free from smoke and had burst into mighty flames, appeared such signs as had betokened victory (in the past). Risen into view, the god of fire, who shone brightly like refined gold and whose flames turned towards the right, accepted that offering in person.

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सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविशारदः ॥ २७ ॥
धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत् ।
तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके । सार्कग्रहेन्दुनक्षत्रं वितत्रास नभःस्थलम् ॥ २८ ॥
स पावकं पावकदीप्ततेजा हुत्वा महेन्द्रप्रतिमप्रभावः ।
सचापबाणासिरथाश्वसूतः खेऽन्तर्दधेऽत्मानमचिन्त्यवीर्यः ॥ २९ ॥
ततो हयरथाकीर्णं पताकाध्वजशोभितम् । निर्ययौ राक्षसबलं नर्दमानं युयुत्सया ॥ ३० ॥
ते शरैर्बहुभिश्चित्रैस्तीक्ष्णवेगैरलंकृतैः । तोमरैरङ्कुशैश्चापि वानराञ्जघ्नुराहवे ॥ ३१ ॥
रावणिस्तु सुसंक्रुद्धस्तान् निरीक्ष्य निशाचरान् । दृष्ट्वा भवन्तो युध्यन्तु वानराणां जिघांसया ॥ ३२ ॥

Indrajit, who was an adept in the use of mystic missiles, invoked the missile presided over by Brahmā (the creator) and charged the bow as well as his chariot and all with the invocatory spell on the field of battle. While that missile was being invoked and the sacrificial fire was being propitiated through oblations, the vault of heaven including the sun, the moon and other planets and lunar mansions shook with fear. (19—28) Having propitiated the fire with offerings, Indrajit, who was flaming with lustre like fire and vied with the mighty Indra (the ruler of gods) in might, and who was endowed with inconceivable prowess, hid himself from view in the sky, bow, arrows, sword, chariot, horses, charioteer and all. (29) Thereupon the army of ogres, which was crowded with horses and chariots and graced with pennants and flags, sallied forth roaring with a longing to fight. (30) They began to strike the monkeys on the battle-field with many wonderful and ornamented arrows of great velocity, lances and goads too. (31) Keenly observing those prowlers of the night, Indrajit (son of Rāvaṇa) for his part, who was highly enraged, said (to them), "Be of good cheer and fight with the intention of making short work of the monkeys." (32)

ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः । अभ्यवर्षंस्ततो घोरं वानराञ्शरवृष्टिभिः ॥ ३३ ॥
स तु नालीकनाराचैर्गदाभिर्मुसलैरपि । रक्षोभिः संवृतः संख्ये वानरान् विचकर्ष ह ॥ ३४ ॥
ते वध्यमानाः समरे वानराः पादपायुधाः । अभ्यवर्षन्त सहसा रावणिं शैलपादपैः ॥ ३५ ॥
इन्द्रजित् तु तदा क्रुद्धो महातेजा महाबलः । वानराणां शरीराणि व्यधमद् रावणात्मजः ॥ ३६ ॥
शरेणैकेन च हरीन् नव पञ्च च सप्त च । बिभेद समरे क्रुद्धो राक्षसान् सम्प्रहर्षयन् ॥ ३७ ॥
स शरैः सूर्यसंकाशैः शातकुम्भविभूषणैः । वानरान् समरे वीरः प्रममाथ सुदुर्जयः ॥ ३८ ॥

Roaring and longing for a victory, all those ogres thereupon terribly covered the monkeys on all sides with hails of arrows. (33) Remaining concealed from view by the ogres, Indrajit for his part began to destroy the monkeys on the battle-field with his Nālīkas (broad-headed arrows), steel arrows, maces and clubs too: so the tradition goes. (34) While being struck on the battle-field (by Indrajit as aforesaid), (all) the monkeys, who were armed with trees, covered the son of Rāvaṇa all of a sudden (where he stood concealed and from where he discharged his arrows and other weapons) with crags and trees. (35) Seized with wrath, the exceptionally mighty Indrajit, son of Rāvaṇa, for his part, who was endowed with extraordinary energy, then began to tear into pieces the bodies of the monkeys. (36) Nay, filled with rage, Indrajit pierced with a single arrow (as many as) nine, five and seven

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monkeys (respectively) on the field of battle, bringing excessive delight to the ogres. (37) The heroic Indrajit, who was exceedingly difficult to conquer, exterminated the monkeys on the field of battle with his arrows, which glittered like the sun and were decorated with gold. (38)

ते भिन्नगात्राः समरे वानराः शरपीडिताः । पेतुर्मथितसंकल्पाः सुरैरिव महासुराः ॥ ३९ ॥
ते तपन्तमिवादित्यं घोरैर्बाणगभस्तिभिः । अभ्यधावन्त संक्रुद्धाः संयुगे वानरर्षभाः ॥ ४० ॥
ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः । व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः ॥ ४१ ॥
रामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः । नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः ॥ ४२ ॥
ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च प्लवंगमाः । अभ्यवर्षन्त समरे रावणिं समवस्थिताः ॥ ४३ ॥
तं द्रुमाणां शिलानां च वर्षं प्राणहरं महत् । व्यपोहत महातेजा रावणिः समितिंजयः ॥ ४४ ॥

Overwhelmed by the arrows, the aforesaid monkeys, whose limbs were pierced, and whose designs had been frustrated, fell like great demons oppressed by gods with their arrows. (39) Highly enraged, the said bulls among the monkeys, rushed on the field of battle in the direction of Indrajit, who was blazing like the sun with his rays in the form of arrows. (40) Bathed in blood, their bodies mutilated, nay, agonized and distracted, all the monkeys for their part thereupon stampeded. (41) Having exhibited their prowess, the monkeys, who had staked their lives in the cause of Śrī Rāma, did not retrace their steps and kept roaring on the battle-field, armed with rocks. (42) Remaining firm on the battle-field, the aforesaid monkeys began to cover the son of Rāvaṇa with trees, mountain peaks and rocks. (43) Indrajit (son of Rāvaṇa), who was (ever) victorious in combat and was endowed with extraordinary energy, dispersed that mighty and deadly hail of trees and rocks. (44)

ततः पावकसंकाशैः शरैराशीविषोपमैः । वानराणामनीकानि बिभेद समरे प्रभुः ॥ ४५ ॥
अष्टादशशरैस्तीक्ष्णैः स विद्ध्वा गन्धमादनम् । विव्याध नवभिश्चैव नलं दूरादवस्थितम् ॥ ४६ ॥
सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः । पञ्चभिर्विशिखैश्चैव गजं विव्याध संयुगे ॥ ४७ ॥
जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्भिरेव च । सुग्रीवमृषभं चैव सोऽङ्गदं द्विविदं तथा ॥ ४८ ॥
घोरैर्दत्तवरैस्तीक्ष्णैर्निष्प्राणानकरोत् तदा । अन्यानपि तथा मुख्यान् वानरान् बहुभिः शरैः ॥ ४९ ॥
अर्दयामास संक्रुद्धः कालाग्निरिव मूर्च्छितः । स शरैः सूर्यसंकाशैः सुमुक्तैः शीघ्रगामिभिः ॥ ५० ॥
वानराणामनीकानि निर्मथ्य महारणे । आकुलां वानरीं सेनां शरजालेन पीडिताम् ॥ ५१ ॥
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम् । पुनरेव महातेजा राक्षसेन्द्रात्मजो बली ॥ ५२ ॥
संसृज्य बाणवर्षं च शस्त्रवर्षं च दारुणम् । ममर्द वानरानीकं परितस्त्विन्द्रजिद् बली ॥ ५३ ॥

The mighty ogre thereupon began to split the simian ranks on the battle-field with his arrows, which shone brightly as fire and resembled venomous serpents. (45) Having pierced Gandhamādana with eighteen penetrating arrows, he struck Nala too, standing some way off, with nine others. (46) Indrajit (who was endowed with extraordinary prowess) for his part assailed Mainda with seven shafts, which tore his vital parts and pierced Gaja on the battle-field with five. (47) He for his part struck Jāmbavān with ten and Nīla with thirty arrows; and with dreadful and sharp arrows, on which a boon (of infallibility) had been bestowed (by Brahmā) he

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forthwith rendered lifeless as it were Sugrīva as well as Ṛṣabha, Aṅgada and Dwivida. Infuriated like the swollen fire of universal destruction, he tormented likewise with many shafts other leading monkeys too. With his swift-going arrows loosed with skill and shining brightly like the sun he thoroughly agitated the simian ranks in that major conflict. Feeling rejoiced, that mighty son of the king of ogres, who was endowed with extraordinary energy, beheld once more with supreme gratification the army of monkeys overwhelmed with a rain of arrows and (therefore) agitated and bathed in blood. (48–52) Pouring a hail of shafts and a cruel shower of missiles, the mighty Indrajit crushed the army of monkeys on all sides. (53)

स्वसैन्यमुत्सृज्य समेत्य तूर्णं महाहवे वानरवाहिनीषु ।
अदृश्यमानः शरजालमुग्रं ववर्ष नीलाम्बुधरो यथाम्बु ॥ ५४ ॥
ते शक्रजिद्बाणविशीर्णदेहा मायाहता विस्वरमुन्नदन्तः ।
रणे निपेतुर्हरयोऽद्रिकल्पा यथेन्द्रवज्राभिहता नगेन्द्राः ॥ ५५ ॥
ते केवलं संददृशुः शिताग्रान् बाणान् रणे वानरवाहिनीषु ।
मायाविगूढं च सुरेन्द्रशत्रुं न चात्र तं राक्षसमप्यपश्यन् ॥ ५६ ॥
ततः स रक्षोधिपतिर्महात्मा सर्वा दिशो बाणगणैः शिताग्रैः ।
प्रच्छादयामास रविप्रकाशैर्विदारयामास च वानरेन्द्रान् ॥ ५७ ॥
स शूलनिस्त्रिंशपरश्वधानि व्याविद्धदीप्तानलसप्रभाणि ।
सविस्फुलिङ्गोज्ज्वलपावकानि ववर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥ ५८ ॥

Leaving the part of space above his own army and moving speedily to the space above the monkey forces in that major conflict while remaining (still) invisible, Indrajit let fall a formidable hail of shafts even as a dark rainy cloud would pour water. (54) Victims of his conjuring tricks, their bodies torn into pieces by the arrows of Indrajit, the aforesaid monkeys, who resembled mountains (in size), fell in the fray shrieking in discordant tones like lordly mountains struck by the thunderbolt of Indra (the ruler of gods). (55) They perceived only sharp-pointed shafts descending in the course of the conflict on the simian ranks. They could not, however, see there that ogre, the enemy of Indra (the ruler of gods), who remained fully concealed by his magical power. (56) Thereupon that gigantic ruler of ogres thickly covered all the (four) quarters with volleys of his sharp-pointed shafts, shining like the sun, and destroyed the monkey chiefs. (57) He let fall on the army of monkey chiefs a violent shower of pikes, swords and axes, shining like a swollen and flaming fire and shooting forth incandescent flames with sparks. (58)

ततो ज्वलनसंकाशैर्बाणैर्वानरयूथपाः । ताडिताः शक्रजिद्बाणैः प्रफुल्ला इव किंशुकाः ॥ ५९ ॥
तेऽन्योन्यमभिसर्पन्तो निनदन्तश्च विस्वरम् । राक्षसेन्द्रास्त्रनिर्भिन्ना निपेतुर्वानरर्षभाः ॥ ६० ॥
उदीक्षमाणा गगनं केचिन्नेत्रेषु ताडिताः । शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले ॥ ६१ ॥
हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम् । जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ ६२ ॥
मैन्दं च द्विविदं नीलं गवाक्षं गवयं तथा । केसरिं हरिलोमानं विद्युद्दंष्ट्रं च वानरम् ॥ ६३ ॥
सूर्याननं ज्योतिर्मुखं तथा दधिमुखं हरिम् । पावकाक्षं नलं चैव कुमुदं चैव वानरम् ॥ ६४ ॥

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प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः । विव्याध हरिशार्दूलान् सर्वांस्तान् राक्षसोत्तमः ॥ ६५ ॥
स वै गदाभिर्हरियूथमुख्यान् निर्भिद्य बाणैस्तपनीयवर्णैः ।
ववर्ष रामं शरवृष्टिजालैः सलक्ष्मणं भास्कररश्मिकल्पैः ॥ ६६ ॥
स बाणवर्षैरभिवृष्यमाणो धारानिपातानिव तानचिन्त्य ।
समीक्षमाणः परमाद्भुतश्री रामस्तदा लक्ष्मणमित्युवाच ॥ ६७ ॥

Struck with the arrows of Indrajit,—arrows which shone brightly as fire,—the monkey generals thereupon looked like Kiṃśuka trees bearing (crimson) flowers. (59) Gliding towards one another when pierced by the missiles of Indrajit (the ruler of ogres), the aforesaid bulls among monkeys fell down screaming in discordant tones. (60) Struck with arrows in their eyes while looking up towards the sky, some monkeys clasped one another and fell down on the earth's surface. (61) With lances, pikes and sharp arrows charged with sacred texts Indrajit, the foremost of ogres, pierced all the well-known tigers among monkeys, *viz*, Hanūmān and Sugrīva, Aṅgada, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśi and Mainda, Dwivida, Nīla, Gavākṣa, Gavaya and Kesari, Harilomā and the monkey Vidyuddaṃṣṭra, Sūryānana, Jyotirmukha, and the monkey Dadhimukha, Pāvakākṣa as also Nala as well as the monkey Kumuda. (62—65) Having wounded the leaders of monkey hosts with his maces and arrows of a golden hue, he actually covered Śrī Rāma as well as Lakṣmaṇa with showers of shafts shining like sunbeams. (66) Not minding the arrows any more than torrents of rain, while being covered with showers of shafts, and gazing on Lakṣmaṇa, the celebrated Śrī Rāma, who was clothed with a prodigious splendour, spoke as follows (to him) at that moment:—(67)

असौ पुनर्लक्ष्मण राक्षसेन्द्रो ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः ।
निपातयित्वा हरिसैन्यमस्माञ्शितैः शरैरर्दयति प्रसह्य ॥ ६८ ॥
स्वयम्भुवा दत्तवरो महात्मा समाहितोऽन्तर्हितभीमकायः ।
कथं नु शक्यो युधि नष्टदेहो निहन्तुमद्येन्द्रजिदुद्यतास्त्रः ॥ ६९ ॥
मन्ये स्वयम्भूर्भगवानचिन्त्यस्तस्यैतदस्त्रं प्रभवश्च योऽस्य ।
बाणावपातं त्वमिहाद्य धीमन् मया सहाव्यग्रमनाः सहस्व ॥ ७० ॥
प्रच्छादयत्येष हि राक्षसेन्द्रः सर्वा दिशः सायकवृष्टिजालैः ।
एतच्च सर्वं पतिताग्र्यशूरं न भ्राजते वानरराजसैन्यम् ॥ ७१ ॥
आवां तु दृष्ट्वा पतितौ विसंज्ञौ निवृत्तयुद्धौ हतहर्षरोषौ ।
ध्रुवं प्रवेक्ष्यत्यमरारिवाससमौ समासाद्य रणाग्र्यलक्ष्मीम् ॥ ७२ ॥

"Falling back upon the missile presided over by Brahmā (the creator), which has been secured by him, O Lakṣmaṇa, and striking down the army of monkeys, the yonder prince of ogres, an (avowed) enemy of Indra (the ruler of gods), is now tormenting us with his sharp arrows. (68) How can the highly intelligent Indrajit,—on whom a boon (of invincibility) has been bestowed by Brahmā (the self-born creator), (nay) who is steadfast (of purpose) and has concealed his terrible form and who stands with his weapons uplifted, even though his body is invisible,—be struck down in combat today ? (69) I know the self-born Lord Brahmā,—who is the source (the creator) of this

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universe,—is inconceivable (in his essence) and the missile used is presided over by him. (Therefore) remaining undisturbed in mind, O wise one, endure you with me today the hail of arrows on this spot. (70) Indeed this prince of ogres is thickly covering all the (four) quarters with the showers of his shafts. And this entire army of Sugrīva (the ruler of monkeys), whose leading heroes have fallen, looks charming no more. (71) Finding us fallen unconscious (and) bereft of joy and anger, having desisted from fighting, nay, winning laurels in combat, he will surely return to Lankā (the abode of the enemies of gods).''(72)

ततस्तु ताविन्द्रजितोऽस्त्रजालैर्बभूवतुस्तत्र तदा विशस्तौ ।
स चापि तौ तत्र विषादयित्वा ननाद हर्षाद् युधि राक्षसेन्द्रः ॥ ७३ ॥
ततस्तदा वानरसैन्यमेवं रामं च संख्ये सह लक्ष्मणेन ।
विषादयित्वा सहसा विवेश पुरीं दशग्रीवभुजाभिगुप्ताम् ।
संस्तूयमानः स तु यातुधानैः पित्रे च सर्वं हृषितोऽभ्युवाच ॥ ७४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thereupon the two princes for their part got grievously hurt on the battle-field by the missiles of Indrajit on that occasion. And, having reduced the two brothers to straits in that struggle, that prince of ogres shouted for joy. (73) Having prostrated in combat (as aforesaid) the army of monkeys as well as Śrī Rāma along with Lakṣmaṇa on that occasion, Indrajit thereupon withdrew all at once to the city protected by the arms of Rāvaṇa (the ten-headed monster). Nay, filled with delight while being duly extolled by ogres, he for his part related everything *in extenso* to his father. (74)

Thus ends Canto Seventy-three in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Under instructions from Jāmbavān (the lord of bears) Hanumān fetched a hillock clothed with celestial herbs; and inhaling the odour of those herbs, Śrī Rāma, Lakṣmaṇa and all the monkeys regained their normal health.

तयोस्तदा सादितयो रणाग्रे सुमोह सैन्यं हरियूथपानाम् ।
सुग्रीवनीलाङ्गदजाम्बवन्तो न चापि किंचित् प्रतिपेदिरे ते ॥ १ ॥
ततो विषण्णं समवेक्ष्य सर्वं विभीषणो बुद्धिमतां वरिष्ठः ।
उवाच शाखामृगराजवीरानाश्वासयन्नप्रतिमैर्वचोभिः ॥ २ ॥
मा भैष्ट नास्त्यत्र विषादकालो यदार्यपुत्रौ ह्यवशौ विषण्णौ ।
स्वयम्भुवो वाक्यमथोद्वहन्तौ यत्सादिताविन्द्रजिताऽस्त्रजालैः ॥ ३ ॥
तस्मै तु दत्तं परमास्त्रमेतत् स्वयम्भुवा ब्राह्मममोघवीर्यम् ।
तन्मानयन्तौ युधि राजपुत्रौ निपातितौ कोऽत्र विषादकालः ॥ ४ ॥

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On the two brothers having been knocked down senseless in the forefront of battle, the army of the monkey troop-commanders got nonplussed. Nor could the celebrated Sugrīva, Nīla, Angada and Jāmbavān do anything. (1) Observing everyone despondent, Vibhīṣaṇa, the foremost of the wise, thereupon spoke (as follows), reassuring the champions of Sugrīva (the ruler of monkeys) with his incomparable words:—(2) "Do not be afraid, there is no occasion for despondency at this moment; because the two sons of Daśaratha are actually feeling helpless and afflicted and have allowed themselves to be overwhelmed by the missiles of Indrajit, honouring as they did the spell sacred to the self-born creator (with which the missile presided over by him has been invoked). (3) This supreme missile of unfailing potency presided over by Brahmā has for its part been bestowed on him (Indrajit) by the self-born creator (himself) and the two princes have been overthrown in combat, honouring as they did the aforesaid missile. What occasion is there for despondency in this event?" (4)

ब्राह्ममस्त्रं ततो धीमान् मानयित्वा तु मारुतिः । विभीषणवचः श्रुत्वा हनूमानिदमब्रवीत् ॥ ५ ॥
अस्मिन्नस्त्रहते सैन्ये वानराणां तरस्विनाम् । यो यो धारयते प्राणांस्तं तमाश्वासयावहे ॥ ६ ॥
तावुभौ युगपद् वीरौ हनूमद्राक्षसोत्तमौ । उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः ॥ ७ ॥
भिन्नलाङ्गूलहस्तोरुपादाङ्गुलिशिरोधरैः । स्रवद्भिः क्षतजं गात्रैः प्रस्रवद्भिः समन्ततः ॥ ८ ॥
पतितैः पर्वताकारैर्वानरैरभिसंवृताम् । शस्त्रैश्च पतितैर्दीप्तैर्ददृशाते वसुंधराम् ॥ ९ ॥
सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम् । जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ १० ॥
मैन्दं नलं ज्योतिर्मुखं द्विविदं चापि वानरम् । विभीषणो हनूमांश्च ददृशाते हतान् रणे ॥ ११ ॥
सप्तषष्टिर्हृताः कोट्यो वानराणां तरस्विनाम् । अह्नः पञ्चमशेषेण वल्लभेन स्वयम्भुवः ॥ १२ ॥

Hearing the speech of Vibhīṣaṇa and paying honour to the missile presided over by Brahmā (the creator), the sagacious Hanūmān, son of the wind-god, for his part then spoke as follows:—(5) "Let us two restore to confidence whosoever is (still) breathing in this army of powerful monkeys, which has been struck down by the missile (loosed by Indrajit)." (6) Torch in hand, both the aforesaid heroes, Hanūmān and Vibhīṣaṇa (the foremost of ogres) then began to range the battle-field together at night. (7) The two warriors saw the earth covered all over with monkeys resembling mountains,—who lay fallen (on earth), letting out blood from their bodies whose tails, hands, thighs, feet, fingers and necks had been severed, and who were discharging urine all round,—as well as with flaming weapons that had fallen. (8-9) Vibhīṣaṇa and Hanūmān saw struck down on the battle-field Sugrīva, Angada, Nīla, Śarabha, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśī, Mainda, Nala, Jyotirmukha and the monkey Dwivida too. (10-11) By the fifth and last* period of the day (*viz.*, evening) sixty-seven crores of powerful monkeys were laid prostrate by the cherished missile of Brahmā (the self-born creator). (12)

सागरौघनिभं भीमं दृष्ट्वा बाणार्दितं बलम् । मार्गते जाम्बवन्तं च हनूमान् सविभीषणः ॥ १३ ॥

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* The twelve hours of the day were commonly divided into five parts consisting of six Ghaṭikās (or two hours and twenty-four minutes) each. They were known by the names of Prātaḥ (morning), Sangava (forenoon), Madhyāhna (midday), Aparāhṇa (afternoon) and Sāyāhna (evening).

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स्वभावजरया युक्तं वृद्धं शरशतैश्चितम् । प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम् ॥ १४ ॥
दृष्ट्वा समभिसंक्रम्य पौलस्त्यो वाक्यमब्रवीत् । कच्चिदार्य शरैस्तीक्ष्णैर्न प्राणा ध्वंसितास्तव ॥ १५ ॥
विभीषणवचः श्रुत्वा जाम्बवानृक्षपुंगवः । कृच्छ्रादभ्युद्गिरन् वाक्यमिदं वचनमब्रवीत् ॥ १६ ॥
नैर्ऋतेन्द्र महावीर्य स्वरेण त्वाभिलक्षये । विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा ॥ १७ ॥
अञ्जना सुप्रजा येन मातरिश्वा च सुव्रत । हनूमान् वानरश्रेष्ठः प्राणान् धारयते क्वचित् ॥ १८ ॥

Looking on the formidable army,—which resembled the tide of a sea,—overwhelmed by the shafts (of Indrajit), Hanūmān, accompanied by Vibhīṣaṇa, began to search for Jāmbavān. (13) Seeing the heroic Jāmbavān (a son of Brahmā, the lord of creation),—who was naturally weighed down by age and was advanced in wisdom (too), (nay) who was covered with hundreds of shafts and looked like a dying fire,—and duly approaching him, Vibhīṣaṇa (a scion of Pulasti, one of the mind-born sons of Brahmā), spoke (to him) as follows:—"I hope, O venerable sir, that your life has not been put an end to by the penetrating shafts (loosed by Indrajit)." (14-15) Hearing the question of Vibhīṣaṇa and uttering words with difficulty, Jāmbavān, the foremost of the bears, replied as follows:—(16) "O Vibhīṣaṇa (a ruler of ogres), who are endowed with extraordinary prowess, I recognize you by your voice (alone). Pierced all over with sharp arrows, I no longer see you with my eyes. (17) Does Hanūmān, the foremost of monkeys, because of whom Añjanā (his mother) and the wind-god (his procreator) are (recognized as) blessed parents, (still) survive anywhere, O pious one ?" (18)

श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः । आर्यपुत्रावतिक्रम्य कस्मात् पृच्छसि मारुतिम् ॥ १९ ॥
नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे । आर्य संदर्शितः स्नेहो यथा वायुसुते परः ॥ २० ॥
विभीषणवचः श्रुत्वा जाम्बवान् वाक्यमब्रवीत् । शृणु नैर्ऋतशार्दूल यस्मात् पृच्छामि मारुतिम् ॥ २१ ॥
अस्मिञ्जीवति वीरे तु हतमप्यहतं बलम् । हनूमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम् ॥ २२ ॥
धरते मारुतिस्तात मारुतप्रतिमो यदि । वैश्वानरसमो वीर्ये जीविताशा ततो भवेत् ॥ २३ ॥
ततो वृद्धमुपागम्य विनयेनाभ्यवादयत् । गृह्य जाम्बवतः पादौ हनूमान् मारुतात्मजः ॥ २४ ॥

Hearing the query of Jāmbavān, Vibhīṣaṇa made the following reply:—"Passing over the two sons of Daśaratha, wherefore do you inquire about Hanumān (son of the wind-god) ? (19) The way in which the utmost affection has been clearly manifested (by you) for Hanumān (son of the wind-god) has not at all been shown for King Sugrīva nor for Angada nor even for Śrī Rāma (a scion of Raghu)." (20) Hearing the observation of Vibhīṣaṇa, Jāmbavān replied as follows:—"Listen, O tiger among the ogres (lit. the progeny of Nirṛti), why I inquire (solely) about Hanumān (son of the wind-god). (21) If this hero (Hanumān) for his part is (still) breathing, our army is intact, even though destroyed. If Hanūmān (on the other hand) has given up the ghost, we are (all) dead, even though living. (22) If Hanumān (son of the wind-god), a compeer of the wind-god, who vies with the god of fire in prowess, is (still) living, O dear child, there may be some hope of our survival in that case." (23) Approaching the aged bear and clasping the feet of Jāmbavān, Hanūmān, an offspring of the wind-god, thereupon greeted him with humility. (24)

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श्रुत्वा हनूमतो वाक्यं तदा विव्यथितेन्द्रियः । पुनर्जातमिवात्मानं मन्यते स्मर्क्षपुंगवः ॥ २५ ॥
ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान् । आगच्छ हरिशार्दूल वानरांस्त्रातुमर्हसि ॥ २६ ॥
नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा । त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कंचन ॥ २७ ॥
ऋक्षवानरवीराणामनीकानि प्रहर्षय । विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ ॥ २८ ॥

Hearing the words of Hanūmān, Jāmbavān (a bull among the bears), whose mind was sore afflicted (through agony caused by his wounds), thought himself as though born again. (25) Thereupon the aforesaid Jāmbavān, who was endowed with extraordinary energy, spoke (as follows) to Hanūmān:— "Come along, O tiger among the monkeys ! You ought to deliver the monkeys. (26) None other (than you) is consummate in prowess. (Moreover) you are the greatest friend of the monkeys. This is the time for exhibiting your prowess and I see no one else (capable of doing that). (27) Bring excessive joy to the ranks of the champions among the bears and monkeys. And also heal the yonder Śrī Rāma and Lakṣmaṇa, who are lying wounded, of their arrow-wounds. (28)

गत्वा परममध्वानमुपर्युपरि सागरम् । हिमवन्तं नगश्रेष्ठं हनूमन् गन्तुमर्हसि ॥ २९ ॥
ततः काञ्चनमत्युच्चमृषभं पर्वतोत्तमम् । कैलासशिखरं चात्र द्रक्ष्यस्यरिनिषूदन ॥ ३० ॥
तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम् । सर्वौषधियुतं वीर द्रक्ष्यस्योषधिपर्वतम् ॥ ३१ ॥
तस्य वानरशार्दूल चतस्रो मूर्ध्नि सम्भवाः । द्रक्ष्यस्योषधयो दीप्ता दीपयन्तीर्दिशो दश ॥ ३२ ॥
मृतसंजीवनीं चैव विशल्यकरणीमपि । सुवर्णकरणीं चैव संधानीं च महौषधीम् ॥ ३३ ॥
ताः सर्वा हनुमन् गृह्य क्षिप्रमागन्तुमर्हसि । आश्वासय हरीन् प्राणैर्योज्य गन्धवहात्मज ॥ ३४ ॥

"Covering a long distance over the sea, O Hanūmān, you ought to proceed to the Himālaya mountain, the highest of (all) mountains. (29) From that mountain you will (be able to) see the golden and very lofty Ṛṣabha mountain, the foremost of mountains, and (climbing) on that mountain you will (be able to) behold the peak of Mount Kailāsa, O exterminator of your enemies ! (30) Between the two aforesaid peaks, O gallant monkey, you will (be able to) perceive a flaming mountain covered with medicinal herbs, casting a matchless splendour and abounding in all (kinds of) herbs. (31) Growing on the summit of that mountain, O tiger among monkeys, you will discover four flaming herbs illuminating (all) the ten directions, *viz*, (1) Mṛtasanjīvanī (capable of restoring the dead to life) and also (2) Viśalyakaraṇī (capable of extracting weapons and healing all wounds inflicted by weapons), as well as (3) Suvarṇakaraṇī (restoring the body to its original complexion) and (4) the great herb Sandhānī (capable of joining severed limbs or fractured bones). (32-33). Taking all the (four) aforesaid herbs, O Hanumān, you ought to come back with all speed. (Nay) reassure the monkeys after uniting them back with life, O offspring of the wind-god !" (34)

श्रुत्वा जाम्बवतो वाक्यं हनूमान् मारुतात्मजः । आपूर्यत बलोद्धर्षैर्वायुवेगैरिवार्णवः ॥ ३५ ॥
स पर्वततटाग्रस्थः पीडयन् पर्वतोत्तमम् । हनूमान् दृश्यते वीरो द्वितीय इव पर्वतः ॥ ३६ ॥
हरिपादविनिर्भग्नो निषसाद स पर्वतः । न शशाक तदाऽऽत्मानं वोढुं भृशनिपीडितः ॥ ३७ ॥

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तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः । शृङ्गाणि च व्यशीर्यन्त पीडितस्य हनूमता ॥ ३८ ॥
तस्मिन् सम्पीड्यमाने तु भग्नद्रुमशिलातले । न शेकुर्वानराः स्थातुं घूर्णमाने नगोत्तमे ॥ ३९ ॥
सा घूर्णितमहाद्वारा प्रभग्नगृहगोपुरा । लङ्का त्रासाकुला रात्रौ प्रनृत्तेवाभवत् तदा ॥ ४० ॥
पृथिवीधरसंकाशो निपीड्य पृथिवीधरम् । पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः ॥ ४१ ॥

Hearing the advice of Jāmbavān, Hanūmān, an offspring of the wind-god, was infused with tremendous power (even) as the ocean heaves with the force of the wind. (35) Standing on the summit of the Trikūṭa mountain, pressing the foremost of mountains (under his feet), the aforesaid hero, Hanūmān, looked like a second mountain. (36) Trodden down by the monkey's feet, the said mountain sank. (Nay) violently pressed by them, it could no longer stand its weight. (37) The trees standing on the mountain pressed by Hanūmān fell to the ground, while some caught fire due to the impetuosity of the monkey and its peaks (too) got shattered. (38) The monkeys for their part could no longer stand on that prince of mountains, which began to reel while being pressed hard (by Hanumān) so that the trees standing on it as well as its rocks began to be shattered. (39) Stricken with panic, the city of Lankā, whose mighty gates were shaken and whose dwellings and main gates were shattered, appeared to be dancing at night on that occasion. (40) Pressing the mountain (lit. the support of the earth) hard (under his feet), Hanumān (sprung from the loins of the wind-god), who resembled a mountain (himself), caused the earth with its oceans to quake. (41)

आरुरोह तदा तस्माद्धरिर्मलयपर्वतम् । मेरुमन्दरसंकाशं नानाप्रस्रवणाकुलम् ॥ ४२ ॥
नानाद्रुमलताकीर्णं विकासिकमलोत्पलम् । सेवितं देवगन्धर्वैः षष्टियोजनमुच्छ्रितम् ॥ ४३ ॥
विद्याधरैर्मुनिगणैरप्सरोभिर्निषेवितम् । नानामृगगणाकीर्णं बहुकन्दरशोभितम् ॥ ४४ ॥
सर्वानाकुलयंस्तत्र यक्षगन्धर्वकिंनरान् । हनूमान् मेघसंकाशो ववृधे मारुतात्मजः ॥ ४५ ॥
पद्भ्यां तु शैलमापीड्य वडवामुखवन्मुखम् । विवृत्योग्रं ननादोच्चैस्त्रासयन् रजनीचरान् ॥ ४६ ॥
तस्य नानद्यमानस्य श्रुत्वा निनदमुत्तमम् । लङ्कास्था राक्षसव्याघ्रा न शेकुः स्पन्दितुं क्वचित् ॥ ४७ ॥

From that mountain the monkey then sprang to the Malaya mountain, which rose like the Meru and Mandara mountains and was thickly set with various springs, which was clothed with trees and climbers of every description, abounded in blossoming lotuses and lilies, was frequented by gods and Gandharvas (celestial musicians) and was sixty Yojanas (or four hundred and eighty miles) high, which was visited by Vidyādharas (heavenly artistes) celestial nymphs and hosts of hermits, was crowded with herds of deer of every species and adorned with numerous caves. (42–44) Throwing into confusion all the Yakṣas (a class of demigods), Gandharvas and Kinnaras (another class of demigods credited with a human head and the form of a horse) living there, Hanūmān, an offspring of the wind-god, who looked like a cloud, grew in size. (45) Pressing the mountain fully with his feet and opening his mouth, which shone like a submarine fire, the monkey for his part fearfully roared in order to strike terror in the prowlers of the night. (46) Hearing the formidable roar of the thundering monkey, the (very) tigers among the ogres dwelling in Lankā could not stir anywhere. (47)

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नमस्कृत्वा समुद्राय मारुतिर्भीमविक्रमः । राघवार्थे परं कर्म समीहत परंतपः ॥ ४८ ॥
स पुच्छमुद्यम्य भुजंगकल्पं विनम्य पृष्ठं श्रवणे निकुच्य ।
विवृत्य वक्त्रं वडवामुखाभमापुप्लुवे व्योम्नि स चण्डवेगः ॥ ४९ ॥
स वृक्षखण्डांस्तरसा जहार शैलाञ्शिलाः प्राकृतवानरांश्च ।
बाहूरुवेगोद्धतसम्प्रणुन्नास्ते क्षीणवेगाः सलिले निपेतुः ॥ ५० ॥
स तौ प्रसार्योरगभोगकल्पौ भुजौ भुजंगारिनिकाशवीर्यः ।
जगाम शैलं नगराजमग्र्यं दिशः प्रकर्षन्निव वायुसूनुः ॥ ५१ ॥
स सागरं घूर्णितवीचिमालं तदम्भसा भ्रामितसर्वसत्त्वम् ।
समीक्षमाणः सहसा जगाम चक्रं यथा विष्णुकराग्रमुक्तम् ॥ ५२ ॥
स पर्वतान् पक्षिगणान् सरांसि नदीस्तटाकानि पुरोत्तमानि ।
स्फीताञ्जनांस्तानपि सम्प्रवीक्ष्य जगाम वेगात् पितृतुल्यवेगः ॥ ५३ ॥
आदित्यपथमाश्रित्य जगाम स गतश्रमः । हनूमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः ॥ ५४ ॥
जवेन महता युक्तो मारुतिर्वातरंहसा । जगाम हरिशार्दूलो दिशः शब्देन नादयन् ॥ ५५ ॥

Bowing to the sea-god, Hanumān (son of the wind-god) of redoubtable prowess, the scourge of his enemies, made up his mind to embark on a great undertaking, for the sake of Śrī Rāma (a scion of Raghu). (48) Raising his tail resembling a serpent, depressing his back, (nay) contracting his ears and opening his mouth, which shone like a submarine fire, Hanumān sprang into the air with a terrible bound. (49) He drew (with him) in his impetuosity clumps of trees, crags and rocks as well as ordinary monkeys (inhabiting the mountain). Uprooted and borne away by the movement of his arms and thighs, they fell into the water when their velocity had diminished. (50) Stretching his well-known arms, resembling the coils of serpents, Hanumān (son of the wind-god), who vied with Garuḍa (an enemy of serpents) in prowess, made for the Himalaya mountain (the king of mountains), the highest mountain, drawing away the (four) quarters as it were. (51) Gazing on the sea, whose waves along with its water were made to revolve and all whose creatures were caused to whirl round (by the wind generated by his movement), Hanumān shot forth like the discus loosed by the fingers of Lord Viṣṇu. (52) Surveying mountains, flocks of birds, lakes, rivers, ponds, the foremost of cities as also the well-known and prosperous territories, the monkey, who vied with his father in swiftness, travelled with all speed. (53) The celebrated and heroic Hanūmān, who was a match for his father (the wind-god) in prowess, coursed hastily and unweariedly through the heavens (lit. the orbit of the sun). (54) Full of great speed, Hanumān (son of the wind-god), a tiger among the monkeys, proceeded with the speed of the wind-god, making the quarters resound with his roar. (55)

स्मरञ्जाम्बवतो वाक्यं मारुतिर्भीमविक्रमः । ददर्श सहसा चापि हिमवन्तं महाकपिः ॥ ५६ ॥
नानाप्रस्रवणोपेतं बहुकन्दरनिर्झरम् ।
श्वेताभ्रचयसंकाशैः शिखरैश्चारुदर्शनैः । शोभितं विविधैर्वृक्षैरगमत् पर्वतोत्तमम् ॥ ५७ ॥
स तं समासाद्य महानगेन्द्रमतिप्रवृद्धोत्तमहेमशृङ्गम् ।
ददर्श पुण्यानि महाश्रमाणि सुरर्षिसंघोत्तमसेवितानि ॥ ५८ ॥

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स ब्रह्मकोशं रजतालयं च शक्रालयं रुद्रशरप्रमोक्षम् ।
हयाननं ब्रह्मशिरश्च दीप्तं ददर्श वैवस्वतकिंकरांश्च ॥ ५९ ॥
वह्न्यालयं वैश्रवणालयं च सूर्यप्रभं सूर्यनिबन्धनं च ।
ब्रह्मालयं शंकरकार्मुकं च ददर्श नाभिं च वसुंधरायाः ॥ ६० ॥
कैलासमुग्रं हिमवच्छिलां च तं वै वृषं काञ्चनशैलमग्र्यम् ।
प्रदीप्तसर्वौषधिसम्प्रदीप्तं ददर्श सर्वौषधिपर्वतेन्द्रम् ॥ ६१ ॥

Recollecting the admonition of Jāmbavān, the great monkey, Hanumān (son of the wind-god) of redoubtable prowess suddenly sighted the Himalaya mountain too. (56) He (forthwith) reached the foremost of mountains, which was adorned with springs of every description, consisted of many caves and cascades and was graced with peaks which were lovely to behold and looked like masses of white clouds, as well as with trees of every species. (57) Duly reaching that mighty lord of mountains with much elevated excellent golden peaks, the monkey beheld holy and extensive hermitages frequented by eminent hosts of celestial sages. (58) He saw (there) the seat of Hiraṇyagarbha (Brahmā) as well as the abode of Rajatanābha (another form of Brahmā), the abode of Indra (the ruler of gods), the spot from which Rudra (the god of destruction) is believed to have discharged an arrow (at the city of Tripura), the abode of Lord Hayagrīva (a manifestation of Lord Viṣṇu with the neck of a horse) as also the blazing abode of the deity presiding over Brahmāstra (the missile presided over by Brahmā) as well as the servants of Yama (son of the sun-god). (59) He also beheld the abode of Agni (the god of fire), the abode of Kubera (son of sage Viśravā) shining like the sun, the spot where the sun was tied down (for being scrapped by Viśwakarmā, the craftsman of gods, for the satisfaction of his wife, Chhāyā), the abode of (the four-faced) Brahmā (the creator), the abode of the bow belonging to Lord Śiva as well as the navel of the earth (containing the hole through which one can enter Pātāla, the nethermost subterranean region). (60) He (further) beheld the excellent mountain Kailāsa (the abode of Lord Śiva), Ugra (the mighty Lord Śiva) as well as the rock of the Himalaya mountain (on which Lord Śiva is believed to have practised austerities and abstract meditation), the well-known bull (the transport of Lord Śiva) and the lofty golden mountain (Ṛṣabha) and the lord of mountains on which all the simples grew and which was highly illumined by all flaming herbs. (61)

स तं समीक्ष्यानलराशिदीप्तं विसिस्मिये वासवदूतसूनुः ।
आप्लुत्य तं चौषधिपर्वतेन्द्रं तत्रौषधीनां विचयं चकार ॥ ६२ ॥
स योजनसहस्राणि समतीत्य महाकपिः । दिव्यौषधिधरं शैलं व्यचरन्मारुतात्मजः ॥ ६३ ॥
महौषध्यस्ततः सर्वास्तस्मिन् पर्वतसत्तमे । विज्ञायार्थिनमायान्तं ततो जग्मुरदर्शनम् ॥ ६४ ॥
स ता महात्मा हनुमानपश्यंश्चुकोप रोषाच्च भृशं ननाद ।
अमृष्यमाणोऽग्निसमानचक्षुर्महीधरेन्द्रं तमुवाच वाक्यम् ॥ ६५ ॥
किमेतदेवं सुविनिश्चितं ते यद् राघवे नासि कृतानुकम्पः ।
पश्याद्य मद्बाहुबलाभिभूतो विकीर्णमात्मानमथो नगेन्द्र ॥ ६६ ॥

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Hanumān (son of the wind-god, a messenger of Indra) was astonished to gaze on that mountain, blazing like a collection of fires, and, bounding to that lord of mountains rich in medicinal herbs, began to search for the herbs (described by Jāmbavān) there. (62) Having covered (a distance of) thousands of Yojanas (in order to reach the place), that mighty monkey, Hanumān (sprung from the loins of the wind-god) began to range the mountain bearing celestial herbs (on its bosom). (63) Perceiving a seeker coming, all the sovereign herbs growing on that prince of mountains thereupon disappeared from the view of Hanumān. (64) Not being able to see them, the said high-souled Hanumān grew angry and in his wrath emitted a tremendous roar. Unable to endure their disappearance, his eyes burning like fire, the monkey spoke as follows to that lord of mountains:—(65) "Since you have not shown any compassion (even) for Śrī Rāma (a scion of Raghu), this kind of determination of yours is despicable. Overcome by the strength of my arms, find yourself immediately shattered to pieces today, O lord of mountains !" (66)

स तस्य शृङ्गं सनगं सनागं सकाञ्चनं धातुसहस्रजुष्टम् ।
विकीर्णकूटं ज्वलिताग्रसानुं प्रगृह्य वेगात् सहसोन्ममाथ ॥ ६७ ॥
स तं समुत्पाट्य खमुत्पपात वित्रास्य लोकान् ससुरासुरेन्द्रान् ।
संस्तूयमानः खचरैरनेकैर्जगाम वेगाद् गरुडोग्रवेगः ॥ ६८ ॥
स भास्कराध्वानमनुप्रपन्नस्तं भास्कराभं शिखरं प्रगृह्य ।
बभौ तदा भास्करसंनिकाशो रवेः समीपे प्रतिभास्कराभः ॥ ६९ ॥
स तेन शैलेन भृशं रराज शैलोपमो गन्धवहात्मजस्तु ।
सहस्रधारेण सपावकेन चक्रेण खे विष्णुरिवार्पितेन ॥ ७० ॥

Vehemently seizing hold of the top of that mountain, which was adorned with thousands of minerals, with its trees, elephants and gold, Hanumān broke it off at once with the result that its projections got shattered and the crest of its plateau was set on fire. (67) Uprooting it and striking terror into the worlds including the leaders of gods and demons inhabiting them, the monkey sprang (with it) into the air and sped away with the terrible speed of Garuḍa, being acclaimed (all the while) by numerous aerial beings. (68) Having reached the heavens (lit. the orbit of the sun) carrying that mountain-peak, radiant as the sun, Hanumān, who closely resembled the sun, appeared in the vicinity of the solar orb to be its very image at that time. (69) Coursing in the air with that crag, that offspring of the wind-god (lit. the wafter of odour), for his part, who resembled a mountain (himself), looked most charming like Lord Viṣṇu with His flaming discus with a thousand edges, borne in His hand. (70)

तं वानराः प्रेक्ष्य तदा विनेदुः स तानपि प्रेक्ष्य मुदा ननाद ।
तेषां समुत्कृष्टरवं निशम्य लङ्कालया भीमतरं विनेदुः ॥ ७१ ॥
ततो महात्मा निपपात तस्मिञ् शैलोत्तमे वानरसैन्यमध्ये ।
हर्युत्तमेभ्यः शिरसाभिवाद्य विभीषणं तत्र च सस्वजे सः ॥ ७२ ॥
तावप्युभौ मानुषराजपुत्रौ तं गन्धमाघ्राय महौषधीनाम् ।
बभूवतुस्तत्र तदा विशल्यावुत्तस्थुरन्ये च हरिप्रवीराः ॥ ७३ ॥

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Hanumán returning mountain in hand

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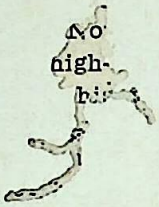

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सर्वे विशल्या विरुजाः क्षणेन, हरिप्रवीराश्च हताश्च ये स्युः ।
गन्धेन तासां प्रवरौषधीनां सुप्ता निशान्तेष्विव सम्प्रबुद्धाः ॥ ७४ ॥
यदाप्रभृति लङ्कायां युध्यन्ते हरिराक्षसाः । तदाप्रभृति मानार्थमाज्ञया रावणस्य च ॥ ७५ ॥
ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः । हता हतास्तु क्षिप्यन्ते सर्व एव तु सागरे ॥ ७६ ॥
ततो हरिर्गन्धवहात्मजस्तु तमोषधीशैलमुदग्रवेगः ।
निनाय वेगाद्धिमवन्तमेव पुनश्च रामेण समाजगाम ॥ ७७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःसप्ततितमः सर्गः ॥ ७४ ॥

Observing him (come) the monkeys emitted tremendous roars on that occasion and Hanumān too (in his turn) roared with joy on perceiving them. (Nay) hearing their loud noise, the denizens of Lankā set up a still more terrible roar. (71) Hanumān (of gigantic proportions) then descended on that prince of mountains (Trikūṭa) in the midst of the simian ranks. And having greeted the jewels among the monkeys with his head bent low, he embraced Vibhīṣaṇa standing there. (72) Inhaling the unique fragrance of the powerful herbs, both the aforesaid sons of a ruler of men were healed of their wounds then and there; and other eminent heroes among the monkeys (who were lying unconscious on the battle-field) sprang on their feet. (73) Nay, even those eminent heroes among the monkeys who had been killed were healed of their wounds and rid of their pain in an instant by (inhaling) the fragrance of these most excellent herbs even as those who are asleep would feel when fully awake at the close of night. (74) From the time the monkeys and ogres began to fight in Lankā, the ogres for their part who were killed in combat there by the foremost of monkeys were all without exception cast away into the sea as soon as killed under orders of Rāvaṇa so that their number may not be known (to the monkeys). (75-76) Thereupon the monkey sprung from the loins of the wind-god (lit. the wafter of odour) for his part, who was endowed with tremendous speed, bore the aforesaid mountain full of medicinal simples with all speed right to the Himalaya mountain and joined Śrī Rāma once more. (77)

Thus ends Canto Seventy-four in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Lankā is set fire to by the monkeys, on which a terrible conflict ensues between the ogres and the monkeys.

ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः । अर्थ्यं विज्ञापयंश्चापि हनूमन्तमिदं वचः ॥ १ ॥
यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः । नेदानीमुपनिर्हारं रावणो दातुमर्हति ॥ २ ॥
ये ये महाबलाः सन्ति लघवश्च प्लवंगमाः । लङ्कामभिपतन्त्वाशु गृह्योल्काः प्लवगर्षभाः ॥ ३ ॥

Nay, in order to make known to Hanūmān what they should do next, Sugrīva, the lord of monkeys, who was endowed with extraordinary energy, thereupon spoke as follows:—(1) "Inasmuch as Kumbhakarṇa has been

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killed and the youthful princes (the sons of Rāvaṇa other than Indrajit) have been destroyed, Rāvaṇa can no longer put up any defence. (2) (Therefore) taking torches (in their hands), the foremost of monkeys *viz.* all the monkeys who are endowed with extraordinary might and agile should speedily invade Laṅkā." (3)

ततोऽस्तं गत आदित्ये रौद्रे तस्मिन् निशामुखे । लङ्कामभिमुखाः सोल्का जग्मुस्ते प्लवगर्षभाः ॥ ४ ॥
उल्काहस्तैर्हरिगणैः सर्वतः समभिद्रुताः । आरक्षास्ते विरूपाक्षाः सहसा विप्रदुद्रुवुः ॥ ५ ॥
गोपुराट्टप्रतोलीषु चर्यासु विविधासु च । प्रासादेषु च संहृष्टाः ससृजुस्ते हुताशनम् ॥ ६ ॥
तेषां गृहसहस्राणि ददाह हुतभुक् तदा । प्रासादाः पर्वताकाराः पतन्ति धरणीतले ॥ ७ ॥
अगुरुर्दह्यते तत्र परं चैव सुचन्दनम् । मौक्तिका मणयः स्निग्धा वज्रं चापि प्रवालकम् ॥ ८ ॥
क्षौमं च दह्यते तत्र कौशेयं चापि शोभनम् । आविकं विविधं चौर्णं काञ्चनं भाण्डमायुधम् ॥ ९ ॥

The sun having set, the aforesaid bulls among the monkeys marched with their faces turned towards Laṅkā in the course of that dreadful evening. (4) Steadily assailed on all sides by the simian troops, torch in hand, the ogres posted at the gates suddenly took to their heels. (5) Feeling overjoyed (at the flight of the guards), the monkeys set fire to the towering gates, attics and streets as also to the various byways as well as to the mansions. (6) The fire (lit. the consumer of oblations) consumed on that occasion thousands of their dwellings. Mansions looking like mountains toppled down to the earth's surface. (7) Aloe as well as excellent sandalwood of great value, pearls, glossy gems, diamonds and corals too were being burnt there. (8) Nay, linen as also charming silk, blankets of sheeps' wool, as also various articles of rams' wool, gold ornaments and weapons (too) were being consumed. (9)

नानाविकृतसंस्थानं वाजिभाण्डपरिच्छदम् । गजग्रैवेयकक्ष्याश्च रथभाण्डांश्च संस्कृतान् ॥ १० ॥
तनुत्राणि च योधानां हस्त्यश्वानां च वर्म च । खड्गा धनूंषि ज्याबाणास्तोमराङ्कुशशक्तयः ॥ ११ ॥
रोमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु । मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः ॥ १२ ॥
विविधानस्त्रसंघातानग्निर्दहति तत्र वै । नानाविधान् गृहांश्चित्रान् ददाह हुतभुक् तदा ॥ १३ ॥
आवासान् राक्षसानां च सर्वेषां गृहगृध्नुनाम् । हेमचित्रतनुत्राणां खड्गभाण्डाम्बरधारिणाम् ॥ १४ ॥
सीधुपानचलाक्षाणां मदविह्वलगामिनाम् । कान्तालम्बितवस्त्राणां शत्रुसंजातमन्युनाम् ॥ १५ ॥
गदाशूलासिहस्तानां खादतां पिबतामपि । शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह ॥ १६ ॥
त्रस्तानां गच्छतां तूर्णं पुत्रानादाय सर्वतः । तेषां शतसहस्राणि तदा लङ्कानिवासिनाम् ॥ १७ ॥
अदहत् पावकस्तत्र जज्वाल च पुनः पुनः ।

The fire raging on all sides there burnt the ornaments and saddle etc. of diverse peculiar designs of horses, nay, the chains worn round the neck of elephants as well as their girths as also the polished ornaments meant for the chariots, also the coats of mail of the warriors and the armour for the elephants and the horses, swords, bows, bow-strings and arrows, lances, goads and javelins, blankets and rugs made of the hair of animals, whisks etc. (made of the hair of tails), the skins of tigers, abundant musk (produced from the scrotum of a male musk-deer) as well as the palaces inlaid with pearls and gems as well as stores of arms of every kind. The fire consumed picturesque dwellings of various kinds on that occasion. (10—13)

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The fire burnt on the said occasion in Lankā lakhs of houses of all the well-known ogres dwelling in Lankā,—who were fond of their homes, were protected by coats of mail encrusted with gold and were decked with garlands and jewels and wore garments (on their person), their eyes wild with inebriation, who walked slowly due to intoxication, whose garments were supported by their loved ones (even as they walked), who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking too, or lay fast asleep on sumptuous beds with their loved ones, or who were hurriedly moving panic-stricken on all sides taking their sons (with them),—and flared up again and again.

सारवन्ति महार्हाणि गम्भीरगुणवन्ति च ॥ १८ ॥
हैमचन्द्रार्धचन्द्राणि चन्द्रशालोन्नतानि च । तत्र चित्रगवाक्षाणि साधिष्ठानानि सर्वशः ॥ १९ ॥
मणिविद्रुमचित्राणि स्पृशन्तीव दिवाकरम् । क्रौञ्चबर्हिणवीणानां भूषणानां च निःस्वनैः ॥ २० ॥
नादितान्यचलाभानि वेश्मान्यग्निर्ददाह सः । ज्वलनेन परीतानि तोरणानि चकाशिरे ॥ २१ ॥
विद्युद्भिरिव नद्धानि मेघजालानि घर्मगे । ज्वलनेन परीतानि गृहाणि प्रचकाशिरे ॥ २२ ॥
दावाग्निदीप्तानि यथा शिखराणि महागिरेः । विमानेषु प्रसुप्ताश्च दह्यमाना वराङ्गनाः ॥ २३ ॥
त्यक्ताभरणसंयोगा हाहेत्युच्चैर्विचुक्रुशुः । तत्र चाग्निपरीतानि निपेतुर्भवनान्यपि ॥ २४ ॥
वज्रिवज्रहतानीव शिखराणि महागिरेः । तानि निर्दह्यमानानि दूरतः प्रचकाशिरे ॥ २५ ॥
हिमवच्छिखराणीव दह्यमानानि सर्वशः ।

The aforesaid fire wholly consumed the houses in Lankā, which were strong and costly, were endowed with the virtue of impenetrability (provided as they were with many enclosures, defensive walls, secret doors, gates and posterns) and had been constructed with gold in the shape of the full moon or the crescent, (nay) which rose high with their top rooms, were provided all round with beautiful eye-holes and furnished with seats and couches etc., were decorated with gems and corals and appeared to touch the sun, and were rendered noisy with the notes of herons and peacocks as well as with those of vinas and the jingling of ornaments and looked like mountains. Enveloped with fire, the archways shone like clouds girt round with lightning when the summer had (just) passed. Wrapped up in fire, the houses shone brightly like the peaks of a large mountain inflamed with a forest fire. Having given up (all) connection with their ornaments (which were melting due to excessive heat) when getting scorched (with fire) while lying fast asleep in their seven-storeyed mansions, lovely women screamed at the top of their voice, saying "Alas ! Woe is me !!" Like the peaks of a huge mountain, struck with the thunderbolt of Indra (the wielder of the thunderbolt), the houses too, which were wreathed in fire, collapsed. While being burnt, they shone from afar like the peaks of the Himalaya mountain burning on all sides.

हर्म्याग्रैर्दह्यमानैश्च ज्वालाप्रज्वलितैरपि ॥ २६ ॥
रात्रौ सा दृश्यते लङ्का पुष्पितैरिव किंशुकैः ।
हस्त्यध्यक्षैर्गजैर्मुक्तैर्मुक्तैश्च तुरगैरपि । बभूव लङ्का लोकान्ते भ्रान्तग्राह इवार्णवः ॥ २७ ॥

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अश्वं मुक्तं गजो दृष्ट्वा क्वचिद् भीतोऽपसर्पति । भीतो भीतं गजं दृष्ट्वा क्वचिदश्वो निवर्तते ॥ २८ ॥
लङ्कायां दह्यमानायां शुशुभे च महोदधिः । छायासंसक्तसलिलो लोहितोद इवार्णवः ॥ २९ ॥
सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी । लोकस्यास्य क्षये घोरे प्रदीप्तेन वसुंधरा ॥ ३० ॥
नारीजनस्य धूमेन व्याप्तस्योच्चैर्विनेदुषः । स्वनो ज्वलनतप्तस्य शुश्रुवे शतयोजनम् ॥ ३१ ॥
प्रदग्धकायानपरान् राक्षसान् निर्गतान् बहिः । सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः ॥ ३२ ॥
उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम् । दिशो दश समुद्रं च पृथिवीं च व्यनादयत् ॥ ३३ ॥

With its burning house-tops set ablaze by the flames during the night Lankā looked as if adorned with Kiṃśuka trees in blossom. With elephants set free by their keepers and horses let loose (in order to save them from fire) Lankā looked like a sea with alligators running wild (with fear) at the end of the world-cycle. (14--27) Here an elephant ran away alarmed to see a horse let loose, while there a horse turned back terror-stricken to see the alarmed elephant. (28) With its image reflected on its waters while Lankā was burning, the ocean looked charming like a sea of red waters. (29) Set fire to by the monkeys, the said city assumed in less than an hour the appearance of the earth in flames at the dread destruction of this world. (30) The clamour of the womenfolk (of Lankā) enveloped in smoke, scorched with fire and shrieking at the top of their voice could be heard up to one hundred Yojanas (or eight hundred miles). (31) Nay, the monkeys, who were eager to come to blows, would actually assail all of a sudden other ogres, whose bodies had been badly burnt and who rushed out (of the city to save their lives). (32) The clamour of the monkeys as well as the cry (of distress) of the ogres caused (all) the ten directions as well as the sea and the earth to resound. (33)

विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ । असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे ॥ ३४ ॥
ततो विस्फारयामास रामश्च धनुरुत्तमम् । बभूव तुमुलः शब्दो राक्षसानां भयावहः ॥ ३५ ॥
अशोभत तदा रामो धनुर्विस्फारयन् महत् । भगवानिव संक्रुद्धो भवो वेदमयं धनुः ॥ ३६ ॥
उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम् । ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे ॥ ३७ ॥
वानरोद्घुष्टघोषश्च राक्षसानां च निःस्वनः । ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दश ॥ ३८ ॥
तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम् । कैलासशृङ्गप्रतिमं विकीर्णमभवद् भुवि ॥ ३९ ॥

Healed of their wounds and not (the least) nonplussed, both those high-souled princes, Śrī Rāma and Lakṣmaṇa, seized hold of both their well-known excellent bows. (34) Nay, thereupon Śrī Rāma drew his excellent bow and (as a result of it) there arose a tumultuous twang, which struck terror in the ogres. (35) Bending his great bow, Śrī Rāma shone at that time as Lord Śiva (the Source of the universe) stretching His bow, consisting of the Vedas, in great fury (at the time of the dissolution of the universe). (36) The twang of Śrī Rāma's bow-string could be heard above both the aforesaid sounds, *viz*, the clamour of the monkeys and the cry (of distress) of the ogres too. (37) Nay, the shout (of victory) raised by the monkeys as also the wailing of the ogres as well as the twang of Śrī Rāma's bow-string—the three sounds filled (all) the ten directions. (38) Under the shafts loosed from his bow the principal gate of the aforesaid city, which resembled a peak of Mount Kailāsa (the abode of Lord Śiva), crumbled to the ground. (39)

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ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च । संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत ॥ ४० ॥
तेषां संनह्यमानानां सिंहनादं च कुर्वताम् । शर्वरी राक्षसेन्द्राणां रौद्रीव समपद्यत ॥ ४१ ॥
आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना । आसन्नं द्वारमासाद्य युध्यध्वं च प्लवंगमाः ॥ ४२ ॥
यश्च वो वितथं कुर्याद् यत्र तत्राप्युपस्थितः । स हन्तव्योऽभिसम्प्लुत्य राजशासनदूषकः ॥ ४३ ॥
तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु । स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत् ॥ ४४ ॥
तस्य जृम्भितविक्षेपाद् व्यामिश्रा वै दिशो दश । रूपवानिव रुद्रस्य मन्युर्गात्रेष्वदृश्यत ॥ ४५ ॥

On beholding the arrows of Śrī Rāma descending on the seven-storeyed mansions and other houses (of Laṅkā) the war-effort of the ogre chiefs thereupon waxed fierce. (40) As the aforesaid ogre chiefs were preparing (for a sortie) and emitting leonine roars night came upon them (even) as the night of final dissolution (presided over by Rudra, the god of destruction). (41) The celebrated monkey chiefs were commanded by the high-souled Sugrīva as follows:—"Attacking the nearest gate, begin to fight, O monkeys ! (42) Nay, even though present on the scene of fighting, he among you who makes good his escape (without fighting) should be overtaken and made short work of in that he will be guilty of flouting the royal command." (43) When the aforesaid leaders of monkeys had taken up their position at the gate, their hands bright with burning torches, fury took possession of Rāvaṇa. (44) (All) the ten directions were actually thrown into confusion as a result of the violent disturbance of the atmosphere occasioned by his yawning (through fear and wrath) and he looked like the wrath manifest in the limbs of Lord Rudra, endowed with a form. (45)

स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ । प्रेषयामास संक्रुद्धो राक्षसैर्बहुभिः सह ॥ ४६ ॥
यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा । निर्ययुः कौम्भकर्णिभ्यां सह रावणशासनात् ॥ ४७ ॥
शशास चैव तान् सर्वान् राक्षसान् स महाबलान् । राक्षसा गच्छताद्यैव सिंहनादं च नादयन् ॥ ४८ ॥
ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः । लङ्काया निर्ययुर्वीराः प्रणदन्तः पुनः पुनः ॥ ४९ ॥
रक्षसां भूषणस्थाभिर्भाभिः स्वाभिश्च सर्वशः । चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह ॥ ५० ॥
तत्र ताराधिपस्याभा ताराणां भा तथैव च । तयोराभरणाभा च ज्वलिता द्यामभासयत् ॥ ५१ ॥
चन्द्राभा भूषणाभा च ग्रहाणां ज्वलतां च भा । हरिराक्षससैन्यानि भ्राजयामास सर्वतः ॥ ५२ ॥
तत्र चार्धप्रदीप्तानां गृहाणां सागरः पुनः । भाभिः संसक्तसलिलश्चलोर्मिः शुशुभेऽधिकम् ॥ ५३ ॥

Seized with fury he sent out both Kumbha and Nikumbha, sprung from the loins of Kumbhakarṇa, along with many (other) ogres. (46) Yūpākṣa and Śoṇitākṣa, Prajangha and Kampana set out with the two sons of Kumbhakarṇa under the order of Rāvaṇa. (47) Nay, roaring like a lion, he further commanded (as follows) all the aforesaid ogres, who were endowed with extraordinary might:—"Proceed, O ogres, this very instant." (48) Goaded by him, the gallant ogres for their part thereupon sallied forth with their shining weapons, roaring again and again. (49) The ogres fully illumined the firmament (over their heads) with the splendour of their jewels as well as with their own, while the monkeys did the same with their torches. (50) The light of the moon (the suzerain lord of the stars) and even so the light of the stars as also the brilliant splendour of the ornaments of the two armies irradiated the heavens. (51) The moonlight as well as

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the splendour of the ornaments as also the light of the shining planets lit up the ranks of the monkeys and the ogres on all sides. (52) Nay, the sea with its rolling waves shone all the more brightly on its waters getting united (in the form of their reflection) with the flames of the half-burnt houses (standing in Lankā). (53)

पताकाध्वजसंयुक्तमुत्तमासिपरश्वधम् । भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम् ॥ ५४ ॥
दीप्तशूलगदाखड्गप्रासतोमरकार्मुकम् । तद् राक्षसबलं भीमं घोरविक्रमपौरुषम् ॥ ५५ ॥
ददृशे ज्वलितप्रासं किङ्किणीशतनादितम् । हेमजालाचितभुजं व्यावेष्टितपरश्वधम् ॥ ५६ ॥
व्याधूर्णितमहाशस्त्रं बाणसंसक्तकार्मुकम् । गन्धमाल्यमधूत्सेकसम्मोदितमहानिलम् ॥ ५७ ॥
घोरं शूरजनाकीर्णं महाम्बुधरनिःस्वनम् ।

Endowed with flags and pennons, equipped with excellent axes shaped like swords, (nay) consisting of formidable horses, chariots and elephants, crowded with foot soldiers of every description and distinguished by shining pikes, maces, swords, spears, lances and bows, that terrible army of ogres was noted for its redoubtable valour and prowess. (54-55) It looked dreadful with its shining lances, was rendered noisy by hundreds of tiny bells (tied round the chariots and elephants etc.) and the arms of its warriors were adorned with sets of gold ornaments. Axes were being brandished, mighty weapons were being waved about and arrows were being fitted to the bows. The extensive atmosphere (of the battle-field) was rendered fragrant by the abundance of sandal-paste, garlands and wine. The army was crowded with gallant warriors and thundered like huge clouds.

तद् दृष्ट्वा बलमायातं राक्षसानां दुरासदम् ॥ ५८ ॥
संचचाल प्लवंगानां बलमुच्चैर्ननाद च । जवेनाप्लुत्य च पुनस्तद् बलं रक्षसां महत् ॥ ५९ ॥
अभ्ययात् प्रत्यरिबलं पतंगा इव पावकम् । तेषां भुजपरामर्शव्यामृष्टपरिघाशनि ॥ ६० ॥
राक्षसानां बलं श्रेष्ठं भूयः परमशोभत । तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः ॥ ६१ ॥
तरुशैलैरभिघ्नन्तो मुष्टिभिश्च निशाचरान् । तथैवापततां तेषां हरीणां निशितैः शरैः ॥ ६२ ॥
शिरांसि सहसा जह्रू राक्षसा भीमविक्रमाः ।
दशनैर्हृतकर्णाश्च मुष्टिभिर्भिन्नमस्तकाः । शिलाप्रहारभग्नाङ्गा विचेरुस्तत्र राक्षसाः ॥ ६३ ॥

Beholding the aforesaid army of ogres—which was difficult to assail—arrived, the army of monkeys marched forth (to meet it) and let forth loud cries. Nay, springing forward with all speed, that mighty army of ogres rushed once more towards the hostile army as moths would towards a flame. The excellent army of ogres, in which iron clubs and Aśanis (a kind of missile) were being brandished through the action of their arms shone all the more brightly. As though frenzied, the monkeys there, who were eager to fight, rushed forth at once, striking the night-stalkers with trees, crags and fists. Likewise with their whetted shafts the ogres of redoubtable prowess precipitately tore off the heads of those monkeys (even) as they came rushing forward. Their ears bitten off with the teeth (of the monkeys), their skulls smashed with the fists (of the monkeys) and their limbs broken with the blows of rocks (hurled by the monkeys), the ogres moved about (in the streets of Lankā). (56—63)

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तथैवाप्यपरे तेषां कपीनामसिभिः शितैः । प्रवरानभितो जघ्नुर्घोररूपा निशाचराः ॥ ६४ ॥
घ्नन्तमन्यं जघानान्यः पातयन्तमपातयत् । गर्हमाणं जगर्हान्यो दशन्तमपरोऽदशत् ॥ ६५ ॥
देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः । किं क्लेशयसि तिष्ठेति तत्रान्योन्यं बभाषिरे ॥ ६६ ॥
विप्रलम्भितशस्त्रं च विमुक्तकवचायुधम् । समुद्यतमहाप्रासं मुष्टिशूलासिकुन्तलम् ॥ ६७ ॥
प्रावर्तत महारौद्रं युद्धं वानररक्षसाम् । वानरान् दश सप्तेति राक्षसा जघ्नुराहवे ॥ ६८ ॥
राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन् ।
विप्रलम्भितवस्त्रं च विमुक्तकवचध्वजम् । बलं राक्षसमालम्ब्य वानराः पर्यवारयन् ॥ ६९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चसप्ततितमः सर्गः ॥ ७५ ॥

Even so the other night-stalkers of grim aspect struck the foremost of the aforesaid monkeys on all sides with their sharp swords. (64) One warrior struck his adversary striking another; a second one threw down his adversary throwing down another; a third one reproached his opponent reproaching another, while a fourth one bit his rival biting another. (65) "Give battle (to me)," said one, on which the other offered to fight (with him); while still another intervened, saying: "I offer resistance (to him), tarry; why do you subject yourself to (unnecessary) suffering ?" So did the warriors (of the two contending armies) talk to one another in the streets of Lankā. (66) (Presently) there ensued an exceedingly fearful struggle between the monkeys and the ogres, in which arms were dodged, weapons were dug into armours, long lances were lifted up (for being hurled against the enemy) and fists, pikes, swords and spears were (freely) used (as weapons of war). The ogres killed the monkeys at the rate of ten to seven (at a time) in the course of the combat and the monkeys (too in their turn) struck down the ogres at the rate of ten to seven (at a time). Intercepting the army of ogres,—whose raiment was kept in order with difficulty and whose coats of mail and standards had been thrown away,—the monkeys surrounded it on all sides. (67—69)

Thus ends Canto Seventy-five in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Death of Kampana and Prajangha at the hands of Angada, of Śoṇitākṣa at the hands of Dwivida, of Yūpākṣa at the hands of Mainda and of Kumbha at the hands of Sugriva

प्रवृत्ते संकुले तस्मिन् घोरे वीरजनक्षये । अङ्गदः कम्पनं वीरमाससाद रणोत्सुकः ॥ १ ॥
आहूय सोऽङ्गदं कोपात् ताडयामास वेगितः । गदया कम्पनः पूर्वं स चचाल भृशाहतः ॥ २ ॥
स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः । अर्दितश्च प्रहारेण कम्पनः पतितो भुवि ॥ ३ ॥
ततस्तु कम्पनं दृष्ट्वा शोणिताक्षो हतं रणे । रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत् ॥ ४ ॥
सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः । शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः ॥ ५ ॥

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क्षुरक्षुरप्रनाराचैर्वत्सदन्तैः शिलीमुखैः । कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः ॥ ६ ॥
अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान् । धनुरुग्रं रथं बाणान् ममर्द तरसा बली ॥ ७ ॥

While that appalling *mêlée*—which brought about the destruction of (so many) heroic warriors—was in progress, Angada, who was eager for an encounter, assailed the gallant Kampana. (1) Challenging Angada and seized with impetuosity, Kampana furiously struck him with a mace in anticipation, so that, grievously hurt, Angada reeled. (2) Regaining his consciousness, Angada, who was full of energy, hurled the top of a mountain (at him); and, wounded by the blow, Kampana fell (dead) to the ground. (3) Seeing Kampana made short work of in combat, Śoṇitākṣa for his part thereupon speedily darted in his chariot towards Angada like a fearless warrior. (4) Seized with impetuosity, he then pierced Angada with his sharp and piercing shafts, which tore the flesh and resembled the fire raging at the time of universal dissolution. (5) His limbs pierced with numerous sharp arrows known by the names of Kṣura,[1] Kṣurapra,[2] Nārācha,[3] Vatsadanta,[4] Śilīmukha,[5] Karṇi,[6] Śalya[7] and Vipāṭha,[8] the mighty and powerful Angada, son of Vālī, crushed with his might the formidable bow, chariot and arrows (of Śoṇitākṣa). (6-7)

शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे । उत्पपात तदा क्रुद्धो वेगवानविचारयन् ॥ ८ ॥
तं क्षिप्रतरमाप्लुत्य परामृश्याङ्गदो बली । करेण तस्य तं खड्गं समाच्छिद्य ननाद च ॥ ९ ॥
तस्यांसफलके खड्गं निचखान ततोऽङ्गदः । यज्ञोपवीतवच्चैनं चिच्छेद कपिकुञ्जरः ॥ १० ॥
तं प्रगृह्य महाखड्गं विनद्य च पुनः पुनः । वालिपुत्रोऽभिदुद्राव रणशीर्षेऽपरानरीन् ॥ ११ ॥
प्रजङ्घसहितो वीरो यूपाक्षस्तु ततो बली । रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ १२ ॥
आयसीं तु गदां गृह्य स वीरः कनकाङ्गदः । शोणिताक्षः समाश्वस्य तमेवानुपपात ह ॥ १३ ॥
प्रजङ्घस्तु महावीरो यूपाक्षसहितो बली । गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ १४ ॥
तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः । विशाखयोर्मध्यगतः पूर्णचन्द्र इवाबभौ ॥ १५ ॥
अङ्गदं परिरक्षन्तौ मैन्दो द्विविद एव च । तस्य तस्थतुरभ्याशे परस्परदिदृक्षया ॥ १६ ॥
अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः । राक्षसा वानरान् रोषादसिबाणगदाधराः ॥ १७ ॥

Śoṇitākṣa thereupon instantly took up his sword and shield. Full of impetuosity he then leapt down (from his chariot) in rage unhesitatingly. (8) Springing forward (even) more nimbly, (nay) seizing hold of him and wresting his aforesaid sword with his hand, the mighty Angada roared. (9) Angada then dug the sword into the flat surface of his shoulder and the monkey chief cut him diagonally. (10) Tightly holding that huge sword and roaring at the top of his voice again and again, the son of Vālī darted in the direction of other enemies in the forefront of the battle. (11) Accompanied by Prajangha, the heroic and mighty Yūpākṣa for his part then furiously drove in his chariot towards Angada (son of Vālī), who was endowed with extraordinary might. (12) Recovering himself, and seizing his steel mace, the aforesaid Śoṇitākṣa for his part,

1. An arrow with a razor-shaped head; 2. An arrow with a crescent-shaped head; 3. An arrow entirely made of steel; 4. An arrow with its head shaped like the teeth of a calf; 5. An arrow with its head shaped like the feathers of a buzzard; 6. An arrow provided with earlike protuberances on both sides; 7. An arrow with a long head; 8. An arrow with its head resembling the leaf of a Karavira tree.

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who was adorned with gold armlets, rushed behind Angada himself: so the tradition goes. (13) Accompanied by Yūpākṣa, the mighty Prajangha for his part, who was an eminent hero, assailed furiously with his mace Angada (son of Vālī), who was endowed with extraordinary might. (14) Between the two warriors, Śoṇitākṣa and Prajangha, Angada (the foremost of monkeys) shone like the full moon between the two asterisms known by the name of Viśākhā. (15) Protecting Angada on all sides, Mainda and Dwivida too (maternal uncles of the prince) took up their position by his side with intent to exhibit each his own martial skill. (16) Bearing swords, arrows and maces, gigantic ogres, who were vigilant and were endowed with extraordinary might, assailed the monkeys on all sides in fury. (17)

त्रयाणां वानरेन्द्राणां त्रिभी राक्षसपुंगवैः । संसक्तानां महद् युद्धमभवद् रोमहर्षणम् ॥ १८ ॥
ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे । खड्गेन प्रतिचिक्षेप तान् प्रजङ्घो महाबलः ॥ १९ ॥
रथानश्वान् द्रुमाञ्छैलान् प्रतिचिक्षिपुराहवे । शरौघैः प्रतिचिच्छेद तान् यूपाक्षो महाबलः ॥ २० ॥
सृष्टान् द्विविदमैन्दाभ्यां द्रुमानुत्पाट्य वीर्यवान् । बभञ्ज गदया मध्ये शोणिताक्षः प्रतापवान् ॥ २१ ॥
उद्यम्य विपुलं खड्गं परमर्मविदारणम् । प्रजङ्घो वालिपुत्राय अभिदुद्राव वेगितः ॥ २२ ॥
तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः । आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा ॥ २३ ॥
बाहुं चास्य सनिस्त्रिंशमाजघान स मुष्टिना । वालिपुत्रस्य घातेन स पपात क्षितावसिः ॥ २४ ॥

A momentous conflict, causing the hair to stand on end, was waged by the three monkey chiefs, who found themselves embroiled with the three bulls among the ogres. (18) Seizing hold of trees, the monkeys for their part steadily and violently hurled them (against the ogre chiefs) on the battle-field. Prajangha (however), who was endowed with extraordinary might, cut them down with his sword. (19) The monkeys hurled trees and crags against the chariots and horses (of the enemy) in the course of the encounter. Yūpākṣa (however), who was endowed with extraordinary might, tore them off with volleys of his arrows. (20) The valiant and powerful Śoṇitākṣa smashed midway with his mace the trees which were hurled by Dwivida and Mainda after tearing them up. (21) Raising his huge sword, which was capable of splitting asunder the vital parts of the enemies, and seized with impetuosity, Prajangha rushed towards the son of Vālī. (22) Seeing him arrived near, Angada (the ruler of monkeys), who was endowed with extraordinary strength and was exceedingly mighty, then struck him with an Aśwakarṇa tree. He further struck with his fist the arm of his adversary, holding a sword, and the latter dropped on the ground under the impact of Angada (son of Vālī). (23-24)

तं दृष्ट्वा पतितं भूमौ खड्गं मुसलसंनिभम् । मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ २५ ॥
स ललाटे महावीर्यमङ्गदं वानरर्षभम् । आजघान महातेजाः स मुहूर्तं चचाल ह ॥ २६ ॥
स संज्ञां प्राप्य तेजस्वी वालिपुत्रः प्रतापवान् । प्रजङ्घस्य शिरः कायात् पातयामास मुष्टिना ॥ २७ ॥
स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे । अवरुह्य रथात् क्षिप्रं क्षीणेषुः खड्गमाददे ॥ २८ ॥
तमापतन्तं सम्प्रेक्ष्य यूपाक्षं द्विविदस्त्वरन् । आजघानोरसि क्रुद्धो जग्राह च बलाद् बली ॥ २९ ॥
गृहीतं भ्रातरं दृष्ट्वा शोणिताक्षो महाबलः । आजघान महातेजा वक्षसि द्विविदं ततः ॥ ३० ॥
स ततोऽभिहतस्तेन चचाल च महाबलः । उद्यतां च पुनस्तस्य जहार द्विविदो गदाम् ॥ ३१ ॥

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Seeing his aforsaid sword, which closely resembled a pestle (in shape), fallen on the ground, Prajangha (who was endowed with extraordinary might) clenched his fist, which was hard as adamant. (25) Śoṇitākṣa (who was endowed with extraordinary energy) struck in the forehead Angada, the foremost of monkeys, who was endowed with extraordinary valour; and the latter staggered for a while: they say. (26) Regaining his consciousness, that energetic and powerful son of Vālī dashed the head of Prajangha off his trunk with his fist. (27) Quickly alighting from his chariot, his eyes full of tears, on his uncle having been killed in an encounter, the notorious Yūpākṣa took up his sword, his stock of arrows having been exhausted. (28) Perceiving Yūpākṣa rushing (towards him) and marching quickly, the mighty Dwivida struck him in the bosom with fury and caught hold of him with force. (29) Seeing his brother made captive, Śoṇitākṣa, who was endowed with extraordinary might and was exceptionally energetic, thereupon struck Dwivida in the chest (with his mace). (30) Though endowed with extraordinary strength, Dwivida forthwith reeled when struck by Śoṇitākṣa. He, however, snatched the latter's mace when uplifted again. (31)

एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत् । यूपाक्षं ताडयामास तलेनोरसि वीर्यवान् ॥ ३२ ॥
तौ शोणिताक्षयूपाक्षौ प्लवंगाभ्यां तरस्विनौ । चक्रतुः समरे तीव्रमाकर्षोत्पाटनं भृशम् ॥ ३३ ॥
द्विविदः शोणिताक्षं तु विददार नखैर्मुखे । निष्पिपेष स वीर्येण क्षितावाविध्य वीर्यवान् ॥ ३४ ॥
यूपाक्षमभिसंक्रुद्धो मैन्दो वानरपुंगवः । पीडयामास बाहुभ्यां पपात स हतः क्षितौ ॥ ३५ ॥
हतप्रवीरा व्यथिता राक्षसेन्द्रचमूस्तथा । जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः ॥ ३६ ॥
आपतन्तीं च वेगेन कुम्भस्तां सान्त्वयच्चमूम् । अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः प्लवंगमैः ॥ ३७ ॥
निपातितमहावीरां दृष्ट्वा रक्षश्चमूं तदा । कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम् ॥ ३८ ॥
स धनुर्धन्विनां श्रेष्ठः प्रगृह्य सुसमाहितः । मुमोचाशीविषप्रख्याञ्छरान् देहविदारणान् ॥ ३९ ॥
तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम् । विद्युदैरावतार्चिष्मद् द्वितीयेन्द्रधनुर्यथा ॥ ४० ॥
आकर्णकृष्टमुक्तेन जघान द्विविदं तदा । तेन हाटकपुङ्खेन पत्रिणा पत्रवाससा ॥ ४१ ॥
सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन् । निपपात त्रिकूटाभो विह्वलन् प्लवगोत्तमः ॥ ४२ ॥

Meanwhile the valiant Mainda arrived by the side of Dwivida and struck Yūpākṣa in the breast with his palm. (32) The aforesaid Śoṇitākṣa and Yūpākṣa, who were full of impetuosity, carried on with the two monkeys a keen contest on the battle-field in the form of violently pulling and overthrowing one another. (33) The valiant Dwivida for his part tore Śoṇitākṣa in the face with his nails and, dashing him against the ground, crushed him. (34) Getting highly enraged, Mainda, a (veritable) bull among the monkeys, pressed Yūpākṣa in his arms so that the latter fell down dead on the ground. (35) Feeling distressed on account of its principal heroes having been killed in the aforesaid manner, the said army of Rāvaṇa (the ruler of ogres) for its part moved with its face turned towards the region where Kumbha (son of Kumbhakarṇa) was fighting. (36) Kumbha, however, restored to confidence that army advancing with all speed (towards him). Nay, seeing the army, whose eminent heroes had been struck down by monkeys who were endowed with extraordinary valour and had found a favourable opportunity, Kumbha, the eminent ogre, who was

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full of martial ardour, performed at that time a feat which was extremely difficult (for others) to perform on the battle-field. (37-38) Seizing hold of his bow, that prince of archers, who was fully composed, loosed arrows resembling venomous serpents and capable of tearing the flesh (of the enemy). (39) Fitted with an arrow, that excellent bow of Kumbha shone brightly like a second bow of Indra (the rain-god) illumined by flashes of lightning and the splendour of Airāvata (the elephant bearing Indra on his back). (40) He struck Dwivida on that occasion with a golden-shafted plumed arrow, which was loosed after being pulled (with the bow-string) up to the ear. (41) Staggering when struck all of a sudden with the arrow, Dwivida (the foremost of monkeys), who resembled the Trikūṭa mountain (in size), dropped down wriggling, his legs fully outstretched. (42)

मैन्दस्तु भ्रातरं तत्र भग्नं दृष्ट्वा महाहवे । अभिदुद्राव वेगेन प्रगृह्य विपुलां शिलाम् ॥ ४३ ॥
तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः । बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः ॥ ४४ ॥
संधाय चान्यं सुमुखं शरमाशीविषोपमम् । आजघान महातेजा वक्षसि द्विविदाग्रजम् ॥ ४५ ॥
स तु तेन प्रहारेण मैन्दो वानरयूथपः । मर्मण्यभिहतस्तेन पपात भुवि मूर्च्छितः ॥ ४६ ॥
अङ्गदो मातुलौ दृष्ट्वा मथितौ तु महाबलौ । अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम् ॥ ४७ ॥
तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः ।
त्रिभिश्चान्यैः शितैर्बाणैर्मातंगमिव तोमरैः । सोऽङ्गदं बहुभिर्बाणैः कुम्भो विव्याध वीर्यवान् ॥ ४८ ॥

Seizing hold of a huge rock on seeing his brother (Dwivida) overthrown in that great combat, Mainda for his part rushed forward with impetuosity. (43) The monkey (who was endowed with extraordinary might) for his part violently hurled that rock at the ogre. Kumbha (however) shattered that rock with five whetted shafts. (44) Nay, fitting another arrow with a beautiful head and resembling a venomous serpent, Kumbha (who was endowed with extraordinary energy) struck the elder brother of Dwivida in the breast. (45) Struck by the ogre in his vitals with that blow, the aforesaid leader of monkey hordes, Mainda, fell unconscious to the ground. (46) Seeing his two maternal uncles wounded, though endowed with extraordinary might, Angada for his part rushed headlong towards Kumbha, who stood with his bow uplifted. (47) Kumbha pierced Angada, (even) as he was advancing, with five steel arrows and three other penetrating shafts (even) as one would pierce an elephant with goads. The aforesaid Kumbha, who was full of valour, pierced Angada with numerous shafts. (48)

अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः । अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ॥ ४९ ॥
शिलापादपवर्षाणि तस्य मूर्ध्नि ववर्ष ह । स प्रचिच्छेद तान् सर्वान् बिभेद च पुनः शिलाः ॥ ५० ॥
कुम्भकर्णात्मजः श्रीमान् वालिपुत्रसमीरितान् । आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ॥ ५१ ॥
भ्रुवौ विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम् । तस्य सुस्राव रुधिरं पिहिते चास्य लोचने ॥ ५२ ॥
अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते । सालमासन्नमेकेन परिजग्राह पाणिना ॥ ५३ ॥
सम्पीड्योरसि सस्कन्धं करेणाभिनिवेश्य च । किंचिदभ्यवनम्यैनमुन्ममाथ महारणे ॥ ५४ ॥
तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम् । समुत्सृजत वेगेन मिषतां सर्वरक्षसाम् ॥ ५५ ॥
स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः । अङ्गदो विव्यधेऽभीक्ष्णं स पपात मुमोह च ॥ ५६ ॥

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Though pierced all over his body with whetted steel arrows decked with gold, whose points were still sharp, Angada, son of Vālī, remained unshaken. (49) He (in his turn) let fall showers of rocks and trees on the head of Kumbha: so the tradition goes. That glorious son of Kumbhakarṇa, however, tore asunder all those trees and rocks hurled by the son of Vālī. Nay, perceiving the leader of monkey hordes advancing (towards him), Kumbha pierced his eyebrows with two arrows (even) as one would strike an elephant with a pair of firebrands. Blood flowed from his eyebrows and his eyes got veiled (thereby). (50—52) Protecting his eyes, bathed in blood, with one hand, Angada seized hold of a sal tree, standing near, with the other. (53) Propping it, branches and all, on his chest, nay, pressing it tightly with one hand and bending its twigs to some extent, he tore it up in that great combat. (54) He hurled with violence the aforesaid tree,—which was tall like the banner of Indra and closely resembled Mount Mandara (in size),—(at Kumbha) while all the ogres (present there) stood looking on. (55) Kumbha (however) tore it asunder with seven sharp arrows capable of cleaving the body. Angada felt greatly disturbed (at this); he fell down and swooned. (56)

अङ्गदं पतितं दृष्ट्वा सीदन्तमिव सागरे । दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन् ॥ ५७ ॥
रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महाहवे । व्यादिदेश हरिश्रेष्ठाञ्जाम्बवत्प्रमुखांस्ततः ॥ ५८ ॥
ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम् । अभिपेतुः सुसंक्रुद्धाः कुम्भमुद्यतकार्मुकम् ॥ ५९ ॥
ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः । रिरक्षिषन्तोऽभ्यपतन्नङ्गदं वानरर्षभाः ॥ ६० ॥
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः । कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्रुवुः ॥ ६१ ॥

Seeing Angada, who was difficult to assail, fallen down and sinking into despondency as though in a sea, the leaders of the monkeys reported the matter to Śrī Rāma (a scion of Raghu). (57) Hearing of Angada (the son of Vālī) being seized with anguish in a major conflict. Śrī Rāma for his part thereupon sent out (for his help) the leaders of monkeys headed by Jāmbavān. (58) Hearing the command of Śrī Rāma, the aforesaid tigers among the monkeys rushed in great fury towards Kumbha, who stood with an uplifted bow. (59) Keen to protect Angada, the leaders of monkeys thereupon darted (towards Kumbha), bearing trees and rocks in their hands, their eyes blood-red through anger. (60) Full of fury, Jāmbavān and Suṣeṇa as also the monkey Vegadarśī assailed the heroic son of Kumbhakarṇa in a body. (61)

समीक्ष्यापततस्तांस्तु वानरेन्द्रान् महाबलान् । आववार शरौघेण नगेनेव जलाशयम् ॥ ६२ ॥
तस्य बाणपथं प्राप्य न शेकुरपि वीक्षितुम् । वानरेन्द्रा महात्मानो वेलामिव महोदधिः ॥ ६३ ॥
तांस्तु दृष्ट्वा हरिगणाञ्शरवृष्टिभिरर्दितान् । अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः ॥ ६४ ॥
अभिदुद्राव सुग्रीवः कुम्भकर्णात्मजं रणे । शैलसानुचरं नागं वेगवानिव केसरी ॥ ६५ ॥

Perceiving the aforesaid monkey chiefs, who were endowed with extraordinary might, advancing (towards him), Kumbha for his part intercepted them with a volley of shafts (even) as one would obstruct the course of a torrent by means of a rock. (62) Reaching the range of his arrows, the gigantic monkey chiefs could not even look at him, much less advance towards him any more than an ocean would overstep its shores. (63)

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Seeing the aforesaid simian ranks tormented by hails of shafts, and placing his nephew, Angada, in the rear, Sugrīva, the ruler of monkeys, for his part, assailed the son of Kumbhakarṇa on the battle-field (even) as an impetuous lion would pounce upon an elephant roaming on the slopes of a mountain. (64-65)

उत्पाट्य च महावृक्षानश्वकर्णादिकान् बहून् । अन्यांश्च विविधान् वृक्षांश्चिक्षेप स महाकपिः ॥ ६६ ॥
तां छादयन्तीमाकाशं वृक्षवृष्टिं दुरासदाम् । कुम्भकर्णात्मजः श्रीमांश्चिच्छेद स्वशरैः शितैः ॥ ६७ ॥
अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः ।
आचितास्ते द्रुमा रेजुर्यथा घोराः शतघ्नयः ।

Nay, tearing up numerous huge trees such as the Aśwakarṇa, as well as various other trees, that mighty monkey hurled them (against the ogre). (66) The glorious son of Kumbhakarṇa (however) tore asunder with his sharp arrows that shower of trees, which covered the space and was difficult to approach. (67) Covered all over with arrows by the impetuous Kumbha, who was skilled in aiming at the target, those trees shone like (so many) formidable Śataghnīs (stones or cylindrical pieces of wood studded with iron spikes).

द्रुमवर्षं तु तद् भिन्नं दृष्ट्वा कुम्भेन वीर्यवान् ॥ ६८ ॥
वानराधिपतिः श्रीमान् महासत्त्वो न विव्यथे । स विध्यमानः सहसा सहमानस्तु ताञ्छरान् ॥ ६९ ॥
कुम्भस्य धनुराक्षिप्य बजञ्जेन्द्रधनुःप्रभम् । अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम् ॥ ७० ॥
अब्रवीत् कुपितः कुम्भं भग्नशृङ्गमिव द्विपम् ।

The valiant and glorious Sugrīva (the suzerain lord of monkeys) for his part, who was highly courageous, did not feel (the least) tormented on seeing the aforesaid shower of trees dispersed by Kumbha, Snatching all at once (after springing to his chariot) the bow of Kumbha, which shone like a rain-bow (the bow of Indra), while he was (still) being pierced (by his arrows) and was standing those arrows, Sugrīva for his part snapped it. Speedily leaping down from the chariot after performing the (said) feat, which was exceedingly difficult (for others) to perform, he angrily spoke (as follows) to Kumbha, who (now) resembled an elephant whose tusks have been broken:—

निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम् ॥ ७१ ॥
संनतिश्च प्रभावश्च तव वा रावणस्य वा । प्रह्लादबलिवृत्रघ्नकुबेरवरुणोपम ॥ ७२ ॥
एकस्त्वमनुजातोऽसि पितरं बलवत्तरम् । त्वामेवैकं महाबाहुं शूलहस्तमरिंदमम् ॥ ७३ ॥
त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः । विक्रमस्व महाबुद्धे कर्माणि मम पश्य च ॥ ७४ ॥
वरदानात् पितृव्यस्ते सहते देवदानवान् । कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान् ॥ ७५ ॥
धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च । त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः ॥ ७६ ॥
महाविमर्दे समरे मया सह तवाद्भुतम् । अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव ॥ ७७ ॥
कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम् । पातिता हरिवीराश्च त्वयैते भीमविक्रमाः ॥ ७८ ॥
उपालम्भभयाच्चैव नासि वीर मया हतः । कृतकर्मपरिश्रान्तो विश्रान्तः पश्य मे बलम् ॥ ७९ ॥

"Your well-known prowess, which lends impetus to your arrows, is wonderful, O elder brother of Nikumbha ! Complaisance (towards the ogres) as well as majesty exist in you or in Rāvaṇa, O compeer of

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Prahrāda, Bali, Indra (the destroyer of the demon Vṛtra), Kubera (the god of riches) and Varuṇa (the god of water) ! (68—72) You alone have taken after your father (Kumbhakarṇa), who was exceedingly mighty. It is you alone, the mighty-armed tamer of your enemies, who bear a pike in your hand, that the gods are not able to overcome, any more than mental agonies overwhelm a master of his senses. (Therefore) exhibit your prowess, O highly intelligent prince, and witness my exploits. (73-74) Your uncle (Rāvaṇa) is able to withstand the gods and the demons (alike) by virtue of the boon (conferred on him by Brahmā and Lord Śiva), while Kumbhakarṇa (your father) was able to withstand the gods and the demons by virtue of his prowess. (You are rich in both and excel in this respect your uncle as well as your father). (75) You vie with Indrajit in archery and are a peer of Rāvaṇa in might. You are the foremost in point of strength and prowess in the world of ogres on this day. (76) Let created beings witness your prodigious and mighty encounter with me on the battle-field today as they did the conflict between Indra and the demon Śambara. (77) A feat which has no equal has been performed by you and skill in the use of mystic missiles exhibited. These monkey heroes of redoubtable prowess have also been struck down by you. (78) And you, O champion, have not been made short work of by me only for fear of incurring reproach, inasmuch as you stand fully exhausted by the exploits performed by you. (Therefore) having enjoyed (well-earned) rest, witness my strength." (79)

तेन सुग्रीववाक्येन सावमानेन मानितः । अग्नेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत ॥ ८० ॥
ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा । गजाविवावीतमदौ निःश्वसन्तौ मुहुर्मुहुः ॥ ८१ ॥
अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम् । सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात् ॥ ८२ ॥
तयोः पादाभिघाताच्च निमग्ना चाभवन्मही । व्याधूर्णिततरंगश्च चुक्षुभे वरुणालयः ॥ ८३ ॥

Kumbha felt flattered by the foregoing compliment of Sugrīva, though it was accompanied by disdain, with the result that his martial ardour was redoubled in the same way as the brightness of a fire fed with ghee. (80) Thereupon Kumbha for his part clasped Sugrīva in his arms. Then the two warriors, fastened by each other's limbs, stood breathing heavily again and again like two elephants intoxicated with ichor, (nay) rubbing each other and emitting flames mingled with smoke from their mouths due to exertion. (81-82) Nay, the earth sank under the trampling of their feet, while the sea (lit. the abode of Varuṇa) with its rolling waves became turbulent. (83)

ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्भसि । पातयामास वेगेन दर्शयन्नुदवेस्तलम् ॥ ८४ ॥
ततः कुम्भनिपातेन जलराशिः समुत्थितः । विन्ध्यमन्दरसंकाशो विससर्प समन्ततः ॥ ८५ ॥
ततः कुम्भः समुत्पत्य सुग्रीवमभिपात्य च । आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना ॥ ८६ ॥
तस्य वर्म च पुस्फोट संजज्ञे चापि शोणितम् । तस्य मुष्टिर्महावेगः प्रतिजघ्नेऽस्थिमण्डले ॥ ८७ ॥
तस्य वेगेन तत्रासीत् तेजः प्रज्वलितं महत् । वज्रनिष्पेषसंजाता ज्वाला मेरोर्यथा गिरेः ॥ ८८ ॥

Lifting up Kumbha, Sugrīva then threw him with violence into the salt sea, showing him the bottom of the sea. (84) Due to the falling down of Kumbha there rose a mass of water as high as the Vindhya and Mandara mountains and spread on all sides. (85) Springing up and throwing down

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Sugrīva, Kumbha thereupon furiously struck him on the bosom with his adamantine fist. (86) The armour of the monkey was split asunder and blood too gushed forth (from his chest). The fist of the ogre, which descended with great violence struck against the framework of bones (of Sugrīva). (87) Due to the force exerted by the fist shot forth in that region a mighty flame resembling the fire that bursts up on Mount Meru from a stroke of lightning. (88)

स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः । मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ८९ ॥
अर्चिस्सहस्रविकचरविमण्डलवर्चसम् । स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान् ॥ ९० ॥
स तु तेन प्रहारेण विह्वलो भृशपीडितः । निपपात तदा कुम्भो गतार्चिरिव पावकः ॥ ९१ ॥
मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः । लोहिताङ्ग इवाकाशाद् दीप्तरश्मिर्यदृच्छया ॥ ९२ ॥
कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना । बभौ रुद्राभिपन्नस्य यथा रूपं गवां पतेः ॥ ९३ ॥
तस्मिन् हते भीमपराक्रमेण प्लवंगमानामृषभेण युद्धे ।
मही सशैला सवना चचाल भयं च रक्षांस्यधिकं विवेश ॥ ९४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्सप्ततितमः सर्गः ॥ ७६ ॥

Struck on the bosom by Kumbha, that bull among the monkeys, Sugrīva, who was endowed with extraordinary might, clenched his fist, which was hard as adamant. (89) The powerful Sugrīva brought the fist, which shone like the solar disc encircled by a thousand rays, down on the breast of Kumbha. (90) Severely tormented by that blow, Kumbha for his part, who was out of his wits, forthwith collapsed like a fire whose brightness had disappeared. (91) Struck with his fist by Sugrīva, the ogre instantly fell down (even) as the planet Mars of brilliant rays would drop down from the heavens by the will of Providence. (92) The body of Kumbha, while he was falling when wounded in the chest by the fist (of Sugrīva), shone like the form of the sun-god overpowered by Rudra (the god of destruction). (93) When he was killed in an encounter by Sugrīva (the foremost of monkeys) of terrible prowess, the earth with its mountains and forests shook and fear seized the ogres all the more. (94)

Thus ends Canto Seventy-six in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Nikumbha's death at the hands of Hanumān

निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम् । प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत ॥ १ ॥
ततः खड्गमसंनद्धं दत्तपञ्चाङ्गुलं शुभम् । आददे परिघं धीरो महेन्द्रशिखरोपमम् ॥ २ ॥
हेमपट्टपरिक्षिप्तं वज्रविद्रुमभूषितम् । यमदण्डोपमं भीमं रक्षसां भयनाशनम् ॥ ३ ॥
तमाविध्य महातेजाः शक्रध्वजसमौजसम् । निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः ॥ ४ ॥
उरोगतेन निष्केण भुजस्थैरङ्गदैरपि । कुण्डलाभ्यां च चित्राभ्यां मालया च स चित्रया ॥ ५ ॥
निकुम्भो भूषणैर्भाति तेन स्म परिघेण च । यथेन्द्रधनुषा मेघः सविद्युत्स्तनयित्नुमान् ॥ ६ ॥

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Seeing his (elder) brother (Kumbha) struck down by Sugrīva, Nikumbha gazed on the (aforesaid) ruler of monkeys as though the ogre would consume him with his wrath. (1) The brave ogre forthwith took hold of his brilliant club, which was festooned with wreaths and provided with iron plates measuring five digits in breadth, (nay) which resembled a peak of the Mahendra mountain (in size), was (further) plated with gold and decked with diamonds and corals, was terrible as the rod of Yama (the god of retribution) and dispelled the fear of ogres. (2-3) Brandishing the weapon, which vied with the banner of Indra in splendour, Nikumbha of redoubtable prowess, who was endowed with extraordinary energy, roared with his mouth wide open. (4) With his jewels such as a golden ornament adorning his breast, also armlets encircling his arms as well as with charming ear-rings and a lovely garland, as also with that club, the aforesaid Nikumbha shone (even) as a cloud shot with lightning and accompanied by thunder looks bright with a rainbow. (5-6)

परिघाग्रेण पुरस्फोट वातग्रन्थिर्महात्मनः । प्रजज्वाल सघोषश्च विधूम इव पावकः ॥ ७ ॥
नगर्या विटपावत्या गन्धर्वभवनोत्तमैः ।
सतारागणनक्षत्रं सचन्द्रसमहाग्रहम् । निकुम्भपरिघाघूर्णं भ्रमतीव नभस्तलम् ॥ ८ ॥
दुरासदश्च संजज्ञे परिघाभरणप्रभः । क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः ॥ ९ ॥
राक्षसा वानरांश्चापि न शेकुः स्पन्दितुं भयात् । हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली ॥ १० ॥
परिघोपमबाहुस्तु परिघं भास्करप्रभम् । बली बलवतस्तस्य पातयामास वक्षसि ॥ ११ ॥
स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः । विकीर्यमाणः सहसा उल्काशतमिवाम्बरे ॥ १२ ॥

The conjunction of the seven winds or bands of air (Pravaha, Āvaha and so on) burst on coming in contact with the tip of the club of the gigantic ogre and the club glowed like a smokeless flame with a crash. (7) The vault of heaven with the city of Viṭapāvatī (Alakā), the excellent mansions of the Gandharvas (the celestial musicians), the hosts of stars and lunar mansions, the moon and other major planets appeared to spin round as though it were caused to revolve by the motion of Nikumbha's club. (8) Nay, having burst into flames like the fire at the end of the world-cycle, the fire in the shape of Nikumbha, which had the club and his ornaments for its flames and his wrath for its fuel, became difficult to assail. (9) In their terror neither the ogres nor the monkeys dared to move. Baring his bosom, the mighty Hanumān, however, stood in front (of him). (10) The mighty ogre for his part, whose arms resembled iron bars (in stiffness), brought his club, which shone like the sun, down on the breast of the mighty monkey. (11) Split into a hundred splinters as soon as it impinged on his solid and broad chest, the club shone like a hundred meteors while crumbling in the air. (12)

स तु तेन प्रहारेण न चचाल महाकपिः । परिघेण समाधूतो यथा भूमिचलेऽचलः ॥ १३ ॥
स तथाभिहतस्तेन हनूमान् प्लवगोत्तमः । मुष्टिं संवर्तयामास वज्रेणातिमहाबलः ॥ १४ ॥
तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान् । अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः ॥ १५ ॥
तत्र पुरस्फोट वर्मास्य प्रसुस्राव च शोणितम् । मुष्टिना तेन संजज्ञे मेघे विद्युदिवोत्थिता ॥ १६ ॥
स तु तेन प्रहारेण निकुम्भो विचचाल च । स्वस्थश्चापि निजग्राह हनूमन्तं महाबलम् ॥ १७ ॥
चुक्रुशुश्च तदा संख्ये भीमं लङ्कानिवासिनः । निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम् ॥ १८ ॥

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Though struck with the club, that great monkey did not shake under that blow any more than a mountain in an earthquake. (13) Struck as aforesaid by the ogre, the celebrated Hanūmān, the foremost of the monkeys, who was endowed with exceeding might, clenched his fist with violence. (14) Raising it, the powerful and agile monkey, who was endowed with extraordinary energy and vied with the wind-god in prowess, brought it down with impetuosity on the chest of Nikumbha. (15) The armour of Nikumbha in that region got split up and blood shot forth under the impact of that fist. It appeared on his breast as lightning sprung from a cloud. (16) Nay, the notorious Nikumbha for his part staggered under that blow. Recovering himself, however, he caught hold of Hanūmān, even though the latter was endowed with extraordinary might. (17) Seeing Hanūmān, who was endowed with extraordinary strength, captured by Nikumbha on the field of battle, the inhabitants of Laṅkā terribly roared on that occasion. (18)

स तथा ह्रियमाणोऽपि हनूमांस्तेन रक्षसा । आजघानानिलसुतो वज्रकल्पेन मुष्टिना ॥ १९ ॥
आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत । हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः ॥ २० ॥
निक्षिप्य परमायत्तो निकुम्भं निष्पिपेष च । उत्पत्य चास्य वेगेन पपातोरसि वेगवान् ॥ २१ ॥
परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम् । उत्पाटयामास शिरो भैरवं नदतो महत् ॥ २२ ॥
अथ निनदति सादिते निकुम्भे पवनसुतेन रणे बभूव युद्धम् ।
दशरथसुतराक्षसेन्द्रसूनोर्भृशतरमागतरोषयोः सुभीमम् ॥ २३ ॥
व्यपेते तु जीवे निकुम्भस्य हृष्टा विनेदुः प्लवंगा दिशः सस्वनुश्च ।
चचालेव चोर्वी पपातेव सा द्यौर्बलं राक्षसानां भयं चाविवेश ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Even while being carried off as aforesaid by that ogre, Hanūmān, son of the wind-god, struck him with his fist, which was hard as adamant. (19) Disengaging himself (from his grip), Hanūmān, sprung from the loins of the wind-god, forthwith leapt to the ground and speedily struck Nikumbha down. (20) Having thrown Nikumbha down, Hanumān (who was supremely active) crushed him. Nay, springing up, the agile monkey fell impetuously on his chest. (21) Taking hold of the ogre's neck and twisting it, Hanumān tore off his huge head while the ogre continued to emit a terrible cry. (22) When Nikumbha, who was crying loudly, was killed in combat by the son of the wind-god, there ensued forthwith an exceedingly formidable struggle between Śrī Rāma (son of Emperor Daśaratha) and Makarākṣa (son of Khara, a ruler of ogres), who were seized with violent anger. (23) When Nikumbha's life had departed, the monkeys emitted loud cries of joy and the quarters resounded. Nay, the earth seemed to quake, the heavens appeared to crumble and fear took possession of the army of ogres. (24)

Thus ends Canto Seventy-seven in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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अष्टसप्ततितमः सर्गः

Canto LXXVIII

Makarākṣa sets out for an encounter under orders of Rāvaṇa.

निकुम्भं निहतं श्रुत्वा कुम्भं च विनिपातितम् । रावणः परमामर्षी प्रजज्वालानलो यथा ॥ १ ॥
नैर्ऋतः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्च्छितः । खरपुत्रं विशालाक्षं मकराक्षमचोदयत् ॥ २ ॥
गच्छ पुत्र मयाऽऽज्ञप्तो बलेनाभिसमन्वितः । राघवं लक्ष्मणं चैव जहि तौ सवनौकसौ ॥ ३ ॥
रावणस्य वचः श्रुत्वा शूरमानी खरात्मजः । बाढमित्यब्रवीद्धृष्टो मकराक्षो निशाचरम् ॥ ४ ॥
सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम् । निर्जगाम गृहाच्छुभ्राद् रावणस्याज्ञया बली ॥ ५ ॥
समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद् वचः । रथमानीयतां तूर्णं सैन्यं त्वानीयतां त्वरात् ॥ ६ ॥
तस्य तद् वचनं श्रुत्वा बलाध्यक्षो निशाचरः । स्यन्दनं च बलं चैव समीपं प्रत्यपादयत् ॥ ७ ॥

Filled with extreme indignation on hearing of Nikumbha having been killed and Kumbha laid low, Rāvaṇa flared up as fire. (1) Overcome by anger and grief both, the ogre for his part commanded Makarākṣa, the large-eyed son of Khara (as follows):—(2) "Enjoined by me and accompanied by an army, go, my son, and make short work of the two brothers along with the monkeys (lit. the dwellers in the woods)." (3) Rejoiced to hear the command of Rāvaṇa, Khara's son, Makarākṣa who accounted himself a hero, answered to the night-ranger, "Amen !" (4) Having greeted Rāvaṇa (the ten-headed monster) and also walked clockwise round him (as a mark of submission), the mighty warrior emerged from the shining palace (of Rāvaṇa) in obedience to his command. (5) The son of Khara spoke as follows to the Commander-in-Chief standing near:—"Let my chariot be brought at once and let the army be mobilized expeditiously." (6) Hearing his aforesaid command, the night-stalker in command of the army (of Laṅkā) placed his chariot as well as a contingent by his side. (7)

प्रदक्षिणं रथं कृत्वा समारुह्य निशाचरः । सूतं संचोदयामास शीघ्रं वै रथमावह ॥ ८ ॥
अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम् । यूयं सर्वे प्रयुध्यध्वं पुरस्तान्मम राक्षसाः ॥ ९ ॥
अहं राक्षसराजेन रावणेन महात्मना । आज्ञप्तः समरे हन्तुं तावुभौ रामलक्ष्मणौ ॥ १० ॥
अद्य रामं वधिष्यामि लक्ष्मणं च निशाचराः । शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः ॥ ११ ॥
अद्य शूलनिपातैश्च वानराणां महाचमूम् । प्रदहिष्यामि सम्प्राप्तां शुष्केन्धनमिवानलः ॥ १२ ॥
मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः । सर्वे नानायुधोपेता बलवन्तः समाहिताः ॥ १३ ॥
ते कामरूपिणः क्रूरा दंष्ट्रिणः पिङ्गलेक्षणाः । मातंगा इव नर्दन्तो ध्वस्तकेशा भयावहाः ॥ १४ ॥
परिवार्य महाकाया महाकायं खरात्मजम् । अभिजग्मुस्ततो हृष्टाश्चालयन्तो वसुंधराम् ॥ १५ ॥

Walking clockwise round the chariot and duly ascending it, the prowler of the night urged the charioteer in the following words:—"Take the chariot with all speed (to the battle-field)." (8) Makarākṣa then commanded all those ogres (who marched with him) as follows:—"Fight you all with violence, remaining ahead of me, O ogres ! (9) I have been commanded by the high-souled Rāvaṇa, the ruler of ogres, to kill both the princes, Rāma and Lakṣmaṇa, in combat. (10) I shall make short work with my excellent shafts today of

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Rāma and Lakṣmaṇa as well as of the monkey Sugrīva and the other monkeys, O prowlers of the night! (11) Nay, hurling pikes, I shall exterminate today the huge army of monkeys the moment it has duly arrived, (even) as a fire would consume dry wood." (12) Rejoiced to hear the aforesaid braggadocio of Makarākṣa and surrounding the colossal son of Khara, all those mighty, cruel and gigantic rangers of the night,—who were armed with all sorts of weapons, were steadfast and able to change their form at will, had protruding teeth, reddish brown eyes and dis-hevelled hair and (as such) inspired terror,—then joyously marched forward roaring as elephants and shaking the earth. (13-15)

शङ्खभेरीसहस्राणामाहतानां समन्ततः । क्ष्वेलितास्फोटितानां च तत्र शब्दो महानभूत् ॥ १६ ॥
प्रभ्रष्टोऽथ करात् तस्य प्रतोदः सारथेस्तदा । पपात सहसा दैवाद् ध्वजस्तस्य तु रक्षसः ॥ १७ ॥
तस्य ते रथसंयुक्ता हया विक्रमवर्जिताः । चरणैराकुलैर्गत्वा दीनाः साश्रुमुखा ययुः ॥ १८ ॥
प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः । निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः ॥ १९ ॥
तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः । अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ ॥ २० ॥
घनगजमहिषाङ्गतुल्यवर्णाः समरमुखेष्वसकृद्भृदासिभिन्नाः ।
अहमहमिति युद्धकौशलास्ते रजनिचराः परिबभ्रमुर्मुहुस्ते ॥ २१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टसप्ततितमः सर्गः ॥ ७८ ॥

There arose on that occasion a great tumult of thousands] of conches and kettle-drums sounded on all sides, as well as of leonine roars and the clapping of arms. (16) The long whip slipped all of a sudden at that moment from the hands of Makarākṣa's charioteer and the standard of that ogre also suddenly fell down by the will of Providence. (17) Proceeding with faltering steps, the well-known horses yoked to the chariot of Makarākṣa, which had given up their diversified gait, trudged along dolefully with tears in their eyes. (18) At the time of the aforesaid departure of that fierce and evil-minded Makarākṣa a violent and fearful dust-storm raged. (19) Seeing those portents, yet ignoring them, all the ogres, who were exceedingly valiant, set out to the region where the aforesaid princes, Śrī Rāma and Lakṣmaṇa, were. (20) Saying again and again: "I shall give battle (first)!", "I shall take the lead!", those notorious prowlers of the night, who resembled clouds, elephants and buffaloes in hue, and who had been wounded more than once by maces and swords in the forefront of battle and who were skilled in fighting, moved to and fro (on the battle-field). (21)

Thus ends Canto Seventy-eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

Death of Makarākṣa at the hands of Śrī Rāma

निर्गतं मकराक्षं ते दृष्ट्वा वानरपुंगवाः । आप्लुत्य सहसा सर्वे योद्धुकामा व्यवस्थिताः ॥ १ ॥
ततः प्रवृत्तं सुमहत् तद् युद्धं लोमहर्षणम् । निशाचरैः प्लवंगानां देवानां दानवैरिव ॥ २ ॥

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वृक्षशूलनिपातैश्च गदापरिघपातनैः । अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः ॥ ३ ॥
शक्तिखड्गगदाकुन्तैस्तोमरैश्च निशाचराः । पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः ॥ ४ ॥
पाशमुद्गरदण्डैश्च निर्घातैश्चापरैस्तथा । कदनं कपिसिंहानां चक्रुस्ते रजनीचराः ॥ ५ ॥
बाणौघैरर्दिताश्चापि खरपुत्रेण वानराः । सम्भ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः ॥ ६ ॥
तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः । नेदुस्ते सिंहवद् हृष्टा राक्षसा जितकाशिनः ॥ ७ ॥

Leaping all at once on seeing Makarākṣa come out, all the celebrated monkey chiefs stood arrayed with intent to give battle. (1) Then there ensued the well-known and desperate encounter of the monkeys with the rangers of the night, which caused one's hair to stand on end like the encounter of the gods with the devils. (2) The monkeys as well as the night-stalkers began to crush each his opponent on that occasion by hurling trees and pikes (respectively) and bringing down maces and clubs (on their adversaries). (3) The aforesaid prowlers of the night made havoc of the lions among the monkeys by means of their javelins and swords, maces, spears and lances, sharp-edged spears and Bhindipālas (slings for throwing stones), nooses, mallets and staffs, Aśanis and other weapons, and by discharging arrows on all sides. (4-5) Nay, wounded with volleys of shafts by the son of Khara and stricken with fear, all the monkeys fled, bewildered as they were in mind. (6) Seeing those monkeys (lit. dwellers in the woods) fleeing, those arrogant ogres, who were followed by (many more) ogres and had assumed a triumphant air, roared like lions. (7)

विद्रवत्सु तदा तेषु वानरेषु समन्ततः । रामस्तान् वारयामास शरवर्षेण राक्षसान् ॥ ८ ॥
वारितान् राक्षसान् दृष्ट्वा मकराक्षो निशाचरः । कोपानलसमाविष्टो वचनं चेदमब्रवीत् ॥ ९ ॥
तिष्ठ राम मया सार्धं द्वन्द्वयुद्धं भविष्यति । त्याजयिष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः ॥ १० ॥
यत् तदा दण्डकारण्ये पितरं हतवान् मम । तदग्रतः स्वकर्मस्थं स्मृत्वा रोषोऽभिवर्धते ॥ ११ ॥
दह्यन्ते भृशमङ्गानि दुरात्मन् मम राघव । यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने ॥ १२ ॥
दिष्ट्यासि दर्शनं राम मम त्वं प्राप्तवानिह । काङ्क्षितोऽसि क्षुधार्तस्य सिंहस्येवेतरो मृगः ॥ १३ ॥
अद्य मद्बाणवेगेन प्रेतराड्विषयं गतः । ये त्वया निहताः शूराः सह तैश्च वसिष्यसि ॥ १४ ॥
बहुनात्र किमुक्तेन शृणु राम वचो मम । पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे ॥ १५ ॥
अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे । अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम् ॥ १६ ॥

While the well-known monkeys were fleeing in all directions, Śrī Rāma intercepted the aforesaid ogres on that occasion with a hail of shafts. (8) Seeing the ogres intercepted, the prowler of the night, Makarākṣa, was filled with the fire of anger and spoke as follows:— (9) "Tarry, O Rāma ! Your duel will take place with me. With sharp arrows loosed from my bow I shall relieve you of your life. (10) Inasmuch as you killed my father the other day in the Daṇḍaka forest my wrath grows violent when I think of you engaged in (such) nefarious acts from that time onwards. (11) My limbs were being wildly consumed, O evil-minded scion of Raghu, in that you were not seen by me in that large forest at that time. (12) By good fortune you have caught my sight here. You were sought by me (even) as an ordinary animal is sought by a lion afflicted with hunger, O Rāma ! (13) Nay, having reached the realm of Yama (the ruler of the departed) through the impetuosity of my arrows

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today, you shall dwell with those very champions who have been killed by you. (14) What will be gained through much talk on this topic ? Listen, O Rāma to my advice. Let all people see you as well as me (trying our strength) on the field of battle. (15) Let our trial of strength commence on the battle-field with mystic missiles, or with maces or with arms, or with any other weapon with which you may have carried on your military practice, O Rāma !" (16)

मकराक्षवचः श्रुत्वा रामो दशरथात्मजः । अब्रवीत् प्रहसन् वाक्यमुत्तरोत्तरवादिनम् ॥ १७ ॥
कत्थसे किं वृथा रक्षो बहून्यसदृशानि ते । न रणे शक्यते जेतुं विना युद्धेन वाग्बलात् ॥ १८ ॥
चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः । त्रिशिरा दूषणश्चापि दण्डके निहतो मया ॥ १९ ॥
स्वादिताश्चापि मांसेन गृध्रगोमायुवायसाः । भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुशाः ॥ २० ॥

Heartily laughing on hearing the challenge of Makarākṣa, Śrī Rāma, sprung from the loins of Emperor Daśaratha, replied as follows to the ogre, who was speaking further and further (without interruption):—(17) "Why do you indulge in self-praise in vain, O ogre ? Many things have been said (by you), which are unworthy of you. No victory can be scored on the battle-field by (sheer) force of speech without an encounter. (18) Fourteen thousand of ogres as also Khara, who was your father, Triśirā and Dūṣaṇa too were killed by me in the Daṇḍaka forest. (19) Nay, vultures, jackals and crows with sharp beaks and goad-like claws were sated with their flesh. Today too they shall likewise be sated (with your flesh), O sinful one !" (20)

राघवेणैवमुक्तस्तु मकराक्षो महाबलः । बाणौघानमुचत् तस्मै राघवाय रणाजिरे ॥ २१ ॥
ताञ्छराञ्छरवर्षेण रामश्चिच्छेद नैकधा । निपेतुर्भुवि विच्छिन्ना रुक्मपुङ्खाः सहस्रशः ॥ २२ ॥
तद् युद्धमभवत् तत्र समेत्यान्योन्यमोजसा । खरराक्षसपुत्रस्य सूनोर्दशरथस्य च ॥ २३ ॥
जीमूतयोरिवाकाशे शब्दो ज्यातलयोस्तदा । धनुर्मुक्तः स्वनोऽन्योन्यं श्रूयते च रणाजिरे ॥ २४ ॥
देवदानवगन्धर्वाः किंनराश्च महोरगाः । अन्तरिक्षगताः सर्वे द्रष्टुकामास्तदद्भुतम् ॥ २५ ॥
विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम् । कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे ॥ २६ ॥
राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिनद् रणे । रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिनच्छरैः ॥ २७ ॥
बाणौघविततः सर्वाः दिशश्च प्रदिशस्तथा । संछन्ना वसुधा चैव समन्तान्न प्रकाशते ॥ २८ ॥

Spoken to in these words by Śrī Rāma (a scion of Raghu), Makarākṣa for his part, who was endowed with extraordinary might, loosed volleys of shafts on the aforesaid scion of Raghu on the field of battle. (21) Śrī Rāma (however) tore those arrows into pieces with a hail of arrows. The arrows, which were provided with shafts of gold, fell to the ground, when torn, in thousands. (22) On their meeting each other at close quarters, a notable encounter furiously raged between Makarākṣa (son of the ogre Khara) and Śrī Rāma (son of Daśaratha). (23) The sound released by the bows as produced by the friction of the hands and the bow-string (of the two warriors) was mutually heard on the field of battle on that occasion, like the rumbling of clouds in space. (24) Gods, devils and Gandharvas (celestial musicians), Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents stood in the air to witness that prodigious combat. (25) The limbs of both were pierced by each other, yet their strength was redoubled. The two warriors inflicted

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wounds on each other on the battle-field and each returned the blows of the other. (26) The ogre for his part actually tore the volleys of shafts loosed by Śrī Rāma; while Śrī Rāma actually split into pieces with his arrows the shafts loosed by the ogre. (27) All the (four) quarters as well as the intermediate points were covered with volleys of shafts; nay, the earth itself was entirely obscured on all sides and could not be seen. (28)

ततः क्रुद्धो महाबाहुर्धनुश्चिच्छेद संयुगे । अष्टाभिरथ नाराचैः सूतं विव्याध राघवः ॥ २९ ॥
भित्त्वा रथं शरै रामो हत्वा अश्वानपातयत् । विरथो वसुधास्थः स मकराक्षो निशाचरः ॥ ३० ॥
तत्तिष्ठद् वसुधां रक्षः शूलं जग्राह पाणिना । त्रासनं सर्वभूतानां युगान्ताग्निसमप्रभम् ॥ ३१ ॥
दुरवापं महच्छूलं रुद्रदत्तं भयंकरम् । जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम् ॥ ३२ ॥
यं दृष्ट्वा देवताः सर्वा भयार्ता विद्रुता दिशः । विभ्राम्य च महच्छूलं प्रज्वलन्तं निशाचरः ॥ ३३ ॥
स क्रोधात् प्राहिणोत् तस्मै राघवाय महाहवे । तमापतन्तं ज्वलितं खरपुत्रकराच्च्युतम् ॥ ३४ ॥
बाणैश्चतुर्भिराकाशे शूलं चिच्छेद राघवः ।
स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः । व्यशीर्यत महोल्केव रामबाणार्दितो भुवि ॥ ३५ ॥

Full of anger, the mighty-armed Śrī Rāma thereupon split asunder the bow (of Makarākṣa) in the course of the combat. The scion of Raghu further pierced the charioteer with (as many as) eight steel arrows. (29) Having split asunder the chariot with his arrows and struck the horses, he laid them low. Deprived of his chariot, that prowler of the night, Makarākṣa, stood on the ground. (30) Standing on the ground, the aforesaid ogre seized hold of his pike, which struck terror into all created beings and shone like the fire at the end of the world-cycle. (31) Nay, brandishing the great flaming pike, which was difficult to lay one's hands on and had been bestowed (on him) by Rudra (the god of destruction), which inspired terror and shone brightly in the air like another weapon of universal destruction and seeing which all the gods fled panic-stricken in all directions,—the night-stalker furiously hurled it against Śrī Rāma in that major conflict. Śrī Rāma (a scion of Raghu) split with four arrows that flaming pike loosed from the hand of Khara's son, even as it came flying and while it was (still) in the air. Struck by the arrows of Śrī Rāma and split into many pieces, the aforesaid pike, which was decked with ethereal gold, crumbled on the ground like a colossal meteor. (32—35)

तच्छूलं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा । साधु साध्विति भूतानि व्याहरन्ति नभोगताः ॥ ३६ ॥
तं दृष्ट्वा निहतं शूलं मकराक्षो निशाचरः । मुष्टिमुद्यम्य काकुत्स्थं तिष्ठ तिष्ठेति चाब्रवीत् ॥ ३७ ॥
स तं दृष्ट्वाऽऽपतन्तं तु प्रहस्य रघुनन्दनः । पावकास्त्रं ततो रामः संदधे तु शरासने ॥ ३८ ॥
तेनास्त्रेण हतं रक्षः काकुत्स्थेन तदा रणे । संछिन्नहृदयं तत्र पपात च ममार च ॥ ३९ ॥
दृष्ट्वा ते राक्षसाः सर्वे मकराक्षस्य पातनम् । लङ्कामेव प्रधावन्त रामबाणभयार्दिताः ॥ ४० ॥
दशरथनृपसूनुबाणवेगै रजनिचरं निहतं खरात्मजं तम् ।
प्रददृशुरथ देवताः प्रहृष्टा गिरिमिव वज्रहतं यथा विकीर्णम् ॥ ४१ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनाशीतितमः सर्गः ॥ ७९ ॥

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Seeing that pike destroyed by Śrī Rāma of unwearied action, the beings standing in the air cried out: "Well done! Bravo !!" (36) Seeing that pike destroyed and raising his fist, the prowler of the night, Makarākṣa, called out to Śrī Rāma (a scion of Kakutstha), "Wait, tarry !" (37) Seeing him advancing and laughing heartily, Śrī Rāma, the delight of the Raghus, for his part thereupon fitted to his bow a mystic missile presided over by the god of fire. (38) Struck on the battle-field with that missile by Śrī Rāma (a scion of Kakutstha) the ogre, who had his heart split open, fell down then and there and died. (39) Stricken with fear of Śrī Rāma's arrows on witnessing the fall of Makarākṣa, all the ogres present ran away straight to Laṅkā. (40) Highly rejoiced, the gods (present at the scene) watched the aforesaid night-ranger, the son of Khara, killed by the force of the shafts of Śrī Rāma (son of King Daśaratha), and resembling a mountain struck by lightning and shattered. (41)

Thus ends Canto Seventy-nine in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

Indrajit puts up a formidable fight under orders of Rāvaṇa and Śrī Rāma and Lakṣmaṇa discuss the ways and means of putting an end to him.

मकराक्षं हतं श्रुत्वा रावणः समितिंजयः । रोषेण महताऽऽविष्टो दन्तान् कटकटाय्य च ॥ १ ॥
कुपितश्च तदा तत्र किं कार्यमिति चिन्तयन् । आदिदेशाथ संक्रुद्धो रणायेन्द्रजितं सुतम् ॥ २ ॥
जहि वीर महावीर्यौ भ्रातरौ रामलक्ष्मणौ । अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः ॥ ३ ॥
त्वमप्रतिमकर्माणमिन्द्रं जयसि संयुगे । किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे ॥ ४ ॥

Possessed with violent anger, on hearing of Makarākṣa having been killed, and grinding his teeth in rage, reflecting as to what should be done on that occasion and in that situation, Rāvaṇa, who had (always) been victorious in war, and was filled with fury, forthwith enjoined (in the following words) his (eldest) son, Indrajit, to take the field:—(1-2) "Remaining invisible or visible (as you please), make short work, O heroic prince, of the two brothers, Rāma and Lakṣmaṇa, who are endowed with extraordinary prowess; (for) you are in every way superior (to them) in might. (3) You have conquered in combat (even) Indra (the ruler of gods) of incomparable deeds. Will you not then (be able to) kill two mortals on seeing them on the battle-field ?" (4)

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः । यज्ञभूमौ स विधिवत् पावकं जुहुवेन्द्रजित् ॥ ५ ॥
जुह्वतश्चापि तत्राग्निं रक्तोष्णीषधराः स्त्रियः । आजग्मुस्तत्र सम्भ्रान्ता राक्षस्यो यत्र रावणिः ॥ ६ ॥
शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः । लोहितानि च वासांसि स्रुवं काष्णायसं तथा ॥ ७ ॥

Bowing to the command of his father when enjoined as aforesaid by Rāvaṇa (the ruler of ogres), the said Indrajit poured oblations into the sacred fire with due ceremony on the sacrificial ground. (5) Even as he was pouring

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oblations into the sacred fire, ogresses working as female attendants at the sacrifice and carrying red turbans (for the use of the priests), nay, seized with a flurry, arrived on the spot where the son of Rāvaṇa was. (6) Weapons (such as a lance) served as blades of Śara grass (for being spread around the sacrificial fire), chips of wood of the Bibhītaka tree (a species of myrobalan tree) served as wooden sticks to feed the sacrificial fire, nay, red robes and iron ladles were used (in that sacrifice). (7)

सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः । छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ॥ ८ ॥
सकृद्धोमसमिद्धस्य विधूमस्य महार्चिषः । बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च ॥ ९ ॥
प्रदक्षिणावर्तशिखस्तप्तहाटकसंनिभः । हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः ॥ १० ॥
हुत्वाग्निं तर्पयित्वाथ देवदानवराक्षसान् । आरुरोह रथश्रेष्ठमन्तर्धानगतं शुभम् ॥ ११ ॥
स वाजिभिश्चतुर्भिस्तु बाणैस्तु निशितैर्युतः । आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः ॥ १२ ॥
जाज्वल्यमानो वपुषा तपनीयपरिच्छदः । मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलंकृतः ॥ १३ ॥
जाम्बूनदमहाकम्बुर्दीप्तपावकसंनिभः । बभूवेन्द्रजितः केतुर्वैदूर्यसमलंकृतः ॥ १४ ॥
तेन चादित्यकल्पेन ब्रह्मास्त्रेण च पालितः । स बभूव दुराधर्षो रावणिः सुमहाबलः ॥ १५ ॥

Having strewn the ground on all sides of the fire with (other) weapons accompanied by lances, the ogre seized hold with reeds of the neck of a live goat entirely black (and consigned it to the fire). (8) Such omens as betokened triumph, appeared in the smokeless fire which burst into mighty flames when it was fully aroused by that single offering. (9) Burst into view in person, the god of fire,—who was shooting out flames towards the right and who shone brightly like refined gold,—received that offering. (10) Having offered oblations to the fire and gratified the gods, devils and ogres (connected with a sacrifice carried on with a malevolent intention) Indrajit ascended an excellent and splendid chariot capable of going out of sight. (11) Drawn by four horses, nay, fitted with whetted shafts and with a mighty bow placed on it, that excellent chariot looked charming. (12) With its appurtenances of gold the aforesaid chariot glittered on account of its frame and was decorated with carved images of antelopes, full moons and crescents. (13) Provided with large rings of gold and adorned with cat's-eye gems, the standard of Indrajit shone like a flaming fire. (14) Nay, protected by that chariot, effulgent as the sun, as well as by the missile presided over by Brahmā (the creator), the aforesaid son of Rāvaṇa, who was endowed with exceptional might, was difficult to overpower. (15)

सोऽभिनिर्याय नगरादिन्द्रजित् समितिंजयः । हुत्वाग्निं राक्षसैर्मन्त्रैरन्तर्धानगतोऽब्रवीत् ॥ १६ ॥
अद्य हत्वा रणे यौ तौ मिथ्याप्रव्रजितौ वने । जयं पित्रे प्रदास्यामि रावणाय रणेऽधिकम् ॥ १७ ॥
अद्य निर्वानरामुर्वीं हत्वा रामं च लक्ष्मणम् । करिष्ये परमां प्रीतिमित्युक्त्वान्तरधीयत ॥ १८ ॥
आपपाताथ संक्रुद्धो दशग्रीवेण चोदितः । तीक्ष्णकार्मुकनाराचैस्तीक्ष्णस्त्विन्द्ररिपू रणे ॥ १९ ॥

Issuing out of the city and having acquired the power of going out of sight by pouring oblations into the sacred fire with the utterance of spells sacred to Nirṛti (the progenitor of the race of ogres), the said ogre, Indrajit, who had (always) been victorious in war bragged as follows:—(16) "Having made short work of two (mortal) princes, who have passed their exile

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in the forest in vain, I shall indeed secure an eminent victory for my father Rāvaṇa today. (17) Having rid the earth of monkeys and dispatched Rāma and Lakṣmaṇa, I shall bring supreme felicity to my father today." Saying so, he became invisible. (18) Directed by Rāvaṇa (the ten-headed monster), and equipped with a fierce bow and steel shafts, the ardent adversary of Indra for his part now rushed furiously into the fray. (19)

स ददर्श महावीर्यौ नागौ त्रिशिरसाविव । सृजन्ताविषुजालानि वीरौ वानरमध्यगौ ॥ २० ॥
इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम् । संततानेषुधाराभिः पर्जन्य इव वृष्टिमान् ॥ २१ ॥
स तु वैहायसरथो युधि तौ रामलक्ष्मणौ । अचक्षुर्विषये तिष्ठन् विव्याध निशितैः शरैः ॥ २२ ॥
तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ । धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः ॥ २३ ॥
प्रच्छादयन्तौ गगनं शरजालैर्महाबलौ । तमस्त्रैः सूर्यसंकाशैर्नैव पस्पर्शतुः शरैः ॥ २४ ॥
स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः । दिशश्चान्तर्दधे श्रीमान् नीहारतमसा वृताः ॥ २५ ॥
नैव ज्यातलनिर्घोषो न च नेमिखुरस्वनः । शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते ॥ २६ ॥

He beheld the two heroic princes (Śrī Rāma and Lakṣmaṇa), who were endowed with extraordinary prowess and resembled two three-headed serpents* standing in the midst of monkeys and loosing volleys of arrows. (20) Concluding that they were the two princes (whom he was seeking), nay, stringing his bow, the ogre covered the quarters with streams of arrows as a raining cloud would with torrents of rain. (21) Seated in his aerial car, and remaining out of sight, Indrajit for his part pierced with whetted shafts the two princes, Śrī Rāma and Lakṣmaṇa, standing on the battle-field (below). (22) Fitting arrows to their bows when enveloped by the fury of his shafts, Śrī Rāma and Lakṣmaṇa revealed divine missiles. (23) Though covering the sky with streams of arrows, the two princes, who were endowed with extraordinary might, could not (even) touch Indrajit with their arrows charged with mystic missiles and effulgent as the sun. (24) Nay, the glorious prince actually brought about (by dint of conjuring tricks) darkness accompanied by smoke, (thereby) obscuring the sky and (also) rendered the quarters invisible, enveloped as they were (by him) with the darkness of fog. (25) Even though he kept moving about, neither the sound produced by the impact of his palm on the bow-string nor the sound of his wheels or the clattering of hoofs (of his horses), could be heard, nor did his form come to view. (26)

घनान्धकारे तिमिरे शिलावर्षमिवाद्भुतम् । स ववर्ष महाबाहुर्नाराचशरवृष्टिभिः ॥ २७ ॥
स रामं सूर्यसंकाशैः शरैर्दत्तवरैर्भृशम् । विव्याध समरे क्रुद्धः सर्वगात्रेषु रावणिः ॥ २८ ॥
तौ हन्यमानौ नाराचैर्धाराभिरिव पर्वतौ । हेमपुङ्खान्नरव्याघ्रौ तिग्मान्मुमुचतुः शरान् ॥ २९ ॥
अन्तरिक्षे समासाद्य रावणिं कङ्कपत्रिणः । निकृत्य पतगा भूमौ पेतुस्ते शोणिताप्लुताः ॥ ३० ॥
अतिमात्रं शरौघेण दीप्यमानौ नरोत्तमौ । तानिषून् पततो भल्लैरनेकैर्विचकर्ततुः ॥ ३१ ॥
यतो हि ददृशाते तौ शरान् निपतिताञ्छितान् । ततस्तु तौ दाशरथी ससृजातेऽस्त्रमुत्तमम् ॥ ३२ ॥
रावणिस्तु दिशः सर्वा रथेनातिरथोऽपतत् । विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः ॥ ३३ ॥

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* With the end of their bows rising above their right shoulders and that of their quivers above their left like two more heads, the two princes are compared here with three-headed serpents.

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In the midst of the thick darkness, which rendered one blind, the mighty-armed prince appeared to discharge a marvellous shower of rocks with hails of his steel arrows. (27) Getting enraged, the aforesaid son of Rāvaṇa grievously pierced Śrī Rāma on the battle-field in all limbs with arrows, effulgent as the sun, which had been bestowed (on him) by way of a boon. (28) While being hit with steel arrows as a pair of mountains with torrents, the two celebrated tigers among men loosed piercing golden-shafted arrows. (29) Duly reaching the son of Rāvaṇa in the air and piercing him, those shafts, adorned with the plumes of a buzzard, fell to the ground soaked in blood. (30) Shining beyond measure with a mass of arrows (clinging to their body) the two foremost of men began to tear asunder those arrows which were falling (on them) with numerous arrows called by the name of Bhallas. (31) Those two sons of Daśaratha for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows fallen. (32) Indrajit (son of Rāvaṇa) for his part, who was a superior car-warrior, and was swift in discharging missiles, coursed in his chariot on all sides, pierced the aforesaid two sons of Daśaratha with whetted shafts. (33)

तेनातिविद्धौ तौ वीरौ रुक्मपुङ्खैः सुसंहतैः । बभूवतुर्दाशरथी पुष्पिताविव किंशुकौ ॥ ३४ ॥
नास्य वेगगतिं कश्चिन्न च रूपं धनुः शरान् । न चास्य विदितं किंचित्सूर्यस्येवाभ्रसम्प्लवे ॥ ३५ ॥
तेन विद्धाश्च हरयो निहताश्च गतासवः । बभूवुः शतशस्तत्र पतिता धरणीतले ॥ ३६ ॥
लक्ष्मणस्तु ततः क्रुद्धो भ्रातरं वाक्यमब्रवीत् । ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम् ॥ ३७ ॥
तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम् ।

Pierced deeply with well-manufactured golden-shafted arrows, those heroic sons of Daśaratha appeared like two Kiṃśuka trees in blossom. (34) None could perceive the rapid movement nor the form, much less the bow and arrows of Indrajit. Nor could anything about him be known any more than the position of the sun when the sky is thickly overcast with clouds. (35) Nay, pierced and struck down by him on the battle-field, monkeys dropped dead on the earth's surface in hundreds. (36) Roused to anger, Lakṣmaṇa for his part thereupon submitted as follows to his (eldest) brother (Śrī Rāma):—"I shall (now) fall back upon the mystic missile presided over by Brahmā (the creator) with a view to the destruction of all the ogres." (37) Thereupon Śrī Rāma admonished (in the following words) the aforesaid Lakṣmaṇa, who was endowed with auspicious bodily marks:—

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ॥ ३८ ॥
अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् । पलायमानं मत्तं वा न हन्तुं त्वमिहार्हसि ॥ ३९ ॥
तस्यैव तु वधे यत्नं करिष्यामि महाभुज । आदेक्ष्यावो महावेगानस्त्रानाशीविषोपमान् ॥ ४० ॥
तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात् । राक्षसं निहनिष्यन्ति दृष्ट्वा वानरयूथपाः ॥ ४१ ॥
यद्येष भूमिं विशते दिवं वा रसातलं वापि नभस्तलं वा ।
एवं विगूढोऽपि ममास्त्रदग्धः पतिष्यते भूमितले गतासुः ॥ ४२ ॥

"To get square with one individual you ought not to exterminate all the ogres on (the surface of) the earth. (38) You ought not to kill on this earth one who is not (actually) fighting, is hidden, has come for protection with

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joined palms, is fleeing (for life) or is intoxicated. (39) I for one shall make an (earnest) endeavour for the destruction of Indrajit alone, O mighty-armed one ! We two shall press into service mystic missiles endowed with great impetuosity and resembling venomous serpents. (40) On seeing him the commanders of monkey troops will forcibly kill this petty ogre, who is skilled in conjuring tricks and whose chariot remains invisible. (41) Consumed by my mystic missiles, he will fall dead on the ground even if he makes his way into the earth or into heaven, enters the subterranean world or penetrates the vault of heaven, and remains completely hidden in the aforesaid manner." (42)

इत्येवमुक्त्वा वचनं महार्थं रघुप्रवीरः प्लवगर्षभैर्वृतः ।
वधाय रौद्रस्य नृशंसकर्मणस्तदा महात्मा त्वरितं निरीक्षते ॥ ४३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽशीतितमः सर्गः ॥ ८० ॥

Having made the foregoing speech, which was full of great significance, the high-souled Śrī Rāma (the foremost hero of the Raghus), who was surrounded by the foremost of the monkeys, now began to reflect on the speedy means of putting an end to the fierce ogre of cruel deeds. (43)

Thus ends Canto Eighty in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

Indrajit kills an illusory living image of Sītā.

विज्ञाय तु मनस्तस्य राघवस्य महात्मनः । स निवृत्त्याहवात्तस्मात्प्रविवेश पुरं ततः ॥ १ ॥
सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम् । क्रोधताम्रेक्षणः शूरो निर्जगामाथ रावणिः ॥ २ ॥
स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः । इन्द्रजित्सुमहावीर्यः पौलस्त्यो देवकण्टकः ॥ ३ ॥
इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ । रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत्तदा ॥ ४ ॥
इन्द्रजित्तु रथे स्थाप्य सीतां मायामयीं तदा । बलेन महताऽऽवृत्य तस्या वधमरोचयत् ॥ ५ ॥
मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः । हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ ॥ ६ ॥

Withdrawing from that encounter on divining the intention of that high-souled scion of Raghu, Indrajit for his part thereupon re-entered the city. (1) Recalling the destruction of those mighty ogres, the heroic son of Rāvaṇa sallied forth (for an encounter) immediately, his eyes blood-shot through anger. (2) Surrounded by (other) ogres, the notorious Indrajit, a scion of Sage Pulastya (one of the nine mind-born sons of Brahmā entrusted with the duty of creating the world) and a thorn in the side of gods, who was endowed with exceptional prowess, issued through the western gate. (3) Seeing the two gallant brothers, Śrī Rāma and Lakṣmaṇa, prepared for an encounter in every way, Indrajit for his part thereupon revealed on that occasion his proficiency in conjuring tricks. (4) Placing an illusory living image of Sītā on his chariot and with a huge army surrounding it, he

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intended to kill her. (5) Making up his mind to hoodwink all (who were present there), and resolved to kill Sītā, the exceptionally evil-minded ogre for his part advanced to meet the monkeys. (6)

तं दृष्ट्वा त्वभिनिर्यान्तं सर्वे ते काननौकसः । उत्पेतुरभिसंक्रुद्धाः शिलाहस्ता युयुत्सवः ॥ ७ ॥
हनूमान् पुरतस्तेषां जगाम कपिकुञ्जरः । प्रगृह्य सुमहच्छृङ्गं पर्वतस्य दुरासदम् ॥ ८ ॥
स ददर्श हतानन्दां सीतामिन्द्रजितो रथे । एकवेणीधरां दीनामुपवासकृशाननाम् ॥ ९ ॥
परिक्लिष्टैकवसनाममृजां राघवप्रियाम् । रजोमलाभ्यामालिप्तैः सर्वगात्रैर्वरस्त्रियम् ॥ १० ॥
तां निरीक्ष्य मुहूर्तं तु मैथिलीमध्यवस्य च । बभूवाचिरदृष्टा हि तेन सा जनकात्मजा ॥ ११ ॥
अब्रवीत् तां तु शोकार्तां निरानन्दां तपस्विनीम् । दृष्ट्वा रथस्थितां दीनां राक्षसेन्द्रसुतश्रिताम् ॥ १२ ॥
किं समर्थितमस्येति चिन्तयन् स महाकपिः । सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम् ॥ १३ ॥

Infuriated to see him sallying forth (for an encounter), all those denizens of the forest rushed towards him with rocks in their hands, burning as they were to fight. (7) Seizing hold of an enormous mountain peak, which was difficult (even) to reach (for others), Hanūmān, an elephant among the monkeys, marched at their head. (8) He beheld in the chariot of Indrajit the cheerless and wretched Sītā, the darling of Śrī Rāma (a scion of Raghu), a lovely lady, wearing a single tress, clad in a single soiled garment and unadorned, all her limbs covered with dust and mud and her face emaciated through fasts. (9-10) Gazing on her awhile and concluding her to be (no other than) Sītā (a princess of Mithila). Hanumān for his part became melancholy. He took no time in recognizing her inasmuch as Sītā daughter of Janaka, had been seen by him before long. (11) Seeing that joyless and miserable ascetic woman seated in the chariot stricken with grief, under the sway of Indrajit (son of the ruler of ogres), and wondering what his intention might be (in bringing her in his chariot to the battle-field) that great monkey for his part spoke about it (to the leaders of monkeys) and rushed towards the son of Rāvaṇa with those monkey leaders. (12-13)

तद्वानरबलं दृष्ट्वा रावणिः क्रोधमूर्च्छितः । कृत्वा विकोशं निस्त्रिंशं मूर्ध्नि सीतामकर्षयत् ॥ १४ ॥
तां स्त्रियं पश्यतां तेषां ताडयामास राक्षसः । क्रोशन्तीं राम रामेति मायया योजितां रथे ॥ १५ ॥
गृहीतमूर्धजां दृष्ट्वा हनूमान् दैन्यमागतः । दुःखजं वारि नेत्राभ्यामुत्सृजन् मारुतात्मजः ॥ १६ ॥
तां दृष्ट्वा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम् । अब्रवीत्परुषं वाक्यं क्रोधाद्रक्षोधिपात्मजम् ॥ १७ ॥

Filled with rage on seeing that simian army (rushing towards him) and unsheathing his sword, Indrajit (son of Rāvaṇa) pulled Sītā by the hair on her head. (14) The ogre began to strike that woman, who had been placed in the chariot by dint of legerdemain, and was crying "Rāma ! O Rāma", while the monkeys stood looking on. (15) Dropping tears of agony from his eyes on perceiving her seized by the hair, Hanūmān, sprung from the loins of the wind-god, gave way to affliction. (16) Beholding that cherished consort of Śrī Rāma, who was lovely of all limbs he angrily addressed the following harsh rebuke to Indrajit (son of the suzerain lord of ogres):—(17)

दुरात्मन्नात्मनाशाय केशपक्षे परामृशः । ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः ॥ १८ ॥
धिक् त्वां पापसमाचारं यस्य ते मतिरीदृशी ।

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नृशंसानार्य दुर्वृत्त क्षुद्र पापपराक्रम । अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण ॥ १९ ॥
च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली । किं तवैषापराद्धा हि यदेनां हंसि निर्दय ॥ २० ॥
सीतां हत्वा तु न चिरं जीविष्यसि कथंचन । वधार्हं कर्मणा तेन मम हस्तगतो ह्यसि ॥ २१ ॥
ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः । इह जीवितमुत्सृज्य प्रेत्य तान् प्रतिलप्स्यसे ॥ २२ ॥

"(It is) to your own destruction, Oevil-minded one,(that) you have seized her by the head of hair. Though descended in the line of Brahman Ṛṣis (seers of Vedic Mantras), you have lived in the womb of an ogress. (18) Woe be to you of sinful conduct, in whom such a resolve has taken place. O cruel, ignoble and mean scoundrel of sinful prowess, such an act is worthy of a barbarian (alone). (Obviously) there is no pity in you, O ruthless one ! (19) Torn from her home, and her kingdom too as well as from the protection of Śrī Rāma, what wrong has this princess of Mithila done to you that you are killing her, O pitiless one ? (20) After dispatching Sītā you shall undoubtedly not survive long in any case. (It is) due to such a deed (that) you have actually fallen into my hands, O creature deserving of death ! (21) Yielding up your life in this world, you shall after death descend to those worlds which are the lot of killers of women and are condemned even by those who deserve to be killed by the people." (22)

इति ब्रुवाणो हनुमान् सायुधैर्हरिभिर्वृतः । अभ्यधावत् सुसंक्रुद्धो राक्षसेन्द्रसुतं प्रति ॥ २३ ॥
आपतन्तं महावीर्यं तदनीकं वनौकसाम् । रक्षसां भीमकोपानामनीकेन न्यवारयत् ॥ २४ ॥
स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम् । हनूमन्तं हरिश्रेष्ठमिन्द्रजित् प्रत्युवाच ह ॥ २५ ॥
सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः । तां वधिष्यामि वैदेहीमद्यैव तव पश्यतः ॥ २६ ॥
इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर । सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम् ॥ २७ ॥
न हन्तव्याः स्त्रियश्चेति यद्ब्रवीषि प्लवंगम । पीडाकरमित्राणां यच्च कर्तव्यमेव तत् ॥ २८ ॥

Speaking thus and attended by monkeys equipped with weapons of destruction (such as trees and rocks), Hanumān rushed in great fury towards Indrajit (son of the ruler of ogres). (23) With an army of ogres of redoubtable fury Indrajit intercepted that army of the monkeys (lit. dwellers in the woods), which was endowed with extraordinary prowess and was advancing (towards him). (24) Having caused a stir in that simian army with his thousand arrows, the aforesaid Indrajit, they say, replied (as follows) to Hanūmān, the foremost of monkeys:— (25) "I am going to make short work this very day, while you stand looking on, of that Sītā (a princess of the Videha territory), for whose sake Sugrīva as well as you and Rāma have come hither. (26) Having disposed of her I shall then make short work of Rāma, Lakṣmaṇa and yourself, O monkey, as also of Sugrīva as well as of that unworthy Vibhīṣaṇa. (27) Nay, what you have said (just now), *viz*, that women should not be killed, is quite correct, O monkey ! But that which causes annoyance to one's enemies needs must be done." (28)

तमेवमुक्त्वा रुदतीं सीतां मायामयीं च ताम् । शितधारेण खड्गेन निजघानेन्द्रजित् स्वयम् ॥ २९ ॥
यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी । सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना ॥ ३० ॥
तामिन्द्रजित् स्त्रियं हत्वा हनूमन्तमुवाच ह ।

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मया रामस्य पश्येमां प्रियां शस्त्रनिषूदिताम् । एषा विशस्ता वैदेही निष्फलो वः परिश्रमः ॥ ३१ ॥
ततः खड्गेन महता हत्वा तामिन्द्रजित्स्वयम् । हृष्टः स रथमास्थाय ननाद च महास्वनम् ॥ ३२ ॥
वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः । व्यादितास्यस्य नदतस्तद्दुर्गे संश्रितस्य तु ॥ ३३ ॥
तथा तु सीतां विनिहत्य दुर्मतिः प्रहृष्टचेताः स बभूव रावणिः ।
तं हृष्टरूपं समुदीक्ष्य वानरा विषण्णरूपाः समभिप्रदुद्रुवुः ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाशीतितमः सर्गः ॥ ८१ ॥

Nay, having spoken as aforesaid to Hanumān, Indrajit personally made short work with his sharp-edged sword of that illusory Sītā, who had been sobbing (all the while). (29) Split asunder by him diagonally that poor lady of broad hips and pleasing aspect sank on the ground. (30) Having killed that woman, Indrajit spoke as follows to Hanūmān:—"Behold this darling of Rāma destroyed by me with a weapon. Here is Sītā (a princess of Videha territory) killed. (Now) vain is your exertion (to secure her)." (31) Nay, mounting his chariot after he had personally done her to death with his mighty sword, Indrajit joyfully raised a loud shout. (32) Arrayed not far from him, the monkeys heard his roar even as he shouted with his mouth wide open while comfortably seated in that (aerial) chariot, which was actually difficult of access (for others). (33) Having disposed of Sītā as aforesaid, that evil minded son of Rāvaṇa for his part felt greatly rejoiced in mind. Assuming a melancholy air on seeing him cheerful of aspect, the monkeys fled *enmass* precipitately. (34)

Thus ends Canto Eighty-one in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यशीतितमः सर्गः

Canto LXXXII

Led by Hanumān, the monkeys meet the ogres in an encounter; Hanumān returns to the presence of Śrī Rāma and Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhilā.

श्रुत्वा तु भीमनिर्ह्रादं शक्राशनिसमस्वनम् । वीक्षमाणा दिशः सर्वा दुद्रुवुर्वानरा भृशम् ॥ १ ॥
तानुवाच ततः सर्वान् हनूमान् मारुतात्मजः । विषण्णवदनान् दीनांस्त्रस्तान् विद्रवतः पृथक् ॥ २ ॥
कस्माद्विषण्णवदना विद्रवध्वं प्लवंगमाः । त्यक्तयुद्धसमुत्साहाः शूरत्वं क्व नु वो गतम् ॥ ३ ॥
पृष्ठतोऽनुव्रजध्वं मामग्रतो यान्तमाहवे । शूरैरभिजनोपेतैरयुक्तं हि निवर्तितुम् ॥ ४ ॥
एवमुक्ताः सुसंक्रुद्धा वायुपुत्रेण धीमता । शैलशृङ्गान् द्रुमांश्चैव जगृहुर्हृष्टमानसाः ॥ ५ ॥
अभिपेतुश्च गर्जन्तो राक्षसान् वानरर्षभाः । परिवार्य हनूमन्तमन्वयुश्च महाहवे ॥ ६ ॥

Hearing the terrible roar (of Indrajit), the monkeys for their part fled with great speed in all directions, gazing on Indrajit (whose roar resembled the peal of thunder). (1) Hanūmān, sprung from the loins of the wind-god, thereupon spoke (as follows) to all those monkeys, who wore melancholy looks, were feeling miserable and alarmed and

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fleeing singly:—(2) "Having lost your zeal for fighting, why are you fleeing with a downcast mien, O monkey ? Where on earth has your valour gone ? (3) Return close on my heels to the battle while I am marching ahead. It is ill-advised indeed for champions of noble descent to shrink back (from the battle-field)." (4) Admonished in these words by the sagacious son of the wind-god, the monkeys, who (now) felt delighted in mind, seized hold of mountain-peaks and trees as well in great fury. (5) Nay, surrounding Hanūmān on all sides, the leaders of monkeys followed him in the great fight and rushed roaring towards the ogres. (6)

स तैर्वानरमुख्यैस्तु हनूमान् सर्वतो वृतः । हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम् ॥ ७ ॥
स राक्षसानां कदनं चकार सुमहाकपिः । वृतो वानरसैन्येन कालान्तकयमोपमः ॥ ८ ॥
स तु शोकेन चाविष्टः कोपेन महता कपिः । हनूमान् रावणिरथे महतीं पातयच्छिलाम् ॥ ९ ॥
तामापतन्तीं दृष्ट्वैव रथः सारथिना तदा । विधेयाश्वसमायुक्तः विदूरमपवाहितः ॥ १० ॥
तमिन्द्रजितमप्राप्य रथस्थं सहसारथिम् । विवेश धरणीं भित्त्वा सा शिला व्यर्थमुद्यता ॥ ११ ॥
पतितायां शिलायां तु व्यथिता रक्षसां चमूः । निपतन्त्या च शिलया राक्षसा मथिता भृशम् ॥ १२ ॥

Surrounded on all sides by those monkey leaders, the said Hanūmān began to consume the hostile army like a flaming fire. (7) Accompanied by the simian army, that exceptionally mighty monkey, who resembled Yama assuming the role of Death at the time of universal dissolution, played havoc among the ogres. (8) Filled with inordinate grief and anger, the aforesaid monkey, Hanūmān, for his part hurled a huge rock on the chariot of Indrajit (son of Rāvaṇa). (9) The moment his charioteer saw the rock coming (towards the chariot) the chariot, which was drawn by obedient horses, was now driven aside to a long distance by him. (10) Failing to reach the aforesaid Indrajit seated in his chariot along with the charioteer, the rock in question, which was employed in vain, entered (the bowels of) the earth after splitting it open. (11) As the rock fell the army of the ogres for its part felt disquieted; nay, the ogres were violently crushed by the rock (even) as it fell. (12)

तमभ्यधावञ्शतशो नदन्तः काननौकसः । ते द्रुमांश्च महाकाया गिरिशृङ्गाणि चोद्यताः ॥ १३ ॥
क्षिपन्तीन्द्रजितं संख्ये वानरा भीमविक्रमाः । वृक्षशैलमहावर्षं विसृजन्तः प्लवंगमाः ॥ १४ ॥
शत्रूणां कदनं चक्रुर्नेदुश्च विविधैः स्वनैः । वानरैस्तैर्महाभीमैर्घोररूपा निशाचराः ॥ १५ ॥
वीर्यादभिहता वृक्षैर्व्यचेष्टन्त रणक्षितौ । स सैन्यमभिवीक्ष्याथ वानरार्दितमिन्द्रजित् ॥ १६ ॥
प्रगृहीतायुधः क्रुद्धः परानभिमुखो ययौ । स शरौघानवसृजन् स्वसैन्येनाभिसंवृतः ॥ १७ ॥
जघान कपिशार्दूलान् सुबहून् दृढविक्रमः । शूलैरशनिभिः खड्गैः पट्टिशैः कूटमुद्गरैः ॥ १८ ॥
ते चाप्यनुचरांस्तस्य वानरा जघ्नुराहवे । सुस्कन्धविटपैः शालैः शिलाभिश्च महाबलः ॥ १९ ॥
हनूमान् कदनं चक्रे रक्षसां भीमकर्मणाम् ।

Monkeys (lit. dwellers in the woods) in their hundreds rushed roaring towards Indrajit. Nay, seizing hold of trees and mountain tops too, those colossal monkeys became (fully) active. (13) The monkeys of redoubtable prowess began to rail Indrajit on the battle-field. (Nay) discharging a mighty shower of trees and rocks, the monkeys created havoc

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among the enemies and shouted in various tones. Vehemently struck on all sides with trees by those exceptionally redoubtable monkeys, the rangers of the night of hideous aspect rolled about restlessly on the battle-field. Seizing hold of his weapons in fury on perceiving the army handled roughly by the monkeys, the aforesaid Indrajit forthwith marched against the enemies. Loosing streams of arrows while surrounded by his contingent, Indrajit of unyielding prowess struck numerous tigers among the monkeys with pikes, Aśanis, swords, sharp-edged spears and Kūṭamudgaras (a concealed weapon similar to a mallet). (14–18) Those monkeys too killed his followers in combat. Hanūmān (on the other hand), who was endowed with extraordinary might, played havoc among the ogres of terrible deeds with sal trees distinguished by excellent trunks and boughs as well as with rocks.

संनिवार्य परानीकमब्रवीत् तान् वनौकसः ॥ २० ॥

हनूमान् संनिवर्तध्वं न नः साध्यमिदं बलम् । त्यक्त्वा प्राणान् विचेष्टन्तो रामप्रियचिकीर्षवः ॥ २१ ॥
यन्निमित्तं हि युध्यामो हता सा जनकात्मजा । इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च ॥ २२ ॥
तौ यत् प्रतिविधास्येते तत् करिष्यामहे वयम् ।

Keeping the hostile army back, Hanūmān spoke as follows to those monkeys (lit. dwellers in the woods):—"Retreat! This army need not be conquered by us any more. That daughter of Janaka,—for whom indeed we have fought (so far), risking our lives and making a special effort (to win), seeking as we did to do what is pleasing to Śrī Rāma,—has been killed. Making this fact known to Śrī Rāma as well as to Sugrīva, we shall certainly do that which they will enjoin us to do in return."

इत्युक्त्वा वानरश्रेष्ठो वारयन् सर्ववानरान् ॥ २३ ॥
शनैः शनैरसंत्रस्तः सबलः संन्यवर्तत ।

Having spoken as aforesaid and keeping back all the monkeys, Hanumān (the foremost of the monkeys), who did not feel the least dismayed gradually made good his retreat along with the army.

ततः प्रेक्ष्य हनूमन्तं व्रजन्तं यत्र राघवः ॥ २४ ॥
स होतुकामो दुष्टात्मा गतश्चैत्यं निकुम्भिलाम् । निकुम्भिलामधिष्ठाय पावकं जुहवेन्द्रजित् ॥ २५ ॥
यज्ञभूम्यां ततो गत्वा पावकस्तेन रक्षसा । हूयमानः प्रजज्वाल होमशोणितभुक् तदा ॥ २६ ॥
सोऽर्चिःपिनद्धो ददृशे होमशोणिततर्पितः । संध्यागत इवादित्यः सुतीव्रोऽग्निः समुत्थितः ॥ २७ ॥
अथेन्द्रजिद् राक्षसभूतये तु जुहाव हव्यं विधिना विधानवित् ।
दृष्ट्वा व्यतिष्ठन्त च राक्षसास्ते महासमूहेषु नयानयज्ञाः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यशीतितमः सर्गः ॥ ८२ ॥

Perceiving Hanūmān withdrawing to the place where Śrī Rāma (a scion of Raghu) was, the evil-minded ogre proceeded to the sanctuary known by the name of Nikumbhilā, seeking (as he did) to pour oblations into the sacred fire. Reaching Nikumbhilā, Indrajit poured oblations into the sacred fire. (19–25) While being propitiated with oblations by that ogre on arriving at the sacrificial ground, the sacrificial fire blazed up on consuming the oblations of blood on that occasion. (26) Swollen up when propitiated with oblations of blood, the fierce fire which resembled the evening sun, was seen wrapped in flames. (27) For the prosperity of the ogres (in general)

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Indrajit for his part, who was well-versed in the technique pertaining to sacrifices, forthwith poured oblations (into the sacrificial fire) according to the scriptural ordinance. Nay, beholding this, the well-known ogres, who knew what was right and wrong in major conflicts, stood firm (by his side). (28)

Thus ends Canto Eighty-two in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यशीतितमः सर्गः

Canto LXXXIII

Śrī Rāma faints away on being told that Sītā has been done to death. After consoling him Lakṣmaṇa prepares for action.

राघवश्चापि विपुलं तं राक्षसवनौकसाम् । श्रुत्वा संग्रामनिर्घोषं जाम्बवन्तमुवाच ह ॥ १ ॥
सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम् । श्रूयते च यथा भीमः सुमहानायुधस्वनः ॥ २ ॥
तद्गच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः । क्षिप्रमृक्षपते तस्य कपिश्रेष्ठस्य युध्यतः ॥ ३ ॥
ऋक्षराजस्तथेत्युक्त्वा स्वेनानीकेन संवृतः । आगच्छत्पश्चिमं द्वारं हनूमान्यत्र वानरः ॥ ४ ॥
अथायान्तं हनूमन्तं ददर्शर्क्षपतिस्तदा । वानरैः कृतसंग्रामैः श्वसद्भिरभिसंवृतम् ॥ ५ ॥

Nay, hearing that great tumult following the encounter between the ogres and the monkeys (lit., dwellers in the woods), Śrī Rāma (a scion of Raghu) too spoke as follows to Jāmbavān:—(1) "From the way in which a terrible and exceptionally loud rattling of arms is heard it appears that a feat exceedingly difficult (to perform for others) has undoubtedly been performed by Hanumān, O dear one! (2) Therefore, accompanied by your own army (of bears), go and instantly lend your aid, O lord of bears, to that prince of monkeys, who is fighting." (3) Saying "Amen", and surrounded by his own army, Jāmbavān (the lord of bears) sought the western gate, where the monkey, Hanūmān, was. (4) The lord of bears forthwith saw Hanūmān returning at that time accompanied by monkeys who had given fight and were sighing (on account of grief caused by the destruction of Sītā). (5)

दृष्ट्वा पथि हनूमांश्च तदृक्षबलमुद्यतम् । नीलमेघनिभं भीमं संनिवार्य न्यवर्तत ॥ ६ ॥
स तेन सह सैन्येन संनिकर्षे महायशाः । शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत् ॥ ७ ॥
समरे युध्यमानानामस्माकं प्रेक्षतां च सः । जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः ॥ ८ ॥
उद्भ्रान्तचित्तस्तां दृष्ट्वा विषण्णोऽहमरिंदम । तदहं भवतो वृत्तं विज्ञापयितुमागतः ॥ ९ ॥

Beholding that redoubtable army of bears, resembling a dark cloud, on their way, ready (for an encounter), and effectively intercepting it, Hanūmān retreated (with them all). (6) Speedily seeking the presence (of Śrī Rāma) with that army, the highly illustrious Hanumān sorrowfully submitted to him (as follows):—(7) "While we, who were carrying on a fight on the battle-field, stood looking on, that offspring of Rāvaṇa, Indrajit, killed Sītā, even though she continued to weep. (8) Bewildered in mind and dejected on seeing her, O tamer of enemies, I have come (back) to break the aforesaid news to you." (9)

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तस्य तद् वचनं श्रुत्वा राघवः शोकमूर्च्छितः । निपपात तदा भूमौ छिन्नमूल इव द्रुमः ॥ १० ॥
तं भूमौ देवसंकाशं पतितं दृश्य राघवम् । अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः ॥ ११ ॥
आसिञ्चन् सलिलैश्चैनं पद्मोत्पलसुगन्धिभिः । प्रदहन्तमसंहार्यं सहसाग्निमिवोत्थितम् ॥ १२ ॥
तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः । उवाच राममस्वस्थं वाक्यं हेत्वर्थसंयुतम् ॥ १३ ॥

Rendered insensible through grief on hearing the aforesaid submission of Hanumān, Śrī Rāma (a scion of Raghu) forthwith fell to the ground like a tree whose roots have been severed. (10) Seeing that scion of Raghu, who looked like a god, fallen, the leaders of monkeys hastened towards him springing from all sides and sprinkled him with water fragrant with the scent of lotuses and lilies (even) as one would sprinkle an inextinguishable fire which has (just) flared up, all of a sudden and is burning all. (11-12) Encircling Śrī Rāma with his arms, Lakṣmaṇa, who was seized with great agony, forthwith addressed to Śrī Rāma, who was feeling ill at ease, the following submission, which was full of reason and fraught with meaning:—(13)

शुभे वर्त्मनि तिष्ठन्तं त्वामार्यं विजितेन्द्रियम् । अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः ॥ १४ ॥
भूतानां स्थावराणां च जङ्गमानां च दर्शनम् । यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः ॥ १५ ॥
यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम् । नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते ॥ १६ ॥
यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत् । भवांश्च धर्मसंयुक्तो नैव व्यसनमाप्नुयात् ॥ १७ ॥
तस्य च व्यसनाभावाद्व्यसनं चागते त्वयि । धर्मो भवत्यधर्मश्च परस्परविरोधिनौ ॥ १८ ॥

"Virtue, O worthy brother, cannot save you, who are sticking to the noble path and have fully mastered the senses, from reverses and is (therefore) useless. (14) (Just) as joy is experienced by created beings, both inanimate and animate, virtue is not likewise perceived to be the cause of their happiness. Hence virtue is not the cause of happiness: such is my conclusion. (15) Even as it is evident that the inanimate creation is happy (without the concomitant practice of virtue), the animate creation too is happy likewise. Therefore, the presumption that virtue alone prospers is not warranted; for (in that case) a (purely) virtuous man like you would not suffer. (16) Had unrighteousness been effective, Rāvaṇa should have descended into hell; while you, who are endowed with virtue, would never suffer adversity. (17) Nay, since Rāvaṇa is free from calamity while you have met with misfortune, virtue and vice, (which were) the contraries of each other, have changed the roles with each other (the one turning into the other). (18)

धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः । यद्यधर्मेण युज्येयुर्येष्वधर्मः प्रतिष्ठितः ॥ १९ ॥
न धर्मेण वियुज्येरन्नाधर्मरुचयो जनाः । धर्मेणाचरतां तेषां तथा धर्मफलं भवेत् ॥ २० ॥
यस्मादर्था विवर्धन्ते येष्वधर्मः प्रतिष्ठितः । क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ ॥ २१ ॥
वध्यन्ते पापकर्माणो यद्यधर्मेण राघव । वधकर्म हतोऽधर्मः स हतः कं वधिष्यति ॥ २२ ॥
अथवा विहितेनायं हन्यते हन्ति चापरम् । विधिः स लिप्यते तेन न स पापेन कर्मणा ॥ २३ ॥

"If one (invariably) attained the fruit of virtue (*viz*, happiness) through virtue and likewise the fruit of unrighteousness (alone) through unrighteousness, those in whom unrighteousness is rooted would be

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burdened with the fruit of unrighteousness, *viz*, suffering. Nor would people who have no leaning towards unrighteousness would be (ever) deprived of the fruit of virtue (*viz*, joy). Nay, the fruit of virtue (alone) would accrue to those holding by the latter. (19-20) Since the resources of those in whom unrighteousness is rooted develop, while those who are given to the practice of virtue suffer; hence these two (*viz*, righteousness and unrighteousness) are useless. (21) If (it is alleged that) those of sinful deeds are destroyed by (their own) unrighteousness, O scion of Raghu, the unrighteousness (itself), consisting as it does in an act of killing (etc.), will be forthwith destroyed (inasmuch as an action is momentary). Whom will that unrighteousness destroy, which is (itself) destroyed (in the course of three seconds)? (22) Or, if a man is destroyed by recourse to a (malevolent) ritual prescribed in the scriptures or kills another (by recourse to such a ritual), the destiny (alone) which is engendered by the aforesaid ritual is tainted by that sinful act and not the agent. (23)

अदृष्टप्रतिकारेण अव्यक्तेनासता सता । कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्षण ॥ २४ ॥
यदि सत्स्यात्सतां मुख्य नासत्स्यात् तव किंचन । त्वया यदीदृशं प्राप्तं तस्मात् तन्नोपपद्यते ॥ २५ ॥
अथवा दुर्बलः क्लीबो बलं धर्मोऽनुवर्तते । दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः ॥ २६ ॥
बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमैः । धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले ॥ २७ ॥
अथ चेत्सत्यवचनं धर्मः किल परंतप । अनृतं त्वय्यकरणे किं न बद्धस्त्वया विना ॥ २८ ॥

"How can another (*viz*, the person going to be destroyed), be reached, O destroyer of enemies, by righteousness (in the form of a malevolent ritual), which (being unconscious) has never known how to retaliate, is unmanifest and is (therefore as good as) non-existent? (24) If a good destiny (engendered by a virtuous act) existed, O jewel among the virtuous, no evil would (ever) accrue to you. Since (however) such evil has been reaped by you, therefore the hypothesis that the destiny engendered by good acts is real is not proved.* (25) If being feeble and ineffective, virtue needs the help of might, the former, which lacks strength and has been deprived of its capacity, should no longer be pursued: such is my view. (26) Giving up the predominance of virtue by plucking up courage, if the former is subordinate to might, depend on might as you do (now) on virtue. (27) If, on the other hand, it is urged by you that virtue in the form of redeeming the truthfulness of your father is being followed by you, O scourge of your enemies, your father was disunited from you by force of the mendacity which was resorted to by him in not redeeming his announcement made regarding installing you as the Prince Regent. Were you not bound by that announcement (too)? (28)

* The dissertation contained in verses 14 to 25 above disproving the existence of good and evil destiny engendered by good and evil acts respectively was apparently given by Lakṣmaṇa in a mood of frustration which had come upon him on seeing Śrī Rāma disconsolate over the death of his beloved spouse. Even as falling a prey to grief on the part of the divine Śrī Rāma at the destruction of an illusory living image of his darling was a mere sport of love, the utterance of such apparently incoherent words on the part of Lakṣmaṇa too in a fit of agony on seeing Śrī Rāma agonized shows his agitation caused by love. Later on, as his grief subsides, Lakṣmaṇa himself says in verse 44 below that he had given expression to such things only to assuage the grief of Śrī Rāma and spur him on to action.

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यदि धर्मो भवेद्भूत अधर्मो वा परंतप । न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः ॥ २९ ॥
अधर्मसंश्रितो धर्मो विनाशयति राघव । सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः ॥ ३० ॥
मम चेदं मतं तात धर्मोऽयमिति राघव । धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा ॥ ३१ ॥
अर्थेभ्योऽथ प्रवृद्धेभ्यः संवृत्तेभ्यस्ततस्ततः । क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥ ३२ ॥
अर्थेन हि विमुक्तस्य पुरुषस्याल्पचेतसः । विच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥ ३३ ॥
सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः । पापमाचरते कर्तुं तदा दोषः प्रवर्तते ॥ ३४ ॥
यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः । यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स च पण्डितः ॥ ३५ ॥
यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् । यस्यार्थाः स महाभागो यस्यार्थाः स गुणाधिकः ॥ ३६ ॥
अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया । राज्यमुत्सृजता धीर येन बुद्धिस्त्वया कृता ॥ ३७ ॥
यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम् । अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥ ३८ ॥
हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः । अर्थादेतानि सर्वाणि प्रवर्तन्ते नराधिप ॥ ३९ ॥

"Had virtue (alone) been worth pursuing (to the exclusion of unrighteousness) or unrighteousness (to the exclusion of virtue), O scourge of your enemies, Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent to his attaining Indrahood), the wielder of the thunderbolt, would not have performed a (horse-) sacrifice (to atone for the sin of having killed a Brahman) on killing a hermit (*viz*, Viśwarūpa, son of Twaṣṭā*). (29) Virtue destroys enemies (only) when united with strength (something other than virtue), O scion of Raghu ! (Therefore) a (wise) man takes recourse to every such means (*viz*, virtue and strength both) at will, O scion of Kakutstha ! (30) Nay, my opinion is that righteousness consists in such recourse to both the aforesaid expedients (*viz*, virtue and strength). The (very) roots of Dharma (in the shape of earthly gain) have been severed by you in that you spurned sovereignty the other day (when it was being offered to you). (31) (Even) as streams flow from mountains, all undertakings (those conducive to union with God as well as those conducive to material enjoyment) follow from riches brought from place to place and augmented. (Those carried on in a disinterested spirit lead to union with God, while those actuated by interested motives make for enjoyment). (32) All the undertakings of a man of meagre intelligence forsaken by wealth are interrupted even like small streams in summer. (33) Renouncing wealth (within easy reach), a man brought up in comfort and seeking comfort then proceeds to commit sin (in the shape of thieving etc.) and evil (in the form of punishment) follows (from it). (34) Friends gather round him in whom riches abide; kinsfolk (too) stand by him in whom riches have found their way. He (alone) is virile, in whom riches find their place; nay, he (alone) is learned, in whom riches have found their abode. (35) Nay, He (alone) is gallant, to whom riches have flown; and he (alone) is clever, in whom riches have come to stay. He alone is highly fortunate, in whom riches exist; again he (alone) is superior in excellences, in whom riches have found their receptacle. (36) The evils attendant on the abjuration of wealth

* The story has been narrated at length in Book VI, Discourse IX, of Śrīmad Bhāgavata (*vide* Śrīmad Bhāgavata Number—II, Vol. IX, No. 1, of the "Kalyāṇa-Kalpataru" published in August 1954).

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have been dwelt upon by me here (in the shape of their contraries in verses 35-36 above). The ground on which the resolve was made by you to sacrifice your all while forswearing the kingdom, O resolute one, is not known to me. (37) The (other) ends (too) in the shape of—virtue and pleasure—of a man in whom riches abide are (easily) accomplished; nay, everything turns exceedingly favourable to him. Wealth (however) cannot be attained (without endeavour) by a penniless man seeking wealth and (even) hunting for it. (38) Delight and sensuous pleasure, pride, virtue, anger and control of the mind and the senses - all these become effective through wealth (alone), O ruler of men! (39)

येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम् । तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः ॥ ४० ॥
त्वयि प्रव्रजिते वीर गुरोश्च वचने स्थिते । रक्षसापहृता भार्या प्राणैः प्रियतरा तव ॥ ४१ ॥
तदद्य विपुलं वीर दुःखमिन्द्रजिता कृतम् । कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव ॥ ४२ ॥
उत्तिष्ठ नरशार्दूल दीर्घबाहो धृतव्रत । किमात्मानं महात्मानमात्मानं नावबुध्यसे ॥ ४३ ॥
अयमनघ तवोदितः प्रियार्थं जनकसुतानिधनं निरीक्ष्य रुष्टः ।
सरथगजहयां सराक्षसेन्द्रां भृशमिषुभिर्विनिपातयामि लङ्काम् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यशीतितमः सर्गः ॥ ८३ ॥

"Those riches due to renunciation of which worldly happiness of those practising austerities and treading the path of virtue goes to the dogs are not found in you any more than the (nine) planets are seen on cloudy days. (40) While you have been in exile, faithful to the pledge of your father, your consort, who was dearer to you than life (itself), was borne away by the ogre (Rāvaṇa), O heroic prince ! (41) I shall fully dispel with my exploits today the great agony caused by Indrajit, O gallant prince ! Therefore rise, O scion of Raghu ! (42) Get up, O tiger among men ! Why don't you recognize yourself to be the Supreme Spirit, endowed with vast intelligence, O long-armed prince, who have kept your vows ? (43) This submission has been made by me to win your pleasure. Enraged to learn about the destruction of Janaka's daughter, I shall completely destroy with my arrows Lankā with its chariots, elephants and horses and along with Rāvaṇa (the ruler of ogres), O sinless one !" (44)

Thus ends Canto Eighty-three in the Yuddha-Kāṇḍa of the Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरशीतितमः सर्गः

Canto LXXXIV

Telling Śrī Rāma the secret of the conjuring trick practised by Indrajit, Vibhīṣaṇa assures him of Sītā being still alive and urges him to send Lakṣmaṇa with an army to the sanctuary of Nikumbhilā.

राममाश्वासमाने तु लक्ष्मणे भ्रातृवत्सले । निक्षिप्य गुल्मान् स्वस्थाने तत्रागच्छद्विभीषणः ॥ १ ॥
नानाप्रहरणैर्वीरैश्चतुर्भिरभिसंवृतः । नीलाञ्जनचयाकारैर्मातंगैरिव यूथपैः ॥ २ ॥

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सोऽभिगम्य महात्मानं राघवं शोकलालसम् । वानरांश्चापि ददृशे बाष्पपर्याकुलेक्षणान् ॥ ३ ॥
राघवं च महात्मानमिक्ष्वाकुकुलनन्दनम् । ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम् ॥ ४ ॥
व्रीडितं शोकसंतप्तं दृष्ट्वा रामं विभीषणः । अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत् ॥ ५ ॥
विभीषणमुखं दृष्ट्वा सुग्रीवं तांश्च वानरान् । लक्ष्मणोवाच मन्दार्थमिदं बाष्पपरिप्लुतः ॥ ६ ॥
हता इन्द्रजिता सीता इति श्रुत्वैव राघवः । हनूमद्वचनात् सौम्य ततो मोहमुपाश्रितः ॥ ७ ॥
कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः । पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत् ॥ ८ ॥

Having restored the (simian) troops to their position while Lakṣmaṇa, who was (so) fond of his (elder-half-) brother, was reassuring Śrī Rāma, Vibhīṣaṇa for his part made his appearance there, surrounded by four champions armed with various weapons and resembling elephants who were leaders of their herds and looked like heaps of collyrium. (1-2) Approaching the high-souled Lakṣmaṇa (a scion of Raghu), he found him entirely given up to grief and the monkeys too with their eyes full of tears. (3) He also beheld the high-souled Śrī Rāma (a scion of Raghu), the delight of Ikṣwāku's race, fallen into a swoon and lying in the lap of Lakṣmaṇa. (4) Vibhīṣaṇa felt depressed in spirits due to mental anguish on seeing Śrī Rāma put out of countenance and tormented with grief. He said, "What is this ?" (5) Fixing his gaze on the face of Vibhīṣaṇa and looking at Sugrīva and the celebrated monkeys, Lakṣmaṇa, who was bathed in tears, spoke in the following terse language:— (6) "Immediately on hearing through the words of Hanūmān that Sītā has been killed by Indrajit, Śrī Rāma (a scion of Raghu), O friend, has fallen into a swoon for that reason." (7) Restraining the son of Sumitrā (even) while he was speaking, Vibhīṣaṇa, for his part made the following submission, which was full of ample meaning, to Śrī Rāma, who was lying unconscious:—(8)

मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता । तदयुक्तमहं मन्ये सागरस्येव शोषणम् ॥ ९ ॥
अभिप्रायं तु जानामि रावणस्य दुरात्मनः । सीतां प्रति महाबाहो न च घातं करिष्यति ॥ १० ॥
याच्यमानः सुबहुशो मया हितचिकीर्षुणा । वैदेहीमुत्सृजस्वेति न च तत्कृतवान् वचः ॥ ११ ॥
नैव साम्ना न दानेन न भेदेन कुतो युधा । सा द्रष्टुमपि शक्येत नैव चान्येन केनचित् ॥ १२ ॥
वानरान् मोहयित्वा तु प्रतियातः स राक्षसः । मायामयीं महाबाहो तां विद्धि जनकात्मजाम् ॥ १३ ॥

"I hold that which you have been told by Hanūmān with a sorrowful mien, O ruler of men, to be absurd as the drying up of the sea. (9) I for my part know the design of the evil-minded Rāvaṇa with reference to Sītā, O mighty-armed one ! He would never cause her to be killed. (10) Nay, even though being solicited very often by me, who wished well of him, in the words: 'Give up the princess of the Videha territory !" he would never heed that advice (of mine). (11) She cannot even be perceived in any wise (much less killed) by anyone else by recourse to persuasion, gift or sowing dissension, much less by recourse to war. (12) That ogre (Indrajit) for his part withdrew (from the battle-field) after hoodwinking the monkeys. Know that daughter of Janaka (who was seemingly killed by him) to be illusory, O mighty-armed one ! (13)

चैत्यं निकुम्भिलामद्य प्राप्य होमं करिष्यति । हुतवानुपयातो हि देवैरपि सवासवैः ॥ १४ ॥
दुराधर्षो भवत्येष संग्रामे रावणात्मजः । तेन मोहयता नूनमेषा माया प्रयोजिता ॥ १५ ॥

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विघ्नमन्विच्छता तत्र वानराणां पराक्रमे । ससैन्यास्तत्र गच्छामो यावत्तन्न समाप्यते ॥ १६ ॥
त्यजैनं नरशार्दूल मिथ्या संतापमागतम् । सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्शितम् ॥ १७ ॥
इह त्वं स्वस्थहृदयस्तिष्ठ सत्त्वमुच्छ्रितः । लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः ॥ १८ ॥

"Duly reaching the sanctuary known by the name of Nikumbhilā today, he will pour oblations into the sacred fire. Having returned after pouring oblations into the sacred fire, Indrajit (sprung from the loins of Rāvaṇa) will undoubtedly prove difficult to overcome in battle even for gods including Indra (the ruler of gods). Surely this conjuring trick (in the shape of killing an illusory living effigy of Sītā) was employed by him in order to put us off the scent, anticipating (as he did) interruption (in his sacrificial performance) at the hands of the monkeys in the event of their prowess remaining unchecked (on the battle-field). We shall (therefore) proceed to that place with an army while the sacrificial performance is not (yet) ended. (14—16) Shake off, O tiger among men, this agony which has come upon you without any real cause. Seeing you stricken with grief, the entire army is feeling distressed. (17) Very elevated as you are in courage, stay you here, confident at heart, and dispatch Lakṣmaṇa with us, who are taking the army along with us. (18)

एष तं नरशार्दूलो रावणिं निशितैः शरैः । त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति ॥ १९ ॥
तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः । पतत्रिण इवासौम्याः शराः पास्यन्ति शोणितम् ॥ २० ॥
तत्संदिश महाबाहो लक्ष्मणं शुभलक्षणम् । राक्षसस्य विनाशाय वज्रं वज्रधरो यथा ॥ २१ ॥
मनुजवर न कालविप्रकर्षो रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम् ।
त्वमतिसृज रिपोर्वधाय वज्रं दिविजरिपोर्मथने यथा महेन्द्रः ॥ २२ ॥
समाप्तकर्मा हि स राक्षसर्षभो भवत्यदृश्यः समरे सुरासुरैः ।
युयुत्सता तेन समाप्तकर्मणा भवेत्सुराणामपि संशयो महान् ॥ २३ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरशीतितमः सर्गः ॥ ८४ ॥

"With his whetted shafts this tiger among men will compel the aforesaid son of Rāvaṇa to discontinue that ritual; then he will be capable of being dispatched. (19) These whetted and piercing arrows of Lakṣmaṇa, which fly swiftly, furnished as they are with the limbs of birds in the form of their feathers, will drink Indrajit's blood like cruel birds. (20) Therefore, O mighty-armed one, dispatch Lakṣmaṇa, (who is) endowed with auspicious bodily marks, for the destruction of the ogre (Indrajit), (even) as Indra (the wielder of the thunderbolt) would employ the thunderbolt (for the destruction of his enemies, the demons). (21) Since, O jewel among human beings (the progeny of Manu), loss of time in compassing the death of the enemy (Indrajit) is no longer desirable (in any way), send Lakṣmaṇa for making short work of the enemy (even) as the mighty Indra (the ruler of gods) would hurl his thunderbolt for the destruction of an enemy of gods (lit. those born in heaven). (22) On concluding the ritual, that prince of ogres will turn invisible on the battle-field to gods and demons (alike). There will be great danger even to gods (in fighting with him) when he has concluded the ritual and feels inclined to fight." (23)

Thus ends Canto Eighty-four in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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पञ्चाशीतितमः सर्गः

Canto LXXXV

Importuned by Vibhīṣaṇa, Śrī Rāma commands Lakṣmaṇa to march against Indrajit to make short work of him, and Lakṣmaṇa arrives with an army near the sanctuary of Nikumbhilā.

तस्य तद्वचनं श्रुत्वा राघवः शोककर्शितः । नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा ॥ १ ॥
ततो धैर्यमवष्टभ्य रामः परपुरंजयः । विभीषणमुपासीनमुवाच कपिसंनिधौ ॥ २ ॥
नैर्ऋताधिपते वाक्यं यदुक्तं ते विभीषण । भूयस्तच्छ्रोतुमिच्छामि ब्रूहि यत्ते विवक्षितम् ॥ ३ ॥
राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः । यत्तत्पुनरिदं वाक्यं बभाषेऽथ विभीषणः ॥ ४ ॥

(Even) on hearing the aforesaid submission of Vibhīṣaṇa, Śrī Rāma (a scion of Raghu), who was stricken with grief, could not make out clearly what was submitted by that ogre. (1) Plucking up courage, Śrī Rāma, the conqueror of hostile citadels, spoke (as follows) to Vibhīṣaṇa, seated at his side, in the presence of the monkey (Hanumān):—(2) "I wish to hear once more, O suzerain lord of ogres (lit. the progeny of Nirṛti, the ogre presiding over the south-west), that submission which was made by you, O Vibhīṣaṇa! Repeat that which was sought to be conveyed by you." (3) Hearing the command of Śrī Rāma (a scion of Raghu), Vibhīṣaṇa, who was skilled in expression, forthwith repeated as follows the same submission, which was made by him (before):—(4)

यथाऽऽज्ञप्तं महाबाहो त्वया गुल्मनिवेशनम् । तत्तथानुष्ठितं वीर त्वद्वाक्यसमनन्तरम् ॥ ५ ॥
तान्यनीकानि सर्वाणि विभक्तानि समन्ततः । विन्यस्ता यूथपाश्चैव यथान्यायं विभागशः ॥ ६ ॥
भूयस्तु मम विज्ञाप्यं तच्छृणुष्व महाप्रभो । त्वय्यकारणसंतप्ते संतप्तहृदया वयम् ॥ ७ ॥
त्यज राजन्निमं शोकं मिथ्या संतापमागतम् । यदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी ॥ ८ ॥
उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम् । प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः ॥ ९ ॥

"Immediately after your command the marshalling of troops was done (by me) in the same way as was enjoined by you, O mighty-armed hero! (5) All those troops have been divided and arrayed all round and their commanders too have been allotted their respective posts according to their rank. (6) (Now) hear, O mighty lord, that which remains to be submitted by me yet. When you are afflicted without any cause, we (too) feel pained at heart. (7) (Therefore) shake off, O prince, this grief and agony, which have appeared (in you) without any (ostensible) reason. This anxiety (too) should be given up inasmuch as it considerably enhances the joy of the enemy. (8) Let (a strenuous and continuous) effort be made, O hero, and let enthusiasm be fully resorted to, if Sītā is to be recovered by you and the rangers of the night are to be exterminated. (9)

रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः । साध्वयं यातु सौमित्रिर्बलेन महता वृतः ॥ १० ॥
निकुम्भिलायां सम्प्राप्तं हन्तुं रावणिमाहवे । धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः ॥ ११ ॥

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शरैर्हन्तुं महेष्वासो रावणिं समितिंजयः ।
तेन वीरेण तपसा वरदानात् स्वयम्भुवः । अस्त्रं ब्रह्मशिरः प्राप्तं कामगाश्च तुरंगमाः ॥ १२ ॥
स एष किल सैन्येन प्राप्तः किल निकुम्भिलाम् । यद्युत्तिष्ठेत्कृतं कर्म हतान् सर्वांश्च विद्धि नः ॥ १३ ॥
निकुम्भिलामसम्प्राप्तमकृताग्निं च यो रिपुः । त्वामाततायिनं हन्यादिन्द्रशत्रो स ते वधः ॥ १४ ॥
वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै । इत्येवं विहितो राजन् वधस्तस्यैष धीमतः ॥ १५ ॥
वधायेन्द्रजितो राम संदिशस्व महाबलम् । हते तस्मिन् हतं विद्धि रावणं ससुहृद्गणम् ॥ १६ ॥

"(Pray) listen carefully O delight of the Raghus, to my salutary advice, which I am (presently) going to submit. Accompanied by a huge army, this son of Sumitrā should proceed to dispatch in an encounter Indrajit (son of Rāvaṇa), duly arrived in the sanctuary of Nikumbhilā. Lakṣmaṇa (who is armed with a mighty bow), who has (ever) been victorious in combat, is capable of killing the son of Rāvaṇa with the arrows, deadly as the poison of a venomous serpent, loosed from his bow, which assumes a circular shape (when stretched at full length). A (mystic) missile known by the name of Brahmaśira (so called because it is presided over by Brahmā) as well as horses coursing at his will has been (well-nigh) secured* by that hero by virtue of a boon granted by Brahmā (the self-born creator) pleased with his asceticism. (10–12) Nay, they say he has already actually reached Nikumbhilā with his army. If he gets up after concluding the ritual undertaken (by him), know us all as killed. (13) 'That enemy of yours who strikes you while you are marching (against him) with a stretched bow, and while you have not (yet) reached (the foot of the banyan tree known by the name of) Nikumbhilā or (even) while you have not (yet) propitiated the fire, will prove to be the cause of your death, O enemy of Indra !' (14) Such was the boon granted (in his favour) by Brahmā (the ruler of all the worlds), O mighty-armed prince, and in this way has the end of that sagacious ogre been ordained. (15) (Therefore) depute, O Rāma, Lakṣmaṇa (who is endowed with extraordinary might) for (compassing) the destruction of Indrajit. When he is killed, know Rāvaṇa as killed with the host of his kinsfolk." (16)

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत् । जानामि तस्य रौद्रस्य मायां सत्यपराक्रम ॥ १७ ॥
स हि ब्रह्मास्त्रवित् प्राज्ञो महामायो महाबलः । करोत्यसंज्ञान् संग्रामे देवान् सवरुणानपि ॥ १८ ॥
तस्यान्तरिक्षे चरतः सरथस्य महायशः । न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसम्प्लवे ॥ १९ ॥
राघवस्तु रिपोर्ज्ञात्वा मायावीर्यं दुरात्मनः । लक्ष्मणं कीर्तिसम्पन्नमिदं वचनमब्रवीत् ॥ २० ॥
यद्वानरेन्द्रस्य बलं तेन सर्वेण संवृतः । हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण ॥ २१ ॥
जाम्बवेनर्क्षपतिना सह सैन्येन संवृतः । जहि तं राक्षससुतं मायाबलसमन्वितम् ॥ २२ ॥
अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः । अभिज्ञस्तस्य मायानां पृष्ठतोऽनुगमिष्यति ॥ २३ ॥

* The boon granted by Brahmā was that at the conclusion of the pouring of oblations into the sacrificial fire by Indrajit the ogre would receive from the god of fire a chariot drawn by horses coursing at his will as well as the mystic missile known by the name of Brahmaśirā and that by virtue of that mystic missile he would remain death-proof till he had discharged the first arrow.

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Hearing the plea of Vibhīṣaṇa, Śrī Rāma forthwith made the following reply:—"I am aware, O ogre of unfailing prowess, of the conjuring skill practised by that fierce ogre. (17) Skilled in the use of the (mystic) missile presided over by Brahmā (the creator) and highly intelligent, nay, a great master of conjuring tricks and endowed with extraordinary might, he can actually render unconscious in combat even gods including Varuṇa. (18) When he drives in the air in his chariot, his movement, O highly illustrious hero, cannot be perceived any more than that of the sun coursing behind a mass of clouds." (19) Knowing (as he did) the power of the conjuring tricks of the evil-min enemy, Śrī Rāma (a scion of Ragh for his part spoke as follows to illustrious Lakṣmaṇa:—(20) "Surroun by the entire army which stands the disposal of Sugrīva (the ruler monkeys), and also accompanied troop-commanders with Hanūmān their leader and protected by Jāmbav the lord of bears, who (too) will accompanied by an army, make sh work, O Lakṣmaṇa, of that son an ogre, rich in the power of ma (21-22) This high-souled night-ran (Vibhīṣaṇa), who is fully aware his conjuring tricks, will follow at your heels with his ministe (23)

राघवस्य वचः श्रुत्वा लक्ष्मणः सविभीषणः । जग्राह कार्मुकश्रेष्ठमन्यद् भीमपराक्रमः ॥ २४ ॥
संनद्धः कवची खड्गी सशरी वामचापभृत् । रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत् ॥ २५ ॥
अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम् । लङ्कामभिपतिष्यन्ति हंसाः पुष्करिणीमिव ॥ २६ ॥
अद्यैव तस्य रौद्रस्य शरीरं मामकाः शराः । विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः ॥ २७ ॥
एवमुक्त्वा तु वचनं द्युतिमान् भ्रातुरग्रतः । स रावणिवधाकाङ्क्षी लक्ष्मणस्त्वरितं ययौ ॥ २८ ॥
सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणम् । निकुम्भिलामभिययौ चैत्यं रावणिपालितम् ॥ २९ ॥
विभीषणेन सहितो राजपुत्रः प्रतापवान् । कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ ॥ ३० ॥

Hearing the command of Śrī Rāma (a scion of Raghu), Lakṣmaṇa of redoubtable prowess, who was accompanied by Vibhīṣaṇa, took up another bow, the foremost of bows. (24) Touching the feet of Śrī Rāma and feeling delighted, Lakṣmaṇa (son of Sumitrā), who was (fully) equipped (for an encounter), clad in armour and armed with a sword and excellent arrows, and bore the bow in his left hand, submitted as follows:— (25) "Piercing Indrajit (son of Rāvaṇa) today, the arrows loosed from my bow will drop into Laṅkā (even) as swans descend into a lotus-pond. (26) Splitting the body of that violent ogre when loosed from the string of my mighty bow, my arro will make short work of him this v day." (27) Having made the afores submission in the presence of (eldest half-) brother (Śrī Rāma the brilliant Lakṣmaṇa for his p departed with all speed, longing as did to dispose of Indrajit (son Rāvaṇa). (28) Having saluted feet of his eldest brother and walked round him clockwise, he out for the sanctuary of Nikumbhi protected by Indrajit (son of Rāvaṇ (29) Accompanied by Vibhīṣaṇa, mighty Prince Lakṣmaṇa, for wh Mantras invoking good-luck were reci by his (own eldest half-) broth hastened away. (30)

वानराणां सहस्रैस्तु हनूमान् बहुभिर्वृतः । विभीषणश्च सामात्यो लक्ष्मणं त्वरितं ययौ ॥ ३१ ॥
महता हरिसैन्येन सवेगमभिसंवृतः । ऋक्षराजबलं चैव ददर्श पथि विष्ठितम् ॥ ३२ ॥

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स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः । राक्षसेन्द्रबलं दूरादपश्यद् व्यूहमाश्रितम् ॥ ३३ ॥
स सम्प्राप्य धनुष्पाणिर्मायायोगमरिंदमः । तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः ॥ ३४ ॥
विभीषणेन सहितो राजपुत्रः प्रतापवान् । अङ्गदेन च वीरेण तथानिलसुतेन च ॥ ३५ ॥
विविधममलशस्त्रभास्वरं तद् ध्वजगहनं गहनं महारथैश्च ।
प्रतिभयतममप्रमेयवेगं तिमिरमिव द्विषतां बलं विवेश ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः ॥ ८५ ॥

Hanūmān, who was surrounded by many thousands of monkeys, and Vibhīṣaṇa, who was accompanied by his ministers, followed Lakṣmaṇa quickly. (31) Followed with impetuosity by a large army of monkeys, Lakṣmaṇa also beheld the army of Jāmbavān (the ruler of bears) stationed in the way. (32) Having covered a great distance, Lakṣmaṇa (son of Sumitrā), the delight of his friends, perceived from afar the army of Rāvaṇa (the ruler of ogres) ranged in battle-array. (33) Duly reaching Nikumbhilā, that tamer of his enemies, Lakṣmaṇa (the delight of the Raghus), stood, bow in hand, to vanquish utterly Indrajit (who took recourse to conjuring tricks as an expedient in war) in conformity with Brahmā's ordinance (in the form of the boon granted by him in favour of Indrajit—*vide* verse 14 above). (34) Accompanied by Vibhīṣaṇa as also by the valiant Angada as well as by Hanumān (son of the wind-god), the mighty prince (Lakṣmaṇa) penetrated that heterogeneous army of the enemies, which was resplendent with spotless weapons and thick with ensigns, and which abounded in huge chariots, was exceedingly formidable and was endowed with immeasurable impetuosity,—(even) as one would penetrate (a thick veil of) darkness. (35-36)

Thus ends Canto Eighty-five in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

In the course of an encounter of the monkeys with the ogres Hanumān plays havoc among the hostile army and challenges Indrajit to a duel and Lakṣmaṇa catches sight of the ogre.

अथ तस्यामवस्थायां - लक्ष्मणं रावणानुजः । परेषामहितं वाक्यमर्थसाधकमब्रवीत् ॥ १ ॥
यदेतद् राक्षसानीकं मेघश्यामं विलोक्यते । एतदायोध्यतां शीघ्रं कपिभिश्च शिलायुधैः ॥ २ ॥
तस्यानीकस्य महतो भेदने यत लक्ष्मण । राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति ॥ ३ ॥
स त्वमिन्द्राशनिप्रख्यैः शरैरवकिरन् परान् । अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते ॥ ४ ॥
जहि वीर दुरात्मानं मायापरमधार्मिकम् । रावणिं क्रूरकर्माणं सर्वलोकभयावहम् ॥ ५ ॥

In that situation Vibhīṣaṇa (the youngest brother of Rāvaṇa) forthwith tendered to Lakṣmaṇa an advice, which was detrimental to the enemies and conducive to his (Lakṣmaṇa's) interest:—(1) "Let

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this army of ogres, which is seen here, dark as a cloud, be quickly engaged in battle by the monkeys using rocks as their weapon. (2) Nay, make an effort in the direction of overthrowing that mighty army, O Lakṣmaṇa ! When the yonder army is destroyed Indrajit (son of the ruler of ogres) too will become visible here. (3) Therefore so long as this undertaking (of Indrajit) is not actually carried through, promptly assail you the enemies, covering them with your arrows resembling the thunderbolt of Indra (the ruler of gods). (4) Destroy, O hero, the evil-minded and unrighteous Indrajit (son of Rāvaṇa) of cruel deeds, who is given up to conjuring tricks and is the terror of all the worlds." (5)

विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः । ववर्ष शरवर्षेण राक्षसेन्द्रसुतं प्रति ॥ ६ ॥
ऋक्षाः शाखामृगाश्चैव द्रुमप्रवरयोधिनः । अभ्यधावन्त सहितास्तदनीकमवस्थितम् ॥ ७ ॥
राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः । अभ्यवर्तन्त समरे कपिसैन्यजिघांसवः ॥ ८ ॥
स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम् । शब्देन महता लङ्कां नादयन् वै समन्ततः ॥ ९ ॥
शस्त्रैश्च विविधाकारैः शितैर्बाणैश्च पादपैः । उद्यतैर्गिरिशृङ्गैश्च घोरैराकाशमावृतम् ॥ १० ॥

Hearing the counsel of Vibhīṣaṇa, Lakṣmaṇa, who was endowed with auspicious bodily marks, began to cover the army of ogres with a rain of shafts in order that it may descend on Indrajit (son of the ruler of ogres). (6) Bears and monkeys too, who fought with the foremost of trees, rushed together towards that army drawn up in battle-array. (7) Eager to exterminate the simian army, ogres too launched a counter-attack on the battle-field with their sharp arrows, swords, javelins and lances. (8) That encounter between the monkeys and ogres proved to be a tumultuous one, rendering Laṅkā noisy (as it did) on all sides with its mighty uproar. (9) The sky (on that battle-field) was covered with weapons of various shapes as well as with sharp arrows and uplifted trees and formidable mountain-peaks. (10)

राक्षसा वानरेन्द्रेषु विकृताननबाहवः । निवेशयन्तः शस्त्राणि चक्रुस्ते सुमहद्भयम् ॥ ११ ॥
तथैव सकलैर्वृक्षैर्गिरिशृङ्गैश्च वानराः । अभिजघ्नुर्निजघ्नुश्च समरे सर्वराक्षसान् ॥ १२ ॥
ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः । रक्षसां युध्यमानानां महद्भयमजायत ॥ १३ ॥
स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिरर्दितम् । उदतिष्ठत दुर्धर्षः स कर्मण्यननुष्ठिते ॥ १४ ॥
वृक्षान्धकारान्निर्गत्य जातक्रोधः स रावणिः । आरुरोह रथं सज्जं पूर्वयुक्तं सुसंयतम् ॥ १५ ॥

Directing their weapons towards the monkey-chiefs, ogres of misshapen faces and arms created great terror. (11) The monkeys (too) likewise wounded and struck down all the ogres on the battle-field with whole trees and mountain-peaks. (12) A great fear was caused among the ogres, fighting (as they did) with the foremost of bears and monkeys endowed with gigantic forms and extraordinary might. (13) Hearing of his own army being dispirited, borne (as it was) heavily on by the enemies, Indrajit, who was difficult to overpower, got up (even) while the ritual had not (yet) been carried through. (14) Emerging from the darkness occasioned by the trees (in whose shade he was pouring oblations into the sacred fire), the aforesaid Indrajit (son of Rāvaṇa), whose indignation was aroused (by the disconcerting report), mounted his firmly jointed chariot, which had already been united with horses and stood ready. (15)

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स भीमकार्मुकशरः कृष्णाञ्जनचयोपमः । रक्तास्यनयनो भीमो बभौ मृत्युरिवान्तकः ॥ १६ ॥
दृष्ट्वैव तु रथस्थं तं पर्यवर्तत तद् बलम् । रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम् ॥ १७ ॥
तस्मिंस्तु काले हनुमानरुजत् स दुरासदम् । धरणीधरसंकाशो महावृक्षमरिंदमः ॥ १८ ॥
स राक्षसानां तत् सैन्यं कालाग्निरिव निर्दहन् । चकार बहुभिर्वृक्षैर्निस्संज्ञं युधि वानरः ॥ १९ ॥
विध्वंसयन्तं तरसा दृष्ट्वैव पवनात्मजम् । राक्षसानां सहस्राणि हनूमन्तमवाकिरन् ॥ २० ॥

With his coppery face and red eyes, the redoubtable ogre,—who was armed with a formidable bow and arrow and resembled a heap of black collyrium, looked like the all-destroying Death. (16) Immediately on seeing him seated in his chariot, the aforesaid army of ogres of terrible impetuosity, who were eager to fight with Lakṣmaṇa, ranged round Indrajit. (17) At that time the celebrated Hanumān, the tamer of his enemies, for his part, who resembled a mountain, uprooted a huge tree, which was difficult to wield. (18) Consuming that army of ogres like the fire of universal destruction, the aforesaid monkey (Hanumān) rendered it unconscious on the battle-field by battering it with numerous trees. (19) Immediately on perceiving the son of the wind-god playing havoc with his might, thousands of ogres covered Hanūmān with a hail of weapons. (20)

शितशूलधराः शूलैरसिभिश्चासिपाणयः । शक्तिहस्ताश्च शक्तीभिः पट्टिशैः पट्टिशायुधाः ॥ २१ ॥
परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शनैः । शतशश्च शतघ्नीभिरायसैरपि मुद्गरैः ॥ २२ ॥
घोरैः परशुभिश्चैव भिन्दिपालैश्च राक्षसाः । मुष्टिभिर्वज्रकल्पैश्च तत्रैरशनिसंनिभैः ॥ २३ ॥
अभिजघ्नुः समासाद्य समन्तात् पर्वतोपमम् । तेषामपि च संक्रुद्धश्चकार कदनं महत् ॥ २४ ॥

Approaching Hanumān (who looked like a mountain), ogres bearing pointed pikes struck him on all sides with pikes; those carrying swords in their hands, with swords; those carrying javelins in their hands, with javelins; those armed with sharp-edged spears, with spears; and others with iron bludgeons and maces as also with bright-looking spears and Śataghnis (stones or cylindrical pieces of wood studded with iron spikes and used as a missile) in their hundreds, as also with steel hammers and even so with formidable axes and Bhindipālas (a kind of sling for throwing stones) as also with their fists, which descended like lightning, and slaps, which fell like the thunder-bolt. Seized with a fury, Hanumān played great havoc even among them. (21—24)

स ददर्श कपिश्रेष्ठमचलोपममिन्द्रजित् । सूदमानमसंत्रस्तममित्रान् पवनात्मजम् ॥ २५ ॥
स सारथिमुवाचेदं याहि यत्रैष वानरः । क्षयमेव हि नः कुर्याद् राक्षसानामुपेक्षितः ॥ २६ ॥
इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः । वहन् परमदुर्धर्षं स्थितमिन्द्रजितं रथे ॥ २७ ॥
सोऽभ्युपेत्य शरान् खड्गान् पट्टिशांश्च परश्वधान् । अभ्यवर्षत दुर्धर्षः कपिमूर्धनि राक्षसः ॥ २८ ॥
तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः । रोषेण महताऽऽविष्टो वाक्यं चेदमुवाच ह ॥ २९ ॥
युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते । वायुपुत्रं समासाद्य न जीवन् प्रतियास्यसि ॥ ३० ॥
बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे । वेगं सहस्व दुर्बुद्धे ततस्त्वं रक्षसां वरः ॥ ३१ ॥

The notorious Indrajit beheld Hanumān (sprung from the loins of the wind-god), the foremost of the monkeys, who resembled a mountain, fearlessly destroying his adversaries. (25) He spoke to his charioteer as

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follows:—"Drive to the spot where the yonder monkey is seen. If ignored, he will undoubtedly compass the destruction of all of us, ogres" (26) Transporting Indrajit, who was exceedingly difficult to overcome, seated (as he was) in the chariot, when commanded as aforesaid by him, the charioteer drove in his chariot to the place where that son of the wind-god was. (27) Going near, that ogre, [who was difficult to overpower, let fall arrows, swords, sharp-edged spears and axes on the head of the monkey. (28) Receiving those deadly weapons (on his own head), they say, that son of the wind-god was seized with great fury and spoke as follows:—(29) "Fight if you are a hero, O evil-minded Indrajit (sprung from the loins of Rāvaṇa) ! Having met the son of the wind-god (in me) you shall not (be able to) return alive. (30) Strive with me with your arms, if you enter into a duel with me on the field of battle. Withstand my impetuosity, O evil-minded one ! Then (only) you will be accounted as the foremost of the ogres." (31)

हनूमन्तं जिघांसन्तं समुद्यतशरासनम् । रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः ॥ ३२ ॥
यः स वासवनिर्जेता रावणस्यात्मसम्भवः । स एष रथमास्थाय हनूमन्तं जिघांसति ॥ ३३ ॥
तमप्रतिमसंस्थानैः शरैः शत्रुनिवारणैः । जीवितान्तकरैर्घोरैः सौमित्रे रावणिं जहि ॥ ३४ ॥
इत्येवमुक्तस्तु तदा महात्मा विभीषणेनारिविभीषणेन ।
ददर्श तं पर्वतसंनिकाशं रथस्थितं भीमबलं दुरासदम् ॥ ३५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडशीतितमः सर्गः ॥ ८६ ॥

Vibhīṣaṇa pointed out Indrajit (sprung from the loins of Rāvaṇa) to Lakṣmaṇa in the following words while with bow upraised Indrajit was seeking to make short work of Hanūmān. (32) "Having taken his seat in a chariot, the yonder son of Rāvaṇa, Indrajit, who is the reputed conqueror of Indra (the ruler of gods), seeks to kill Hanūmān. (33) (Pray) make short work, O son of Sumitrā, of that son of Rāvaṇa with your formidable arrows of incomparable workmanship, capable of repulsing the enemy and putting an end to one's life." (34) Spoken to in these words at that time by Vibhīṣaṇa, the terror of his enemies, the high-souled Lakṣmaṇa for his part gazed on that ogre of terrible might, who, seated in his chariot, closely resembled like a mountain and was difficult to approach. (35)

Thus ends Canto Eighty-six in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Exchange of hot words between Indrajit and Vibhīṣaṇa

एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः । धनुष्पाणिं तमादाय त्वरमाणो जगाम सः ॥ १ ॥
अविदूरं ततो गत्वा प्रविश्य तु महद् वनम् । अदर्शयत तत्कर्म लक्ष्मणाय विभीषणः ॥ २ ॥
नीलजीमूतसंकाशं न्यग्रोधं भीमदर्शनम् । तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत् ॥ ३ ॥
इहोपहारं भूतानां बलवान् रावणात्मजः । उपहृत्य ततः पश्चात् संग्राममभिवर्तते ॥ ४ ॥

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अदृश्यः सर्वभूतानां ततो भवति राक्षसः । निहन्ति समरे शत्रून् बध्नाति च शरोत्तमैः ॥ ५ ॥
तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम् । निर्भंसय शरैर्दीप्तैः सरथं साश्वसारथिम् ॥ ६ ॥

Taking Lakṣmaṇa (son of Sumitrā), who bore a bow in his hand, after having spoken to him as aforesaid, Vibhīṣaṇa, who felt rejoiced, hastened away. (1) Moving not very far from that place and penetrating deep into an extensive thicket, Vibhīṣaṇa for his part showed to Lakṣmaṇa the place where Indrajit was going to pour oblations into the sacred fire. (2) The glorious brother of Rāvaṇa showed to Lakṣmaṇa a banyan tree of fearful aspect, resembling a dark cloud (and spoke as follows):—(3) "Having offered oblations to the spirits at this place, the mighty Indrajit (sprung from the loins of Rāvaṇa) proceeds to the battle-field after that. (4) The ogre then becomes invisible to all created beings and (in that state) destroys his enemies in combat and ensnares them by means of his excellent arrows. (5) Destroy with your flaming shafts the mighty Indrajit (sprung from the loins of Rāvaṇa) with his chariot, horses and charioteer while he has not (yet) reached the banyan tree." (6)

तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः । बभूवावस्थितस्तत्र चित्रं विस्फारयन् धनुः ॥ ७ ॥
स रथेनाग्निवर्णेन बलवान् रावणात्मजः । इन्द्रजित् कवची खड्गी सध्वजः प्रत्यदृश्यत ॥ ८ ॥
तमुवाच महातेजाः पौलस्त्यमपराजितम् । समाह्वये त्वां समरे सम्यग्युद्धं प्रयच्छ मे ॥ ९ ॥
एवमुक्तो महातेजा मनस्वी रावणात्मजः । अब्रवीत् परुषं वाक्यं तत्र दृष्ट्वा विभीषणम् ॥ १० ॥

Saying "Amen !", Lakṣmaṇa (son of Sumitrā), the delight of his friends, who was endowed with extraordinary energy, took his stand there, twanging his marvellous bow at full length. (7) (Instantly) there appeared the mighty Indrajit, sprung from the loins of Rāvaṇa, clad in armour, armed with a sword and distinguished by his ensign, in a chariot which shone like fire. (8) Lakṣmaṇa (who was endowed with extraordinary ardour) spoke (as follows) to that scion of Sage Pulastya, who had never been vanquished (in combat before):—"I challenge you to an encounter. (Pray) give battle to me in a straight manner." (9) Challenged in these words, the strong-minded Indrajit (sprung from the loins of Rāvaṇa), who was endowed with extraordinary energy, uttered the following harsh words on seeing Vibhīṣaṇa there:—(10)

इह त्वं जातसंवृद्धः साक्षाद् भ्राता पितुर्मम । कथं द्रुह्यसि पुत्रस्य पितृव्यो मम राक्षस ॥ ११ ॥
न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते । प्रमाणं न च सौदर्यं न धर्मो धर्मदूषण ॥ १२ ॥
शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः । यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः ॥ १३ ॥
नैतच्छिथिलया बुद्ध्या त्वं वेत्सि महदन्तरम् । क्व च स्वजनसंवासः क्व च नीच पराश्रयः ॥ १४ ॥
गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा । निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥ १५ ॥
यः स्वपक्षं परित्यज्य परपक्षं निषेवते । स स्वपक्षे क्षयं याते पश्चात्तैरेव हन्यते ॥ १६ ॥
निरनुक्रोशता चेयं यादृशी ते निशाचर । स्वजनेन त्वया शक्यं पौरुषं रावणानुज ॥ १७ ॥

"Born and brought up in this race (of Sage Pulastya), you are a real brother of my father, and my uncle. How (then) do you bear hostility to me, your son, O ogre ? (11) There is no feeling of consanguinity nor friendliness nor

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pride of birth nor again right judgement nor brotherly feeling nor piety in you, O perverse one, the obloquy of virtue ! (12) You are pitiable, nay, deserve to be reproached by the virtuous in that, having abandoned your own kind, you have sought service with the enemy, O evil-minded one ! (13) With your slack understanding you do not discern the great difference between the following. The two are poles asunder: living together with one's kindred and taking refuge with strangers, O vile ogre ! (14) Even if a stranger is endowed with (all) excellences and one's own kinsman is devoid of virtues, a relation, though wanting in merit, is preferable; he (however) who is a stranger is always a stranger. (15) He who, renouncing his own kind, takes sides with a stranger is destroyed by those people of the other side themselves when his own kinsfolk have met their end (at their hands). (16) The ruthlessness of the kind shown by you (in pointing out my vulnerable point), O ranger of the night, and the manliness exhibited by you (in escorting Lakṣmaṇa to this spot) could be shown by you, a kinsman (alone), O youngest brother of Rāvaṇa !" (17)

इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः । अजानन्निव मच्छीलं किं राक्षस विकत्थसे ॥ १८ ॥
राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात् ।
कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम् । गुणो यः प्रथमो नृणां तन्मे शीलमराक्षसम् ॥ १९ ॥
न रमे दारुणेनाहं न चाधर्मेण वै रमे । भ्रात्रा विषमशीलोऽपि कथं भ्राता निरस्यते ॥ २० ॥
धर्मात् प्रच्युतशीलं हि पुरुषं पापनिश्चयम् । त्यक्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा ॥ २१ ॥
परस्वहरणे युक्तं परदाराभिमर्शकम् । त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा ॥ २२ ॥
परस्वानां च हरणं परदाराभिमर्शनम् । सुहृदामतिशङ्का च त्रयो दोषाः क्षयावहाः ॥ २३ ॥

Taunted in these words by his brother's son (Indrajit), Vibhīṣaṇa replied as follows:—"Why do you speak perversely (like this), O ogre, as though you were unaware of my disposition ? (18) Give up harshness of speech in view of my seniority, O impious son of Rāvaṇa (the ruler of ogres) ! Even though I was born in the race of ogres of cruel deeds, my disposition, consisting as it does of Sattva or goodness (the foremost virtue of human beings), is not ogre-like. (19) I do not delight in cruel action, nor indeed do I revel in unrighteousness. (But) how can a brother be expelled by his brother, even though the former's disposition is dissimilar ? (20) Renouncing a man of sinful resolve, whose conduct has swerved from righteousness, one undoubtedly attains happiness (even) as one who shakes off a venomous serpent from his hand. (21) The wise speak of the evil-minded fellow who is intent on seizing other's property and has intercourse with another's wife as worth shunning in the same way as a dwelling in flames. (22) To take possession of other's property and have intercourse with another's wife and over-suspiciousness with regard to one's friends—are the three faults which lead to destruction. (23)

महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः । अभिमानश्च रोषश्च वैरत्वं प्रतिकूलता ॥ २४ ॥
एते दोषा मम भ्रातुर्जीवितैश्वर्यनाशनाः । गुणान् प्रच्छादयामासुः पर्वतानिव तोयदाः ॥ २५ ॥
दोषैरेतैः परित्यक्तो मया भ्राता पिता तव । नेयमस्ति पुरी लङ्का न च त्वं न च ते पिता ॥ २६ ॥
अतिमानश्च बालश्च दुर्विनीतश्च राक्षस । बद्धस्त्वं कालपाशेन ब्रूहि मां यद्यदिच्छसि ॥ २७ ॥

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अद्येह व्यसनं प्राप्तं यन्मां परुषमुक्तवान् । प्रवेष्टुं न त्वया शक्यं न्यग्रोधं राक्षसाधम ॥ २८ ॥
धर्षयित्वा च काकुत्स्थं न शक्यं जीवितुं त्वया ।
युध्यस्व नरदेवेन लक्ष्मणेन रणे सह । हतस्त्वं देवताकार्ये करिष्यसि यमक्षयम् ॥ २९ ॥
निदर्शयित्वाऽऽत्मबलं समुद्यतं कुरुष्व सर्वायुधसायकव्ययम् ।
न लक्ष्मणस्यैत्य हि बाणगोचरं त्वमद्य जीवन् सबलो गमिष्यसि ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताशीतितमः सर्गः ॥ ८७ ॥

"The terrible slaughter of eminent Ṛṣis and war on all the gods, nay, haughtiness, irascibility, lasting animosity and refractoriness—these failings, which put an end to one's life and lordship, have obscured the good qualities of my (eldest) brother (Rāvaṇa) as clouds would veil mountains. (24-25) My brother, and your father, was abandoned by me on account of the vices enumerated above. Neither will this city of Laṅkā exist any longer nor you nor your father. (26) Full of great pride, nay, foolish and ill-mannered, and caught in the noose of Death (as you are), say whatsoever you will, O ogre ! (27) This calamity has come (to you) today because you have spoken harshly to me. The banyan tree can no longer be reached by you, O vile ogre ! (28) Nay, on attacking Lakṣmaṇa (a scion of Kakutstha), it will not be possible for you to survive. Strive with Prince Lakṣmaṇa on the battle-field. Reaching the abode of Yama (the god of retribution) when made short work of (by Lakṣmaṇa), you will accomplish the purpose of gods (by causing satisfaction to them). (29) Displaying your fully developed might, exhaust all your weapons and arrows. Reaching, however, the range of Lakṣmaṇa's arrows, you shall not return alive with your army today." (30)

Thus ends Canto Eighty-seven in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Exchange of hot words between Lakṣmaṇa and Indrajit followed by a fierce fight

विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्च्छितः । अब्रवीत्परुषं वाक्यं क्रोधेनाभ्युत्पपात च ॥ १ ॥
उद्यतायुधनिस्त्रिंशो रथे सुसमलंकृते । कालाश्वयुक्ते महति स्थितः कालान्तकोपमः ॥ २ ॥
महाप्रमाणमुद्यम्य विपुलं वेगवद् दृढम् । धनुर्भीमबलो भीमं शरांश्चामित्रनाशनान् ॥ ३ ॥
तं ददर्श महेष्वासो रथस्थः समलंकृतः । अलंकृतममित्रघ्नो रावणस्यात्मजो बली ॥ ४ ॥
हनूमत्पृष्ठमारूढमुदयस्थरविप्रभम् । उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम् ॥ ५ ॥
तांश्च वानरशार्दूलान् पश्यञ्चं मे पराक्रमम् । अद्य मत्कार्मुकोत्सृष्टं शरवर्षं दुरासदम् ॥ ६ ॥
मुक्तवर्षमिवाकाशे धारयिष्यथ संयुगे ।
अद्य वो मामका बाणा महाकार्मुकनिस्सृताः । विधमिष्यन्ति गात्राणि तूलराशिमिवानलः ॥ ७ ॥

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तीक्ष्णसायकनिर्भिन्नाञ्शूलशक्त्यृष्टितोमरैः । अद्य वो गमयिष्यामि सर्वानेव यमक्षयम् ॥ ८ ॥
सृजतः शरवर्षाणि क्षिप्रहस्तस्य संयुगे । जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः ॥ ९ ॥
रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः । शायितौ तौ मया भूयो विसंज्ञौ सपुरस्सरौ ॥ १० ॥
स्मृतिर्न तेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम् । आशीविषसमं क्रुद्धं यन्मां योद्धुमुपस्थितः ॥ ११ ॥

Filled with anger on hearing the reply of Vibhīṣaṇa, Indrajit (son of Rāvaṇa) spoke harsh words (again) and advanced in fury. (1) Lifting his enormous, strong and terrible bow of considerable length, which was endowed with (great) momentum, and arrows which were capable of destroying the enemy, the ogre, who was endowed with terrible might and was seated in a huge chariot artistically decorated and drawn by black horses with his sword and other weapons upraised, looked like Death, the Destroyer (of all). (2-3) The mighty Indrajit (son of Rāvaṇa), the destroyer of his enemies, who was armed with a large bow and was seated in a chariot and fully adorned, beheld Lakṣmaṇa, who, mounted on the back of Hanūmān and embellished by his own splendour, shone like the sun appearing on the eastern hill. Highly enraged, he spoke (as follows) to Lakṣmaṇa (son of Sumitrā), accompanied by Vibhīṣaṇa, as well as to those tigers among the monkeys:— "Behold my prowess. You will forthwith sustain on the battle-field today a hail of shafts loosed from my bow, which will be difficult to approach like a shower poured by clouds in the air. Today my arrows loosed from this mighty bow will consume your bodies as fire would consume a pile of cotton. (4—7) Armed with pikes, javelins and lances, I shall dispatch you all, once you are pierced with my sharp arrows, to the abode of Yama (the god of retribution) today. (8) Who dare stand before me as I loose hails of shafts on the battle-field with a swift hand, thundering like a cloud ? (9) Formerly in the course of a night engagement on that day you two celebrated princes were laid low by me with my shafts, which were equal to the thunderbolt and the weapon Aśani, and then lay unconscious with your leading warriors (Sugrīva and others). (10) Since (however) you are here to give battle to me, enraged (as I am) like a venomous serpent, I presume the thought of it no longer exists in your mind or evidently you are on the road to the abode of Yama." (11)

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा । अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत् ॥ १२ ॥
उक्तश्च दुर्गमः पारः कार्याणां राक्षस त्वया । कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान् ॥ १३ ॥
स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित् । वाचा व्याहृत्य जानीषे कृतार्थोऽस्मीति दुर्मते ॥ १४ ॥
अन्तर्धानगतेनाजौ यत्त्वयाऽऽचरितस्तदा । तस्कराचरितो मार्गो नैव वीरनिषेवितः ॥ १५ ॥
यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस । दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विकत्थसे ॥ १६ ॥

Enraged to hear the foregoing braggadocio of Indrajit (a ruler of the ogres), Lakṣmaṇa (a scion of Raghu) replied as follows to the son of Rāvaṇa with an intrepid mien. (12) The successful conclusion of your undertakings has been proclaimed by you, O ogre, even though it is difficult to achieve. He (alone) is clever who carries through his undertakings in deed (and not in word alone). (13) Proclaiming through word (alone

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the achievement of your end (in the shape of worsting me), which is difficult to attain for anyone, though lacking in the capacity to achieve your purpose you think that you have accomplished your end, O evil-minded one ! (14) The path which was adopted by you, remaining invisible on the battle-field, is the one trodden by thieves; it is not the path chosen by heroes. (15) Having reached the range of your shafts, I duly stand (before you), O ogre ! Exhibit your well-known prowess today. Why should you brag with your tongue ?" (16)

एवमुक्तो धनुर्भीमं परामृश्य महाबलः । ससर्ज निशितान् बाणानिन्द्रजित्समितिंजयः ॥ १७ ॥
तेन सृष्टा महावेगाः शराः सर्पविषोपमाः । सम्प्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः ॥ १८ ॥
शरैरतिमहावेगैर्वेगवान् रावणात्मजः । सौमित्रिमिन्द्रजिद्युद्धे विव्याध शुभलक्षणम् ॥ १९ ॥
स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः । शुशुभे लक्ष्मणः श्रीमान् विधूम इव पावकः ॥ २० ॥
इन्द्रजित् त्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च । विनद्य सुमहानादमिदं वचनमब्रवीत् ॥ २१ ॥

Seizing hold of his dread bow when challenged thus (by Lakṣmaṇa), Indrajit, who was endowed with extraordinary might and was (ever) victorious in combat, loosed whetted arrows (on his adversary). (17) Duly reaching Lakṣmaṇa, the arrows discharged by Indrajit, which flew with great velocity and were deadly as the venom of snakes, fell (on Lakṣmaṇa) hissing like serpents. (18) With (the aforesaid) arrows of extreme velocity the impetuous Indrajit, sprung from the loins of Rāvaṇa, pierced in combat Lakṣmaṇa (son of Sumitrā), who was endowed with auspicious bodily marks. (19) Bathed in blood, his limbs cruelly pierced with arrows, the said glorious Lakṣmaṇa shone like a smokeless flame. (20) Contemplating his own feat, nay, approaching Lakṣmaṇa and emitting an exceedingly loud cry, Indrajit for his part spoke (to him) as follows:—(21)

पत्रिणः शितधारास्ते शरा मत्कार्मुकच्युताः । आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः ॥ २२ ॥
अद्य गोमायुसंघाश्च श्येनसंघाश्च लक्ष्मण । गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया ॥ २३ ॥
क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः । भक्तं भ्रातरमद्यैव त्वां द्रक्ष्यति हतं मया ॥ २४ ॥
विस्रस्तकवचं भूमौ व्यपविद्धशरासनम् । हृतोत्तमाङ्गं सौमित्रे त्वामद्य निहतं मया ॥ २५ ॥

"The sharp-pointed and deadly arrows loosed from my bow provided as they are with feathers will take your life today, O son of Sumitrā ! (22) Let packs of jackals and hawks as well as vultures descend upon you when, struck down by me, you have fallen dead. (23) The extremely stupid Rāma will see you, his devoted (younger half-) brother, a Kṣatriya in name only, ever ignoble, killed by me this very day. (24) He will find you with your armour fallen on the ground, your bow thrown about and your head severed when struck down by me today, O son of Sumitrā !" (25)

इति ब्रुवाणं संक्रुद्धः परुषं रावणात्मजम् । हेतुमद्वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह ॥ २६ ॥
वाग्बलं त्यज दुर्बुद्धे क्रूरकर्मन् हि राक्षस । अथ कस्माद्वदस्येतत्सम्पादय सुकर्मणा ॥ २७ ॥
अकृत्वा कत्थसे कर्म किमर्थमिह राक्षस । कुरु तत्कर्म येनाहं श्रद्धेयं तव कत्थनम् ॥ २८ ॥
अनुक्त्वा परुषं वाक्यं किंचिदप्यनवक्षिपन् । अविकत्थन् वधिष्यामि त्वां पश्य पुरुषादन ॥ २९ ॥

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To Indrajit (sprung from the loins of Rāvaṇa), who was speaking harshly as aforesaid, Lakṣmaṇa, who knew his purpose and felt highly enraged, gave the following logical answer: so the tradition goes:—(26) "Give up strength of speech in the shape of empty words, O evil-minded ogre of cruel deeds ! Now why do you indulge in such (idle) talk ? Accomplish what you say in well-executed action. (27) Wherefore do you brag without accomplishing a feat, O ogre ? Accomplish that deed (of which you boast) so that I may believe in your braggadocio. (28) Lo ! I shall kill you, O devourer of human beings, without offering a harsh remark (against you), reviling you in the least or playing the braggart." (29)

इत्युक्त्वा पञ्च नाराचानाकर्णापूरिताञ्शरान् । विजघ्नान महावेगाल्लक्ष्मणो राक्षसोरसि ॥ ३० ॥
सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः । नैर्ऋतोरस्यभासन्त सवितृ रश्मयो यथा ॥ ३१ ॥
स शरैराहतस्तेन सरोषो रावणात्मजः । सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम् ॥ ३२ ॥
स बभूव महाभीमो नरराक्षससिंहयोः । विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः ॥ ३३ ॥
विक्रान्तौ बलसम्पन्नावुभौ विक्रमशालिनौ । उभौ परमदुर्जेयावतुल्यबलतेजसौ ॥ ३४ ॥
युयुधाते तदा वीरौ ग्रहाविव नभोगतौ । बलवृत्राविव हि तौ युधि वै दुष्प्रधर्षणौ ॥ ३५ ॥
युयुधाते महात्मानौ तदा केसरिणाविव ।
बहूनवसृजन्तौ हि मार्गणौघानवस्थितौ । नरराक्षसमुख्यौ तौ प्रहृष्टावभ्ययुध्यताम् ॥ ३६ ॥

Saying so, Lakṣmaṇa dug into the ogre's breast with a great impetuosity five steel arrows drawn (with the bowstring) up to the ear. (30) The arrows (loosed by Lakṣmaṇa), which had been rendered swift by beautiful feathers (fixed at their end) and looked like flaming serpents, shone in the ogre's breast like the rays of the sun. (31) Roused to anger when struck with arrows by Lakṣmaṇa, Indrajit, sprung from the loins of Rāvaṇa, pierced Lakṣmaṇa in return with three well-aimed arrows. (32) The aforesaid struggle between Lakṣmaṇa (a lion among men) and Indrajit (a lion among ogres), who sought to gain a victory over one another in combat, was most dreadful and tumultuous. (33) Valiant and richly endowed with strength, both were distinguished for their prowess. Nay, peerless in might and courage, both were exceedingly difficult to conquer. (34) The two heroes strove at that moment like two planets figuring in the heavens. Indeed the two were actually difficult to overcome in combat like Indra and the demon Vṛtra. (35) The two warriors, who were endowed with extraordinary courage, fought at that time like two lions. Standing firmly while discharging numerous streams of tarrows, the aforesaid jewels among human beings and ogres respectively actually strove with extreme ardour. (36)

ततः शरान् दाशरथिः संधायामित्रकर्षणः । ससर्ज राक्षसेन्द्राय क्रुद्धः सर्प इव श्वसन् ॥ ३७ ॥
तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः । विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत ॥ ३८ ॥
विवर्णवदनं दृष्ट्वा राक्षसं रावणात्मजम् । सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः ॥ ३९ ॥
निमित्तान्युपपश्यामि यान्यस्मिन रावणात्मजे । त्वर तेन महाबाहो भग्न एष न संशयः ॥ ४० ॥
ततः संधाय सौमित्रिः शरानाशीविषोपमान् । मुमोच विशिखांस्तस्मिन् सर्पानिव विषोल्बणान् ॥ ४१ ॥
शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः । मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः ॥ ४२ ॥

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Fitting arrows to his bow, nay hissing like an enraged serpent, Lakṣmaṇa (son of Daśaratha), the scourge of his enemies, thereupon loosed arrows on Indrajit (a ruler of the ogres). (37) Growing pale-faced on hearing the twang of the bow-string of Lakṣmaṇa produced by the action of his palm, Indrajit (the aforesaid ruler of ogres) fixed his gaze on Lakṣmaṇa. (38) Seeing the ogre sprung from the loins of Rāvaṇa pale-faced, Vibhīṣaṇa spoke as follows to Sumitrā's son fully engaged in combat:—(39) "I conclude on the strength of the indications (such as pallor on the face) which I perceive in this offspring of Rāvaṇa that he is (already) reduced to despair: there is no doubt about it. (Therefore) make haste (to dispatch him), O mighty-armed prince !" (40) Fitting to his bow arrows resembling venomous snakes, the son of Sumitrā thereupon loosed those shafts, which resembled serpents full of venom, on Indrajit. (41) Struck by Lakṣmaṇa with arrows which impinged on the body like Indra's thunderbolt, Indrajit stood stupefied awhile, all his senses fully excited. (42)

उपलभ्य मुहूर्तेन संज्ञां प्रत्यागतेन्द्रियः ।
ददर्शावस्थितं वीरमाजौ दशरथात्मजम् । सोऽभिचक्राम सौमित्रिं रोषात्संरक्तलोचनः ॥ ४३ ॥
अब्रवीच्चैनमासाद्य पुनः स परुषं वचः ।
किं न स्मरसि तद्युद्धे प्रथमे मत्पराक्रमम् । निबद्धस्त्वं सह भ्रात्रा यदा युधि विचेष्टसे ॥ ४४ ॥
युवां खलु महायुद्धे वज्राशनिसमैः शरैः । शायितौ प्रथमं भूमौ विसंज्ञौ सपुरस्सरौ ॥ ४५ ॥
स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम् । गन्तुमिच्छसि यन्मां त्वमाधर्षयितुमिच्छसि ॥ ४६ ॥
यदि ते प्रथमे युद्धे न दृष्टो मत्पराक्रमः । अद्य त्वां दर्शयिष्यामि तिष्ठेदानीं व्यवस्थितः ॥ ४७ ॥

Regaining his consciousness after a while, his senses having returned to normalcy, Indrajit beheld the valiant Lakṣmaṇa (sprung from the loins of Daśaratha) standing immovable on the field of battle and advanced towards the son of Sumitrā, his eyes having turned crimson with anger. (43) Nay, approaching Lakṣmaṇa, he spoke harsh words (to him) again (as follows):— "Don't you remember my prowess in that first encounter (with me), when, bound with your brother by me, you writhed on the battle-field ? (44) Formerly in the course of a major conflict you two (brothers) were laid low with my arrows, which were equal to thunderbolts and the weapon Aśani, and lay unconscious on the ground with your foremost warriors. (45) Or I presume the thought of it no longer exists in your mind or you evidently desire to proceed to the abode of Yama (the god of retribution) since you seek to overpower me. (46) If my prowess was not witnessed by you at our first encounter, I will demonstrate it to you today. Remain immovably fixed on this spot now." (47)

इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम् । दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरोत्तमैः ॥ ४८ ॥
ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान् । क्रोधाद्द्विगुणसंरब्धो निर्विभेद विभीषणम् ॥ ४९ ॥

Saying so, Indrajit pierced Lakṣmaṇa with seven shafts and Hanūmān with ten excellent sharp-edged arrows. (48) Doubly enraged, the valiant ogre then pierced Vibhīṣaṇa in fury with a hundred well-aimed arrows. (49)

तद् दृष्ट्वेन्द्रजिता कर्म कृतं रामानुजस्तदा । अचिन्तयित्वा प्रहसन्नेतत्किंचिदिति ब्रुवन् ॥ ५० ॥
मुमोच च शरान् घोरान् संगृह्य नरपुंगवः । अभीतवदनः क्रुद्धो रावणिं लक्ष्मणो युधि ॥ ५१ ॥

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नैवं रणगताः शूराः प्रहरन्ति निशाचर । लघवश्चाल्पवीर्याश्च शरा ह्येमे सुखास्तव ॥ ५२ ॥
नैवं शूरास्तु युध्यन्ते समरे युद्धकाङ्क्षिणः । इत्येवं तं ब्रुवन् धन्वी शरैरभिववर्ष ह ॥ ५३ ॥
तस्य बाणैः सुविध्वस्तं कवचं काञ्चनं महत् । व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात् ॥ ५४ ॥
विधूतवर्मा नाराचैर्बभूव स कृतव्रणः । इन्द्रजित्समरे वीरः प्रत्यूषे भानुमानिव ॥ ५५ ॥
ततः शरसहस्रेण संक्रुद्धो रावणात्मजः । विभेद समरे वीरो लक्ष्मणं भीमविक्रमः ॥ ५६ ॥
व्यशीर्यत महद्दिव्यं कवचं लक्ष्मणस्य तु । कृतप्रतिकृतान्योन्यं बभूवतुररिंदमौ ॥ ५७ ॥
अभीक्ष्णं निःश्वसन्तौ तौ युध्येतां तुमुलं युधि । शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ ॥ ५८ ॥
सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः ।
ततक्षतुर्महात्मानौ रणकर्मविशारदौ । बभूवतुश्चात्मजये यत्तौ भीमपराक्रमौ ॥ ५९ ॥
तौ शरौघैस्तथाऽऽकीर्णौ निकृत्तकवचध्वजौ । सृजन्तौ रुधिरं चोष्णं जलं प्रस्रवणाविव ॥ ६० ॥
शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम् । सासारयोरिवाकाशे नीलयोः कालमेघयोः ॥ ६१ ॥
तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः । न च तौ युद्धवैमुख्यं क्लमं चाप्युपजग्मतुः ॥ ६२ ॥

Seeing the aforesaid feat accomplished by Indrajit, yet not minding it, nay, laughing heartily and saying: "This is nothing !", and taking up dreadful shafts, Lakṣmaṇa, a younger (half-) brother of Śrī Rāma and a bull among men, then loosed them in anger against the son of Rāvaṇa on the field of battle with an intrepid mien. (50-51) (He said,) "Heroes on the battle-field do not strike like this, O ranger of the night ! Light and of little strength, these arrows of yours are indeed conducive to my delight. (52) Champions seeking an encounter on the battle-field for their part do not fight in this way." Speaking thus, the archer (Lakṣmaṇa) covered Indrajit with arrows, they say. (53) Completely shattered by the (aforesaid) shafts, the heavy golden armour of Indrajit fell to pieces in the interior of the chariot like a mass of stars from the heavens. (54) His coat of mail shattered by the steel arrows (of Lakṣmaṇa), the aforesaid champion, Indrajit, was wounded in combat and (bathed in blood) looked like the morning sun. (55) Fully roused to anger, the heroic Indrajit (sprung from the loins of Rāvaṇa) of redoubtable prowess pierced Lakṣmaṇa with a thousand arrows on the battle-field. (56) The mighty and celestial armour of Lakṣmaṇa too got shattered. The two warriors, the tamers of their enemies, took the offensive and also retaliated. (57) Breathing heavily again and again, they fought vehemently on the battle-field, their limbs got lacerated by arrows and they were bathed all over in blood. (58) For a pretty long time the two heroes of redoubtable prowess, who were endowed with extraordinary courage and were skilled in fighting, tore each other with whetted shafts and were strenuously engaged in securing victory for themselves. (59) Covered all over with arrows (which had stuck to their bodies), their armour and standards torn to pieces, they stood emitting hot blood as two waterfalls gushing hot water. (60) A considerable time slipped by while the two warriors fought, loosing a formidable hail of shafts with a dreadful clamour like two dark destructive clouds pouring a hard shower from the heavens. They, however, neither turned their back on the battle-field nor experienced any fatigue. (61-62)

अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्तौ पुनः पुनः । शरानुच्चावचाकारानन्तरिक्षे ववन्धतुः ॥ ६३ ॥
व्यपेतदोषमस्यन्तौ लघु चित्रं च सुष्ठु च । उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ ॥ ६४ ॥

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तयोः पृथक् पृथग् भीमः शुश्रुवे तलनिस्वनः । स कर्म्म जनयामास निर्घात इव दारुणः ॥ ६५ ॥
तयोः स भ्राजते शब्दस्तथा समरयत्नयोः । सुघोरयोर्निःस्वनतोर्गगने मेघयोरिव ॥ ६६ ॥
सुवर्णपुङ्खैर्नाराचैर्बलवन्तौ कृतव्रणौ । प्रसुस्रुवाते रुधिरं कीर्तिमन्तौ जये धृतौ ॥ ६७ ॥
ते गात्रयोर्निपतिता रुक्मपुङ्खाः शरा युधि । असृग्दिग्धा विनिष्पेतुर्विविशुर्धरणीतलम् ॥ ६८ ॥
अन्ये सुनिशितैः शस्त्रैराकाशे संजघट्टिरे । बभञ्जुश्चिच्छिदुश्चैव तयोर्बाणाः सहस्रशः ॥ ६९ ॥

Displaying their missiles time and again, the two warriors, who were the foremost among those skilled in the use of missiles, set up a network of arrows, (both) large and small, in the air. (63) Loosing their arrows with agility and grace in a wonderful way, which was entirely free from reproach, both the man and the ogre for their part carried on a vehement and formidable struggle. (64) The appalling sound produced by the impact of the palms of the two warriors on their bowstrings could be heard apart. Like a violent thunderstorm it made people tremble. (65) The aforementioned clamour of those two warriors, who were engaged in action as aforesaid, resembled the rumbling of two dreadful thundering clouds in the sky. (66) Wounded with golden-shafted steel arrows, the two mighty and glorious warriors, who were determined to gain victory over one another, were profusely giving out blood. (67) Fallen on the bodies (of each other), the golden-shafted arrows (loosed by the two warriors) dropped (through their bodies) on the field of battle, covered with blood, and penetrated into the earth's surface. (68) Other arrows of the two warriors clashed in thousands in the air with duly whetted weapons (of the adversary) and shattered and tore them. (69)

स बभूव रणो घोरस्तयोर्बाणमयश्च यः । अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्च यः ॥ ७० ॥
तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः । सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली ॥ ७१ ॥
चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः । इन्द्रजिल्लक्ष्मणश्चैव परस्परजयैषिणौ ॥ ७२ ॥
लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम् । अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम् ॥ ७३ ॥
बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ । शुशुभाते महावीर्यौ प्ररूढाविव पर्वतौ ॥ ७४ ॥
तयो रुधिरसिक्तानि संवृतानि शरैर्भृशम् । बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः ॥ ७५ ॥
तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः । न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः ॥ ७६ ॥
अथ समरपरिश्रमं निहन्तुं समरमुखेष्वजितस्य लक्ष्मणस्य ।
प्रियहितमुपपादयन् महात्मा समरमुपेत्य विभीषणोऽवतस्थे ॥ ७७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाशीतितमः सर्गः ॥ ८८ ॥

That struggle between the two warriors turned out to be formidable. The mass of arrows (strewn over the battle-field in that struggle) appeared like a mass of the sacred Kuśa grass (spread on the altar) by the side of two flaming fires (*viz*, Gārhapatya and Āhavanīya fire) at a sacrifice. (70) The wounded bodies of those two warriors endowed with extraordinary courage shone like a Kiṃśuka and a Śālmalī (silk-cotton) tree in full blossom and shorn of their leaves in a forest. (71) Eager to conquer each other, Indrajit and Lakṣmaṇa too carried on a tumultuous and formidable struggle again and again. (72) Striking each other—Lakṣmaṇa striking Indrajit

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(son of Rāvaṇa) and Indrajit too striking Lakṣmaṇa in combat (in his turn)—the two warriors did not experience any fatigue. (73) With multitudes of arrows dug deep into their bodies the two mighty heroes, who were endowed with extraordinary prowess, shone like two mountains overgrown with trees. (74) Bathed in blood and thickly covered with arrows, all the limbs of the aforesaid two warriors shone like blazing fires. (75) A considerable time slipped in the meanwhile past the two warriors (even) as they fought (with each other). They, however, neither turned their face away from the combat nor gave way to exhaustion. (76) Reaching the battle-field in the meantime, the high-souled Vibhīṣaṇa took up his position there in order to relieve the fatigue, occasioned by the combat, of Lakṣmaṇa, who was invincible in the forefront of battle, (thereby) affording him pleasure and doing a good turn to him. (77)

Thus ends Canto Eighty-eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Vibhīṣaṇa takes the offensive against the ogres and encourages the commanders of monkey troops to carry on the struggle. Lakṣmaṇa kills the charioteer of Indrajit and the monkeys make short work of his horses.

युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ । प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ ॥ १ ॥
तयोर्युद्धं द्रष्टुकामो वरचापधरो बली । शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि ॥ २ ॥
ततो विस्फारयामास महद् धनुरवस्थितः । उत्ससर्ज च तीक्ष्णाग्रान् राक्षसेषु महाशरान् ॥ ३ ॥
ते शराः शिखिसंस्पर्शा निपतन्तः समाहिताः । राक्षसान् दारयामासुर्वज्राणीव महागिरीन् ॥ ४ ॥
विभीषणस्यानुचरास्तेऽपि शूलासिपट्टिशैः । चिच्छिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः ॥ ५ ॥
राक्षसैस्तैः परिवृतः स तदा तु विभीषणः । बभौ मध्ये प्रधृष्टानां कलभानामिव द्विपः ॥ ६ ॥
ततः संचोदमानो वै हरीन् रक्षोवधप्रियान् । उवाच वचनं काले कालज्ञो रक्षसां वरः ॥ ७ ॥

Seeing Lakṣmaṇa (a man) and Indrajit (an ogre), who were fond of fighting, striving like two elephants in rut, desirous as they were of overcoming each other, the valiant Vibhīṣaṇa, the mighty (youngest) brother of Rāvaṇa, who was eager to witness their combat, and carried an excellent bow, thereupon took up his position in the forefront of the battle. (1-2) Standing firm, he now stretched his mighty bow and loosed long sharp-pointed arrows against the ogres. (3) Falling thick and fast, the aforesaid shafts, which impringed like fire, tore the ogres to pieces as thunderbolts would cleave mighty mountains. (4) The well-known followers of Vibhīṣaṇa, too, who were the foremost of ogres, rent asunder the heroic ogres in combat with their pikes, swords and sharp-edged spears. (5) Surrounded by those ogres, Vibhīṣaṇa for his part shone at that time like an elephant in the midst of proud young tuskers. (6) Emboldening

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the monkeys, who were really fond of destroying the ogres, Vibhīṣaṇa (the foremost of ogres), who knew what was fitting to the occasion, thereupon spoke the following opportune words:— (7)

एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः । एतच्छेषं बलं तस्य किं तिष्ठत हरीश्वराः ॥ ८ ॥
अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि । रावणं वर्जयित्वा तु शेषमस्य बलं हतम् ॥ ९ ॥
प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः । कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः ॥ १० ॥
जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः । सुप्तघ्नो यज्ञकोपश्च वज्रदंष्ट्रश्च राक्षसः ॥ ११ ॥
संह्रादी विकटोऽरिघ्नस्तपनो मन्द एव च । प्रघासः प्रघसश्चैव प्रजङ्घो जङ्घ एव च ॥ १२ ॥
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान् । विद्युज्जिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः ॥ १३ ॥
अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः । कम्पनः सत्त्ववन्तौ तौ देवान्तकनरान्तकौ ॥ १४ ॥

"Here stands (before you) one who is the last support of Rāvaṇa (the ruler of ogres). (And) this is all that is left of his army. Why (then), O monkey chiefs, do you stand idle ? (8) Nay, when this wicked ogre is disposed of in the forefront of the battle, the remaining army of his, save Rāvaṇa (himself) is (as good as) killed. (9) The heroic Prahasta has been made short work of as well as Nikumbha, who was endowed with extraordinary might, as also Kumbhakarṇa and Kumbha and the night-ranger Dhūmrākṣa, Jambumālī, Mahāmālī, Tīkṣṇavega, Aśaniprabha, Suptaghna and Yajñakopa as also the ogre Vajradaṃṣṭra, Samhrādī, Vikaṭa, Arighna, Tapana as well as Manda, Praghāsa as well as Praghasa, Prajangha as well as Jangha, as also Agniketu, who was difficult to overcome, and the valiant Raśmiketu, Vidyujjihva and Dwijihva and the ogre Sūryaśatru, Akampana and Supārśwa as well as the ogre Chakramālī, Kampana, and those two warriors, Devāntaka and Narāntaka, who were full of energy. (10—14)

एतान् निहत्यातिबलान् बहून् राक्षससत्तमान् । बाहुभ्यां सागरं तीर्त्वा लङ्घ्यतां गोष्पदं लघु ॥ १५ ॥
एतावदेव शेषं वो जेतव्यमिति वानराः । हताः सर्वे समागम्य राक्षसा बलदर्पिताः ॥ १६ ॥
अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम । घृणामपास्य रामार्थे निहन्यां भ्रातुरात्मजम् ॥ १७ ॥
हन्तुकामस्य मे बाष्पं चक्षुश्चैव निरुध्यति । तमेवैष महाबाहुर्लक्ष्मणः शमयिष्यति ॥ १८ ॥
वानरा घ्नत सम्भूय भृत्यानस्य समीपगान् ।

"Having destroyed the aforesaid numerous ogre chiefs, who were endowed with exceeding might, and (thereby) swum a sea, let this tiny hoof-mark of a cow be promptly crossed. (15) This much alone of the hostile army remains to be conquered by you, O monkeys ! All the ogres, proud of their might, were killed on meeting you. (16) It is not meet for me, an uncle (who is as good as a father), to compass the death of my own nephew (who is as good as my own son). Casting to the winds (all) tenderness for the sake of Śrī Rāma (however), I may take the life of my (own) brother's offspring (Indrajit). (17) Nay, (even) as I wish to kill him, tears cloud my vision. (Hence) the younger mighty-armed Prince Lakṣmaṇa, alone shall make short work of him. (18) Coming together (therefore), O monkeys, destroy his servants standing by him."

इति तेनातियशसा राक्षसेनाभिचोदिताः ॥ १९ ॥
वानरेन्द्रा जहृषिरे लाङ्गूलानि च विव्यधुः ।
ततस्तु कपिशार्दूलाः श्वेडन्तश्च पुनः पुनः । मुमुचुर्विविधान्नादान् मेघान्दृष्ट्वेव बर्हिणः ॥ २० ॥

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Incited in these words by that highly illustrious ogre (Vibhiṣaṇa), the monkey chiefs rejoiced and lashed their tails (as a token of their joy). (19) Roaring like lions again and again, the (aforesaid) tigers among the monkeys for their part then emitted cries of various kinds (even) like peacocks on beholding clouds. (20)

जाम्बवानपि तैः सर्वैः स्वयूथैरभिसंवृतः । तेऽश्मभिस्ताडयामासुर्नखैर्दन्तैश्च राक्षसान् ॥ २१ ॥
निघ्नन्तमृक्षाधिपतिं राक्षसास्ते महाबलाः । परिवव्रुर्भयं त्यक्त्वा तमनेकविधायुधाः ॥ २२ ॥
शरैः परशुभिस्तीक्ष्णैः पट्टिशैर्यष्टितोमरैः । जाम्बवन्तं मृधे जघ्नुर्निघ्नन्तं राक्षसीं चमूम् ॥ २३ ॥
स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम् । देवासुराणां क्रुद्धानां यथा भीमो महास्वनः ॥ २४ ॥
हनूमानपि संक्रुद्धः सालमुत्पाट्य पर्वतात् । स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः ॥ २५ ॥
रक्षसां कदनं चक्रे दुरासादः सहस्रशः ।

Surrounded by all the well-known troops of his own kind, Jāmbavān too as also the monkeys began to strike the ogres with stones as well as with their nails and teeth. (21) Shaking off (all) fear, the aforesaid ogres, who were endowed with extraordinary might and armed with every variety of weapons, surrounded Jāmbavān, the suzerain lord of bears, who was playing havoc (among the ogre ranks). (22) They assailed Jāmbavān, who was destroying the army of ogres on the battle-field on all sides, with arrows, sharp axes, sharp-edged spears, staffs and iron clubs. (23) Accompanied with a loud clamour, that vehement encounter between the monkeys and ogres, who were fired with wrath, was terrible like the (well-known) conflict between the gods and the demons (which took place in the hoary past). (24) Causing Lakṣmaṇa to dismount from his back, and tearing up a sal tree from a mountain, the high-minded Hanūmān too, who felt enraged and was difficult to approach (for his enemies), himself began to exterminate the ogres in their thousands.

स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजिद् बली ॥ २६ ॥
लक्ष्मणं परवीरघ्नः पुनरेवाभ्यधावत । तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ ॥ २७ ॥
शरौघानभिवर्षन्तौ जघ्नतुस्तौ परस्परम् । अभीक्ष्णमन्तर्दधतुः शरजालैर्महाबलौ ॥ २८ ॥
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ । नह्यादानं न संधानं धनुषो वा परिग्रहः ॥ २९ ॥
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः । न मुष्टिप्रतिसंधानं न लक्ष्यप्रतिपादनम् ॥ ३० ॥
अदृश्यत तयोस्तत्र युध्यतोः पाणिलाघवात् । चापवेगप्रयुक्तैश्च बाणजालैः समन्ततः ॥ ३१ ॥
अन्तरिक्षेऽभिसम्पन्ने न रूपाणि चकाशिरे ।

Giving a fearful fight to his uncle (Vibhiṣaṇa), the mighty Indrajit, the destroyer of hostile champions, rushed once more towards Lakṣmaṇa. Strenuously engaged in fighting on the battle-field, the two celebrated heroes, Lakṣmaṇa and the ogre (Indrajit), began to assail each other, showering streams of arrows (on their adversary). The two warriors, who were endowed with extraordinary might, covered each other off and on with multitudes of arrows in the same way as the powerful sun and moon are veiled by clouds at the end of summer. Due to quickness of hand (even) as they fought there it could not be (distinctly) perceived when they took up the bow (from one hand to the other), tightly held the bow as well as the string with the fist, drew out the

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arrows (from their quiver), selected or separated them, fitted them to the bow, stretched the bow at full length, loosed the arrows and hit the mark. The sky having been covered on all sides with streams of arrows loosed with force exerted by the bows, no objects could be distinguished.

लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम् ॥ ३२ ॥
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे । ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः ॥ ३३ ॥
निरन्तरमिवाकाशं बभूव तमसा वृतम् । तैः पतद्भिश्च बहुभिस्ततयोः शरशतैः शितैः ॥ ३४ ॥
दिशश्च प्रदिशश्चैव बभूवुः शरसंकुलाः । तमसा पिहितं सर्वमासीत् प्रतिभयं महत् ॥ ३५ ॥
अस्तं गते सहस्रांशौ संवृते तमसा च वै । रुधिरौघा महानद्यः प्रावर्तन्त सहस्रशः ॥ ३६ ॥
क्रव्यादा दारुणा वाग्भिश्चिक्षिपुर्भीमनिःस्वनान् । न तदानीं ववौ वायुर्न च जज्वाल पावकः ॥ ३७ ॥
स्वस्त्यस्तु लोकेभ्य इति जजल्पुस्ते महर्षयः । सम्पेतुश्चात्र संतप्ता गन्धर्वाः सह चारणैः ॥ ३८ ॥

Meeting Indrajit (son of Rāvaṇa), Lakṣmaṇa fought with him, and meeting Lakṣmaṇa (in his turn), Indrajit (son of Rāvaṇa) too took the offensive. As they contended with each other a terrible confusion ensued (in both the contending armies as a sequel to the destruction of their followers, who did not take active part in the struggle). The sky was thickly covered as it were with the sharp arrows loosed with impetuosity by them both (leaving no empty space) and was (consequently) shrouded in darkness. Nay, even the (four) quarters as well as the intermediate points were overspread with shafts on account of those sharp arrows of the two warriors falling in many hundreds. Everything was enveloped in darkness and presented an exceedingly dreadful appearance. (25—35) When the orb of thousand rays sank below the horizon and everything was entirely enveloped in shadow, large streams carrying a flood of blood actually began to flow in thousands. (36) Hideous carnivorus (such as vultures and jackals) emitted frightful cries with their tongues. No wind blew at that time nor did fire burn. (37) "May all be well with the worlds !" murmured the eminent sages present on the occasion. Nay, feeling distressed, the Gandharvas who happened to be there, fled away along with the Chāraṇas (celestial bards). (38)

अथ राक्षससिंहस्य कृष्णान् कनकभूषणान् । शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान् ॥ ३९ ॥
ततोऽपरेण भल्लेन पीतेन निशितेन च । सम्पूर्णायतमुक्तेन सुपत्रेण सुवर्चसा ॥ ४० ॥
महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः । स तेन बाणाशनिना तलशब्दानुनादिना ॥ ४१ ॥
लाघवाद् राघवः श्रीमाञ्शिरः कायादपाहरत् । स यन्तरि महातेजा हते मन्दोदरीसुतः ॥ ४२ ॥
स्वयं सारथ्यमकरोत् पुनश्च धनुरस्पृशत् । तदद्भुतमभूत्तत्र सारथ्यं पश्यतां युधि ॥ ४३ ॥
हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः । धनुष्यथ पुनर्व्यग्रं हयेषु मुमुचे शरान् ॥ ४४ ॥
छिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत् । अर्दयामास समरे सौमित्रिः शीघ्रकृत्तमः ॥ ४५ ॥
निहतं सारथिं दृष्ट्वा समरे रावणात्मजः । प्रजहौ समरोद्धर्षं विषण्णः स बभूव ह ॥ ४६ ॥

Meanwhile Lakṣmaṇa (son of Sumitrā) pierced with four arrows the four black horses (yoked to the chariot) of Indrajit (a lion among the ogres), decked with ornaments of gold. (39) Then, with another gilded, sharp and splendid arrow of the variety known by the name of Bhalla, which was loosed with full force, was furnished with beautiful plumes and

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was deadly as the thunderbolt and vied with Indra's (own) weapon and which resounded with the clang of the gauntlet, the celebrated and glorious Lakṣmaṇa (a scion of Raghu) severed the head of the charioteer (of Indrajit), (even) as he was circling round, from his shoulders with alacrity. The charioteer having been killed, Indrajit (son of Mandodarī), who was endowed with extraordinary energy, played up the role of a charioteer himself and also wielded the bow. It was marvellous on his part to play the (additional) role of a charioteer in the course of a struggle in the eyes of the onlookers. (40—43) Lakṣmaṇa pierced him with whetted shafts while his hands were occupied with the horses; and he loosed arrows at the horses while he was busy once more with his bow. (44) On such occasions Lakṣmaṇa (son of Sumitrā), who acted with extreme alacrity, wounded with the streams of his arrows Indrajit, who was ranging the battle-field as though undaunted. (45) Seeing his charioteer killed in combat, the aforesaid son of Rāvaṇa completely lost his zest for combat and grew despondent, they say. (46)

विषण्णवदनं दृष्ट्वा राक्षसं हरियूथपाः । ततः परमसंहृष्टा लक्ष्मणं चाभ्यपूजयन् ॥ ४७ ॥
ततः प्रमाथी रभसः शरभो गन्धमादनः । अमृष्यमाणाश्चत्वारश्चक्रुर्वेगं हरीश्वराः ॥ ४८ ॥
ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः । चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः ॥ ४९ ॥
तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः । मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत ॥ ५० ॥
ते हया मथिता भग्ना व्यसवो धरणीं गताः ।
ते निहत्य हयांस्तस्य प्रमथ्य च महारथम् । पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः ॥ ५१ ॥
स हताश्वादवप्लुत्य रथान्मथितसारथिः । शरवर्षेण सौमित्रिमभ्यधावत रावणिः ॥ ५२ ॥
ततो महेन्द्रप्रतिमः स लक्ष्मणः पदातिनं तं निहतैर्हयोत्तमैः ।
सृजन्तमाजौ निशिताञ्छरोत्तमान् भृशं तदा बाणगणैर्व्यदारयत् ॥ ५३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोननवतितमः सर्गः ॥ ८९ ॥

Beholding the ogre dejected in appearance, the commanders of simian troops thereupon felt extremely delighted and acclaimed Lakṣmaṇa. (47) Getting impatient, four monkey chiefs, *viz*, Prāmāthī, Rabhasa, Śarabha and Gandhamādana thereupon gave vent to their impetuosity. (48) Nay, springing up rapidly, the aforesaid monkeys, who were endowed with remarkable valour and terrible prowess, fell on the four excellent horses of Indrajit. (49) Blood perceptibly gushed forth from the mouths of those horses pressed under the weight of those monkeys, huge as mountains. (50) Crushed and mutilated, the aforesaid horses sank lifeless to the ground. Having killed his horses and crushing his huge chariot, nay, bounding again with impetuosity, they stood (once more) by the side of Lakṣmaṇa. (51) Leaping down from his chariot, whose horses had been killed, Indrajit (son of Rāvaṇa), whose charioteer (too) had been made short work of, assailed Lakṣmaṇa (son of Sumitrā) with a hail of shafts. (52) Thereupon, the celebrated Lakṣmaṇa, who vied with the mighty Indra, grievously mangled with volleys of his shafts Indrajit, who was loosing excellent whetted arrows on the battle-field at that time while moving on foot due to his noble horses having been killed. (53)

Thus ends Canto Eighty-nine in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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नवतितमः सर्गः

Canto XC

A fierce contest between Indrajit and Lakṣmaṇa and Indrajit's fall

स हताश्वो महातेजा भूमौ तिष्ठन् निशाचरः । इन्द्रजित्परमक्रुद्धः सम्प्रज्वाल तेजसा ॥ १ ॥
तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम् । विजयेनाभिनिष्क्रान्तौ वने गजवृषाविव ॥ २ ॥
निवर्हयन्तश्चान्योन्यं ते राक्षसवनौकसः । भर्तारं न जहुर्युद्धे सम्पतन्तस्ततस्ततः ॥ ३ ॥
ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः । स्तुन्वानो हर्षमाणश्च इदं वचनमब्रवीत् ॥ ४ ॥
तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः । नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः ॥ ५ ॥
धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै । अहं तु रथमास्थाय आगमिष्यामि संयुगे ॥ ६ ॥
तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः । न युध्येयुर्महात्मानः प्रविष्टे नगरं मयि ॥ ७ ॥

Standing on the ground, extremely enraged, the horses (of his chariot) having been killed, the night-stalker, Indrajit, who was endowed with extraordinary energy, flamed with spirit. (1) Exceedingly eager to make short work of each other with their arrows, the said two archers closed with each other like two lordly elephants which had sallied forth with a view to conquest. (2) The ogres as well as the monkeys (lit. the denizens of the woods) kept rushing this way and that, each killing his adversary, but did not forsake their master in the combat. (3) Applauding and cheering all the aforesaid ogres, nay, feeling delighted (himself), Indrajit (sprung from the loins of Rāvaṇa) thereupon spoke as follows:—(4) "These quarters stand enveloped on all sides by a profound darkness. (Hence) it cannot be ascertained (by the monkeys) at this time whether one belongs to one's own army or is an enemy, O jewel among the ogres ! (5) Boldly strive you so as to dumbfold the monkeys. Ascending another chariot (in the meantime), I shall for my part return to the battle-field. (6) Manage things in such a way that these monkeys (lit. denizens of the woods), endowed (as they are) with extraordinary courage, may not carry on the struggle (with me) when I have started entering the city (so as to interfere with my safe entry)." (7)

इत्युक्त्वा रावणसुतो वञ्चयित्वा वनौकसः । प्रविवेश पुरीं लङ्कां रथहेतोरमित्रहा ॥ ८ ॥
स रथं भूषयित्वाथ रुचिरं हेमभूषितम् । प्रासासिशरसंयुक्तं युक्तं परमवाजिभिः ॥ ९ ॥
अधिष्ठितं हयज्ञेन सूतेनाप्तोपदेशिना । आरुरोह महातेजा रावणिः समितिंजयः ॥ १० ॥
स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः । निर्ययौ नगराद् वीरः कृतान्तबलचोदितः ॥ ११ ॥
सोऽभिनिष्क्रम्य नगरादिन्द्रजित् परमौजसा । अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम् ॥ १२ ॥

Saying so, and putting the monkeys off the scent, Indrajit (son of Rāvaṇa), the slayer of his enemies, entered deep into the city of Lankā in order to provide himself with a (fresh) chariot. (8) Causing a splendid chariot,—which was decked with gold, was furnished with darts, swords and arrows, yoked to excellent horses, and directed by a charioteer who could read the mind of his horses and tendered good counsel,—to be decorated, Indrajit (son of Rāvaṇa), a victor in combat, who was endowed with extraordinary energy, forthwith ascended it. (9-10)

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Surrounded by selected ogre battalions and impelled by the force of destiny, that gallant son of Mandodarī sallied forth (once more) from the city. (11)

Rushing out of the city in his chariot drawn by swift horses, Indrajit assailed Lakṣmaṇa and Vibhīṣaṇa with exceeding impetuosity. (12)

ततो रथस्थमालोक्य सौमित्री रावणात्मजम् । वानराश्च महावीर्या राक्षसश्च विभीषणः ॥ १३ ॥
विस्मयं परमं जग्मुर्लाघवात् तस्य धीमतः । रावणिश्चापि संक्रुद्धो रणे वानरयूथपान् ॥ १४ ॥
पातयामास बाणौघैः शतशोऽथ सहस्रशः । स मण्डलीकृतधनू रावणिः समितिंजयः ॥ १५ ॥
हरीनभ्यहनत् क्रुद्धः परं लाघवमास्थितः । ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः ॥ १६ ॥
सौमित्रिं शरणं प्राप्ताः प्रजापतिमिव प्रजाः ।
ततः समरकोपेन ज्वलितो रघुनन्दनः । चिच्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम् ॥ १७ ॥
सोऽन्यत्कार्मुकमादाय सज्यं चक्रे त्वरन्निव । तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत ॥ १८ ॥

Seeing Indrajit (son of Rāvaṇa) seated in a chariot, Lakṣmaṇa (son of Sumitrā) as well as the monkeys, who were endowed with extraordinary prowess, as also the ogre Vibhīṣaṇa thereupon experienced great wonder on recalling the agility of that sagacious ogre. (13) Filled with rage, Indrajit (son of Rāvaṇa) too struck down with the streams of his arrows the commanders of simian troops in their hundreds and thousands. (14) Stretching his bow in wrath to a circle and exhibiting supreme agility, Indrajit (son of Rāvaṇa), victorious in combat, began to strike down the monkeys. While being struck with steel arrows, the aforesaid monkeys, though endowed with redoubtable prowess, sought Lakṣmaṇa (son of Sumitrā) as their refuge (even) as created beings would approach Brahmā (the lord of created beings) for protection. Inflamed with anger roused by the struggle, Lakṣmaṇa (the delight of the Raghus), tore his bow, (thereby) demonstrating his fleetness of hand. (15—17) Seizing hold of another bow, he hastily strung it. Lakṣmaṇa (however) split that bow too of Indrajit with three arrows. (18)

अथैनं छिन्नधन्वानमाशीविषविषोपमैः । विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः ॥ १९ ॥
ते तस्य कायं निर्भिद्य महाकार्मुकनिस्सृताः । निपेतुर्धरणीं बाणा रक्ता इव महोरगाः ॥ २० ॥
स च्छिन्नधन्वा रुधिरं वमन् वक्त्रेण रावणिः । जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम् ॥ २१ ॥
स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः । ववर्ष शरवर्षाणि वर्षाणीव पुरंदरः ॥ २२ ॥
मुक्तमिन्द्रजिता तत् तु शरवर्षमरिंदमः । आवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम् ॥ २३ ॥
संदर्शयामास तदा रावणिं रघुनन्दनः । असम्भ्रान्तो महातेजास्तद्भुतमिवाभवत् ॥ २४ ॥

With five arrows, which were deadly as the poison of a venomous serpent, Lakṣmaṇa (son of Sumitrā) forthwith pierced in the bosom of Indrajit (son of Rāvaṇa), who had his bow rent. (19) Penetrating through the latter's body, the aforesaid arrows, loosed from the huge bow (of Lakṣmaṇa), fell to the ground like huge red serpents. (20) Ejecting blood, through his mouth, Indrajit (son of Rāvaṇa), who had his bow split, took hold of his excellent bow, which was stronger (than the former) and had a stout cord. (21) Aiming at Lakṣmaṇa he let loose with the utmost agility hails of arrows (even) like Indra (the destroyer of citadels) releasing downpours. (22) Remaining unperplexed, Lakṣmaṇa, the tamer of his enemies, for his part intercepted the aforesaid hail of shafts, let loose by Indrajit, even though it was most

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difficult to resist. (23) Not (the least) unnerved, Lakṣmaṇa (the delight of the Raghus), who was endowed with extraordinary energy, then demonstrated to Indrajit (son of Rāvaṇa) his prowess, which was marvellous indeed. (24)

ततस्तान् राक्षसान् सर्वांस्त्रिभिरेकैकमाहवे ।
अविध्यत् परमक्रुद्धः शीघ्रास्त्रं सम्प्रदर्शयन् । राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत् ॥ २५ ॥
सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना । असक्तं प्रेषयामास लक्ष्मणाय बहूञ्शरान् ॥ २६ ॥
तानप्राप्ताञ्शितैर्बाणैश्चिच्छेद परवीरहा । सारथेरस्य च रणे रथिनो रथसत्तमः ॥ २७ ॥
शिरो जहार धर्मात्मा भल्लेनानतपर्वणा । असूतास्ते हयास्तत्र रथमूहुरविक्लवाः ॥ २८ ॥
मण्डलान्यभिधावन्ति तदद्भुतमिवाभवत् । अमर्षवशमापन्नः सौमित्रिर्दृढविक्रमः ॥ २९ ॥
प्रत्यविध्यद्धयांस्तस्य शरैर्वित्रासयन् रणे । अमर्षमाणस्तत्कर्म रावणस्य सुतो रणे ॥ ३० ॥
विव्याध दशभिर्बाणैः सौमित्रिं तममर्षणम् ।

Getting extremely enraged, Lakṣmaṇa thereupon pierced all the aforesaid ogres who stood on the battle-field with three arrows each, (thereby) manifesting his fleetness in discharging missiles, and also hit Indrajit (son of the ruler of ogres) hard with streams of arrows. (25) Grievously wounded by his mighty enemy (Lakṣmaṇa), the destroyer of enemies, he ceaselessly directed a number of arrows at Lakṣmaṇa. (26) Lakṣmaṇa (the destroyer of hostile champions), the foremost of car-warriors, whose mind was set on virtue, tore with his sharp arrows the aforesaid shafts (even) before they reached him and with a flat-pointed arrow belonging to the species known by the name of Bhalla he cut off on the battle-field the head of the charioteer of that car-warrior (Indrajit). Though left without a charioteer, the aforesaid horses (of Indrajit's chariot) continued to draw the chariot on the field of battle without getting perplexed and describing circles even as they advanced. That was marvellous indeed. Swayed by wrath, Lakṣmaṇa (son of Sumitrā) of untiring prowess pierced the horses of Indrajit with arrows, thus throwing them into panic on the battle-field. Intolerant of the aforesaid act (of Lakṣmaṇa), the son of Rāvaṇa pierced the aforesaid indignant son of Sumitrā with ten arrows on the battle-field.

ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः । विलयं जग्मुरागत्य कवचं काञ्चनप्रभम् ॥ ३१ ॥
अमेद्यकवचं मत्वा लक्ष्मणं रावणात्मजः । ललाटे लक्ष्मणं बाणैः सुपुङ्खैस्त्रिभिरिन्द्रजित् ॥ ३२ ॥
अविध्यत् परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन् । तैः पृषत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः ॥ ३३ ॥
रणाग्रे समरश्लाघी त्रिशृङ्ग इव पर्वतः । स तथाप्यर्दितो बाणै राक्षसेन तदा मृधे ॥ ३४ ॥
तमाशु प्रतिविव्याध लक्ष्मणः पञ्चभिः शरैः । विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले ॥ ३५ ॥
लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ । अन्योन्यं जघ्नतुर्वीरौ विशिखैर्भीमविक्रमौ ॥ ३६ ॥

Those arrows of Indrajit, which resembled thunderbolts and were deadly as the venom of a serpent, gave way on reaching the armour (of Lakṣmaṇa), which shone like gold. (27–31) Believing Lakṣmaṇa to be protected by an impenetrable coat of mail* and demonstrating his fleetness in discharg-

* We have already seen in LXXXVIII. 57 above how the mighty celestial armour of Lakṣmaṇa was shattered by Indrajit. It is presumed on the strength of this verse that he had in the meantime provided himself with another impenetrable coat of mail.

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ing missiles, Indrajit, son of Rāvaṇa, who felt extremely enraged, pierced Lakṣmaṇa in the forehead with three arrows provided with beautiful plumes. With the aforesaid arrows imbedded in his brow Lakṣmaṇa (the delight of the Raghus), who was fond of fighting, looked charming in the forefront of battle like a three-peaked mountain. Stretching his bow, though wounded on that occasion in combat by the ogre with his arrows as aforesaid, the celebrated Lakṣmaṇa instantly pierced Indrajit in return on the battle-field with five arrows in his face adorned with splendid ear-rings. (32—35) The two valiant champions of terrible prowess, Lakṣmaṇa and Indrajit, who were (both) endowed with extraordinary might and armed with huge bows, struck each other with arrows. (36)

ततः शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ । रणे तौ रेजतुर्वीरौ पुष्पिताविव किंशुकौ ॥ ३७ ॥
तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ । घोरैर्विव्यधतुर्बाणैः कृतभावावुभौ जये ॥ ३८ ॥
ततः समरकोपेन संयुतो रावणात्मजः । विभीषणं त्रिभिर्बाणैर्विव्याध वदने शुभे ॥ ३९ ॥
अयोमुखैस्त्रिभिर्विद्ध्वा राक्षसेन्द्रं विभीषणम् । एकैकेनाभिविव्याध तान् सर्वान् हरियूथपान् ॥ ४० ॥
तस्मै दृढतरं क्रुद्धो जघान गदया हयान् । विभीषणो महातेजा रावणेः स दुरात्मनः ॥ ४१ ॥
स हताश्वादवप्लुत्य रथान्निहतसारथेः । अथ शक्तिं महातेजाः पितृव्याय मुमोच ह ॥ ४२ ॥

Smeared all over with blood, both the aforesaid heroes, Lakṣmaṇa and Indrajit, thereupon shone on the battle-field like two Kiṃśuka trees in flower. (37) Meeting each other, the said two archers, who had both set their mind on victory, pierced their opponent in all limbs with formidable arrows. (38) Filled with wrath occasioned by the conflict, Indrajit (son of Rāvaṇa) then struck Vibhīṣaṇa with three arrows in his charming countenance. (39) (Nay) having pierced Vibhīṣaṇa, the ogre chief, with three iron-tipped arrows, he struck all those celebrated commanders of simian troops with one arrow each. (40) Violently enraged at him, the aforesaid Vibhīṣaṇa, who was endowed with extraordinary energy, struck down with his mace the horses of the evil-minded son of Rāvaṇa. (41) Leaping down from the chariot, knowing that the horses had been killed, the charioteer having (already) been made short work of, the highly energetic Indrajit now hurled his javelin on his uncle: so the tradition goes. (42)

तामापतन्तीं सम्प्रेक्ष्य सुमित्रानन्दवर्धनः । चिच्छेद निशितैर्बाणैर्दशधापातयद् भुवि ॥ ४३ ॥
तस्मै दृढधनुः क्रुद्धो हताश्वाय विभीषणः । वज्रस्पर्शसमान् पञ्च ससर्जोरसि मार्गणान् ॥ ४४ ॥
ते तस्य कायं भित्त्वा तु रुक्मपुङ्खा निमित्तगाः । बभूवुर्लोहितादिग्धा रक्ता इव महोरगाः ॥ ४५ ॥
स पितृव्यस्य संक्रुद्ध इन्द्रजिच्छरमाददे । उत्तमं रक्षसां मध्ये यमदत्तं महाबलः ॥ ४६ ॥
तं समीक्ष्य महातेजा महेषुं तेन संहितम् । लक्ष्मणोऽप्याददे बाणमन्यद् भीमपराक्रमः ॥ ४७ ॥
कुबेरेण स्वयं स्वप्ने यद् दत्तमिततेजसा । दुर्जयं दुर्विषह्यं च सेन्द्रैरपि सुरासुरैः ॥ ४८ ॥

Perceiving the javelin darting (towards Vibhīṣaṇa), Lakṣmaṇa (who enhanced the delight of Sumitrā) split it in ten pieces with his sharpened arrows and felled it on the earth. (43) Feeling angry at Indrajit (whose horses had been killed), Vibhīṣaṇa, who was armed with a strong bow, dug into his bosom five arrows, whose impact was as hard as that of lightning. (44) Having penetrated through his body, the aforesaid arrows for their part, which

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were provided with golden feathers and flew straight to their target, got stained with blood and looked like huge red serpents. (45) Infuriated at his uncle, Indrajit, who was endowed with extraordinary might, and stood in the midst of ogres, seized hold of an excellent arrow gifted (to him) by Yama (the god of retribution). (46) Perceiving that mighty arrow fitted by him (to his bow), Lakṣmaṇa too of terrible prowess, who was endowed with extraordinary energy, took hold of another arrow, which had been gifted (to him) in the course of a dream by Kubera (the god of riches) of immense glory himself, nay, which was difficult to resist and much more difficult to get the better of even for gods and demons including Indra (the ruler of gods). (47-48)

तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः । विकृष्यमाणे बलवत् क्रौञ्चाविव चुकूजतुः ॥ ४९ ॥
ताभ्यां तु धनुषि श्रेष्ठे संहितौ सायकोत्तमौ । विकृष्यमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया ॥ ५० ॥
तौ भासयन्तावाकाशं धनुर्भ्यां विशिखौ च्युतौ । मुखेन मुखमाहत्य संनिपेततुरोजसा ॥ ५१ ॥
संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः । सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दारुणोऽभवत् ॥ ५२ ॥
तौ महाग्रहसंकाशावन्योन्यं संनिपत्य च । संग्रामे शतधा यातौ मेदिन्यां चैव पेततुः ॥ ५३ ॥
शरौ प्रतिहतौ दृष्ट्वा तावुभौ रणमूर्धनि । व्रीडितौ जातरोषौ च लक्ष्मणेन्द्रजितौ तदा ॥ ५४ ॥

While being stretched at full length with violence by their arms, which resembled a pair of iron bludgeons, the excellent bows of the two warriors for their part emitted a piercing sound like a pair of cranes. (49) The two excellent arrows fitted by the aforesaid heroes on their pre-eminent bow, shone brightly with splendour while being pulled with the bow-string. (50) Hitting the head of the other with their own, when loosed from the bows, the two arrows collided with each other with violence lighting up the heavens (as they did so). (51) Nay, born of the impact which was (thus) brought about between the two arrows of formidable aspect, there broke out a fierce fire accompanied by smoke and sparks. (52) Hitting each other like two major planets, the two arrows flew into a hundred pieces in their encounter and fell on the ground. (53) Finding their arrows brought to nought in the forefront of battle, both the aforesaid warriors, Lakṣmaṇa and Indrajit, felt abashed and provoked at that moment. (54)

सुसंरब्धस्तु सौमित्रिरस्त्रं वारुणमाददे । रौद्रं महेन्द्रजिद्युद्धेऽप्यसृजद्युधि निष्ठितः ॥ ५५ ॥
तेन तद्विहतं शस्त्रं वारुणं परमाद्भुतम् ।
ततः क्रुद्धो महातेजा इन्द्रजित् समितिंजयः । आग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव ॥ ५६ ॥
सौरेणास्त्रेण तद् वीरो लक्ष्मणः पर्यवारयत् । अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्च्छितः ॥ ५७ ॥
आददे निशितं बाणमासुरं शत्रुदारणम् । तस्माच्चापाद् विनिष्पेतुर्भास्वराः कूटमुद्गराः ॥ ५८ ॥
शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधाः । तद्दृष्ट्वा लक्ष्मणः संख्ये घोरमस्त्रमथासुरम् ॥ ५९ ॥
अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम् । माहेश्वरेण द्युतिमांस्तदस्त्रं प्रत्यवारयत् ॥ ६० ॥

Feeling enraged, Lakṣmaṇa (son of Sumitrā) for his part took hold of a missile presided over by Varuṇa (the god of water). (Nay,) skilled in warfare, the great Indrajit too loosed a missile presided over by Rudra (the god of destruction) in the encounter (with Lakṣmaṇa). (55) That most wonderful weapon presided over by Varuṇa was rendered ineffectual

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by the missile presided over by Rudra (the god of destruction). Feeling provoked, the said Indrajit, a victor in combat, who was endowed with extra-ordinary energy, thereupon fitted (to his bow) a flaming missile presided over by the god of fire, as if he was going to destroy the world (with it). (56) The gallant Lakṣmaṇa (however) diverted it with a missile presided over by the sun-god. Seeing the missile repelled, Indrajit (son of Rāvaṇa) was filled with anger. (57) He seized hold of a sharp arrow used by demons and capable of destroying the enemy. The moment he fitted it to his bow shining Kūṭamudgaras (a concealed weapon similar to a hammer), darts as well as Bhuśuṇḍis, maces, swords and axes issued from his bow. Seeing that formidable missile, popular among the demons, which could not be repelled (even) by all created beings (taken together) and was capable of destroying all weapons, the glorious Lakṣmaṇa diverted it by means of a missile presided over by Maheśwara (the mighty Lord Śiva). (58—60)

तयोः समभवद् युद्धमद्भुतं रोमहर्षणम् । गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन् ॥ ६१ ॥
भैरवाभिरुते भीमे युद्धे वानरराक्षसाम् । भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ ॥ ६२ ॥
ऋषयः पितरो देवा गन्धर्वगरुडोरगाः । शतक्रतुं पुरस्कृत्य ररक्षुर्लक्ष्मणं रणे ॥ ६३ ॥
अथान्यं मार्गणश्रेष्ठं संदधे राघवानुजः । हुताशनसमस्पर्शं रावणात्मजदारणम् ॥ ६४ ॥
सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम् । सुवर्णविकृतं वीरः शरीरान्तकरं शरम् ॥ ६५ ॥
दुरावारं दुर्विषहं राक्षसानां भयावहम् । आशीविषविषप्रख्यं देवसंघैः समर्चितम् ॥ ६६ ॥
येन शक्रो महातेजा दानवानजयत् प्रभुः । पुरा देवासुरे युद्धे वीर्यवान् हरिवाहनः ॥ ६७ ॥

There ensued between them a wonderful contest, which made one's hair stand on end. Created beings standing in the air surrounded Lakṣmaṇa (in order to secure his protection). (61) In the course of that terrible conflict between the monkeys and ogres, which was accompanied by frightful yells, the sky, which was filled with numerous created beings that stood astonished, looked charming. (62) Placing Indra (who is presupposed to have performed in his previous existence a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head, Ṛṣis (the seers of Vedic Mantras), manes, gods, Gandharvas (celestial musicians), eagles and serpents protected Lakṣmaṇa on the field of battle (against all evil by uttering shouts of victory). (63) In the meantime Lakṣmaṇa (a younger half-brother of Rāma) fitted (to his bow) another excellent arrow, whose impact was similar to that of fire and which was capable of destroying Indrajit (son of Rāvaṇa), was provided with lovely feathers, well-jointed, which consisted of rounded parts, was skilfully fashioned and decked with gold, which was capable of destroying the body (of enemies), and was not only difficult to keep off but difficult even to bear, which was a source of terror to the ogres and deadly as the venom of poisonous snakes and was duly honoured by hosts of gods, and with the help of which the powerful and valiant Indra, who has green horses yoked to his chariot and who is endowed with extra-ordinary energy, was able to conquer the demons in the conflict which raged on the field of battle between gods and demons in the past. (64—67)

अथैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम् । शरश्रेष्ठं धनुःश्रेष्ठे विकर्षन्निदमब्रवीत् ॥ ६८ ॥
लक्ष्मीवाँल्लक्ष्मणो वाक्यमर्थसाधकमात्मनः ।

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धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि । पौरुषे चाप्रतिद्वन्द्वस्तदैनं जहि रावणिम् ॥ ६९ ॥
इत्युक्त्वा बाणमाकर्ण विकृष्य तमजिह्मगम् ।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति । ऐन्द्रास्त्रेण समायुक्त्य लक्ष्मणः परवीरहा ॥ ७० ॥
तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् । प्रमथ्येन्द्रजितः कायात्पातयामास भूतले ॥ ७१ ॥
तद् राक्षसतनूजस्य भिन्नस्कन्धं शिरो महत् । तपनीयनिभं भूमौ ददृशे रुधिरोक्षितम् ॥ ७२ ॥

Fitting a missile presided over by Indra (the ruler of gods), the foremost of arrows, which had never been got the better of in contests, to his excellent bow and drawing it at full length with the bow-string, the glorious Lakṣmaṇa, son of Sumitrā, now addressed the following prayer, which was calculated to achieve his purpose to the deity presiding over the arrow:—"If Śrī Rāma, son of Daśaratha, has set his mind on virtue and is true to his promise and is unrivalled in prowess, make short work, then, of this son of Rāvaṇa." (68-69) Saying so, and drawing up to the ear that arrow, which went straight (to the target), and charging it with the missile presided over by Indra (the ruler of gods), the heroic and glorious Lakṣmaṇa, the destroyer of hostile champions in combat, let it fly towards Indrajit. (70) Severing the gracious head of Indrajit, which was adorned with flaming ear-rings, casque and all, from his trunk, Lakṣmaṇa felled it to the earth's surface. (71) Separated from the shoulders and bathed in blood, that huge head of Indrajit (sprung from the loins of an ogre) was seen on the ground shining like gold. (72)

हतः स निपपाताथ धरण्यां रावणात्मजः । कवची सशिरस्त्राणो विप्रविद्धशरासनः ॥ ७३ ॥
चुक्रुशुस्ते ततः सर्वे वानराः सविभीषणाः । हृष्यन्ते निहते तस्मिन् देवा वृत्रवधे यथा ॥ ७४ ॥
अथान्तरिक्षे देवानामृषीणां च महात्मनाम् । जज्ञेऽथ जयसंनादो गन्धर्वाप्सरसामपि ॥ ७५ ॥
पतितं समभिज्ञाय राक्षसी सा महाचमूः । वध्यमाना दिशो मेजे हरिभिर्जितकाशिभिः ॥ ७६ ॥
वानरैर्वध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः । लङ्कामभिमुखाः सस्रुर्भ्रष्टसंज्ञाः प्रधाविताः ॥ ७७ ॥
दुद्रुवुर्बहुधा भीता राक्षसाः शतशो दिशः । त्यक्त्वा प्रहरणान् सर्वे पट्टिशासिपरश्वधान् ॥ ७८ ॥

Having been killed, the aforesaid son of Rāvaṇa forthwith fell to the ground along with his armour and helmet, his bow thrown off. (73) Indrajit having been killed, all those monkeys (present on the battle-field) including Vibhīṣaṇa then rejoiced and shouted even as the gods did on the death of the demon Vṛtra. (74) Now there rose in the heavens a shout of victory from the mouth of gods and high-souled Ṛṣis (the seers of Vedic Mantras) as well as from the mouth of Gandharvas (heavenly musicians) and celestial nymphs. (75) Finding Indrajit fallen, the aforesaid army of ogres sought the quarters while being destroyed by the monkeys, who had assumed a triumphant air. (76) Flinging down their weapons while being struck by the monkeys, the said ogres moved towards Laṅkā running fast stupefied. (77) Throwing away their weapons—sharp-edged spears, swords and axes, all the ogres, panic-stricken, as they were fled in various directions in their hundreds. (78)

केचिल्लङ्कां परित्रस्ताः प्रविष्टा वानरार्दिताः । समुद्रे पतिताः केचित्केचित्पर्वतमाश्रिताः ॥ ७९ ॥
हतमिन्द्रजितं दृष्ट्वा शयानं च रणक्षितौ । राक्षसानां सहस्रेषु न कश्चित्प्रत्यदृश्यत ॥ ८० ॥
यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः । तथा तस्मिन्निपतिते राक्षसास्ते गता दिशः ॥ ८१ ॥

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शान्तरश्मिरिवादित्यो निर्वाण इव पावकः । बभूव स महाबाहुर्व्यपास्तगतजीवितः ॥ ८२ ॥
प्रशान्तपीडाबहुलो विनष्टारिः प्रहर्षवान् । बभूव लोकः पतिते राक्षसेन्द्रसुते तदा ॥ ८३ ॥
हर्षं च शक्रो भगवान् सह सर्वैर्महर्षिभिः । जगाम निहते तस्मिन् राक्षसे पापकर्मणि ॥ ८४ ॥

Haried by the monkeys, some, who were greatly alarmed, penetrated deep into Lankā; others dropped into the sea; while still others took refuge on the (Trikūṭa) mountain. (79) Finding Indrajit killed and lying on the battle-field, not one among the thousands of ogres was to be seen. (80) (Even) as sunbeams stay no longer when the sun has sunk below the horizon, so the said ogres fled in all directions when Indrajit had fallen. (81) Thrown asunder and shorn of life, that mighty-armed warrior (Indrajit) looked like the sun whose rays have cooled down and a fire which has gone out. (82) Indrajit (son of the ruler of ogres) having fallen, the world had its suffering allayed in a large measure now that its enemy had been destroyed and it experienced a thrill of delight. (83) That ogre of sinful deeds having been made short work of, the glorious Indra (the ruler of gods) too rejoiced with all eminent Ṛṣis (the seers of Vedic Mantras). (84)

आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः । नृत्यद्भिरप्सरोभिश्च गन्धर्वैश्च महात्मभिः ॥ ८५ ॥
ववर्षुः पुष्पवर्षाणि तदद्भुतमिवाभवत् । प्रशशाम हते तस्मिन् राक्षसे क्रूरकर्मणि ॥ ८६ ॥
शुद्धा आपो नभश्चैव जहृषुर्देवदानवाः । आजग्मुः पतिते तस्मिन् सर्वलोकभयावहे ॥ ८७ ॥
ऊचुश्च सहितास्तुष्टा देवगन्धर्वदानवाः । विज्वराः शान्तकलुषा ब्राह्मणा विचरन्त्विति ॥ ८८ ॥
ततोऽभ्यनन्दन् संहृष्टाः समरे हरियूथपाः । तमप्रतिबलं दृष्ट्वा हतं नैर्ऋतपुंगवम् ॥ ८९ ॥

In the heavens too the roll of large drums played upon by gods could be heard along with the melody produced by dancing celestial nymphs and (the songs of) high-souled Gandharvas. (85) Gods sent down showers of flowers; for the death of Indrajit came as a marvel to them. (Nay) the dust (which was hanging on the battle-field) settled now that the aforesaid ogre of cruel deeds had been killed (and the fighting had forthwith ceased as a matter of course). (86) The waters became limpid and the sky too became clear; (nay) gods and demons (alike) rejoiced since that ogre, who was the terror of all the worlds, had (now) fallen. Feeling gratified, gods, Gandharvas (celestial musicians) and Dānavas (devils), arrived (on the scene) in a body and said, "Let the Brahmans move about free from anxiety, now that their trouble had ceased." (87-88) Feeling overjoyed to see that bull among the ogres, who was unrivalled in combat, made short work of, the commanders of monkey troops exulted (over their victory). (89)

विभीषणो हनूमांश्च जाम्बवांश्चर्क्षयूथपः । विजयेनाभिनन्दन्तस्तुष्टुवुश्चापि लक्ष्मणम् ॥ ९० ॥
क्ष्वेडन्तश्च प्लवन्तश्च गर्जन्तश्च प्लवंगमाः । लब्धलक्षा रघुसुतं परिवार्योपतस्थिरे ॥ ९१ ॥
लाङ्गूलानि प्रविध्यन्तः स्फोटयन्तश्च वानराः । लक्ष्मणो जयतीत्येव वाक्यं विश्रावयंस्तदा ॥ ९२ ॥
अन्योन्यं च समाश्लिष्य हरयो हृष्टमानसाः । चक्रुश्चावचगुणा राघवाश्रयसत्कथाः ॥ ९३ ॥
तदसुकरमथाभिवीक्ष्य हृष्टाः प्रियसुहृदो युधि लक्ष्मणस्य कर्म ।
परमसुपलभन्मनःप्रहर्षं विनिहतमिन्द्रिपुं निशम्य देवाः ॥ ९४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवतितमः सर्गः ॥ ९० ॥

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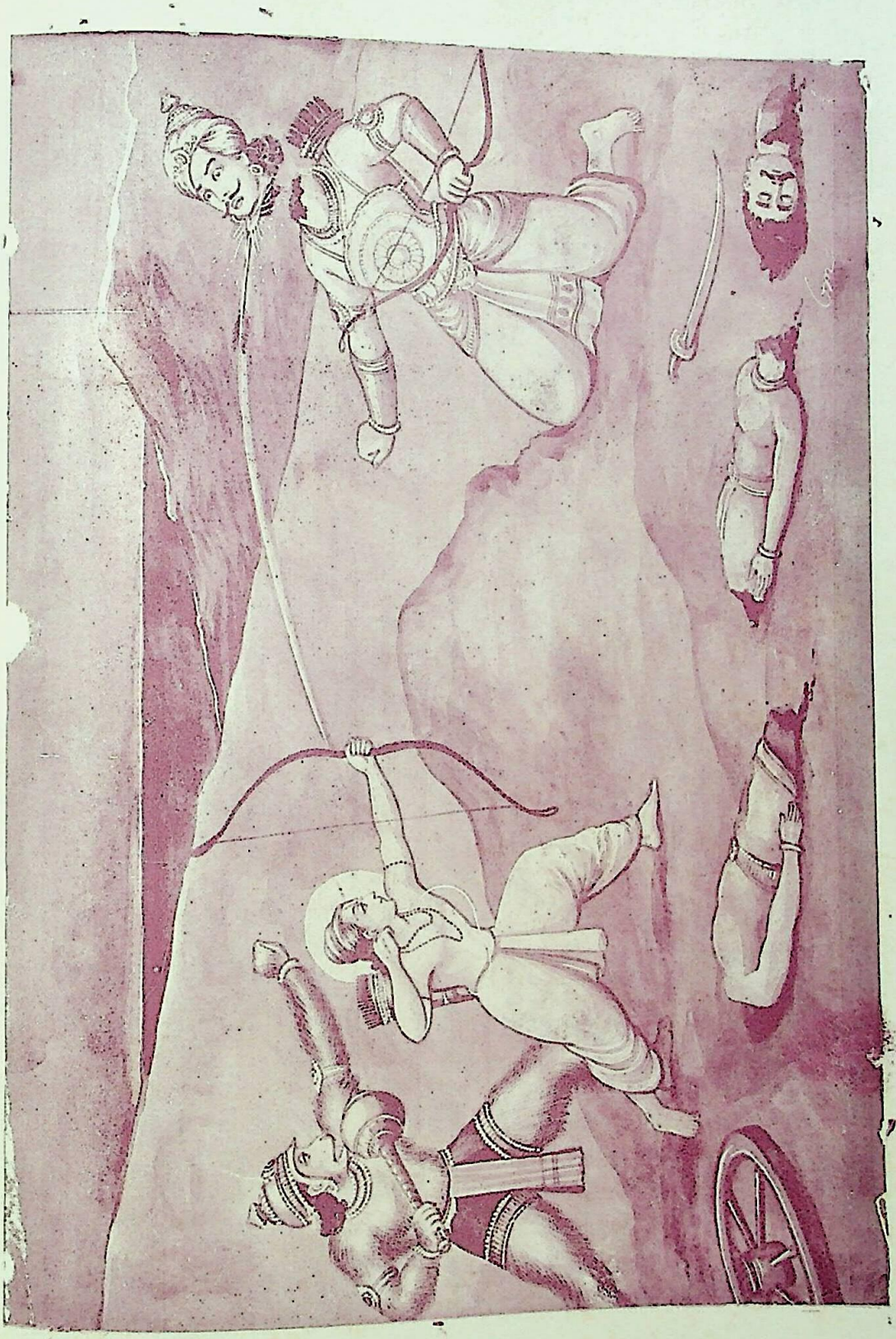

Fall of Indrajit

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Felicitating Lakṣmaṇa on his victory, Vibhīṣaṇa and Hanūmān as also Jāmbavān, the commander of the army of bears, applauded him too. (90) Nay, roaring, bounding (for joy) and thundering, the monkeys, who had found an occasion for rejoicing, stood surrounding Lakṣmaṇa (a scion of Raghu). (91) Wagging their tails and lashing them, the monkeys then gave forth the slogan "Victorious is Lakṣmaṇa!" (92) Nay, embracing one another, the monkeys, who felt delighted in mind and were endowed with manifold virtues, indulged in a charming talk about Śrī Rāma (a scion of Raghu). (93) The monkeys (the beloved friends of Lakṣmaṇa) now felt rejoiced to witness his aforesaid feat on the field of battle, which was not easy to accomplish (for others); while the gods (too) experienced supreme delight of mind on perceiving Indrajit (Indra's adversary) killed. (94)

Thus ends Canto Ninety in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

Lakṣmaṇa, Vibhīṣaṇa and others approach Śrī Rāma with the news of Indrajit's fall. Delighted with the news, Śrī Rāma embraces Lakṣmaṇa and applauds him and gets Lakṣmaṇa and others treated by Suṣeṇa.

रुधिरक्लिन्नगात्रस्तु लक्ष्मणः शुभलक्षणः । बभूव हृष्टस्तं हत्वा शत्रुजेतारमाहवे ॥ १ ॥
ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान् । संनिपत्य महातेजास्तांश्च सर्वान् वनौकसः ॥ २ ॥
आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ । विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः ॥ ३ ॥
ततो राममभिक्रम्य सौमित्रिरभिवाद्य च । तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा ॥ ४ ॥
निष्टनन्निव चागत्य राघवाय महात्मने । आचचक्षे तदा वीरो घोरमिन्द्रजितो वधम् ॥ ५ ॥
रावणेस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना । न्यवेदयत रामाय तदा हृष्टो विभीषणः ॥ ६ ॥

Graced with auspicious bodily marks, Lakṣmaṇa for his part, whose limbs were bathed in blood, felt rejoiced on having killed in combat Indrajit, the conqueror of his enemies. (1) Taking with him Jāmbavān and Hanūmān too, as well as all the aforesaid monkeys (lit. the denizens of the woods), the celebrated and valiant Lakṣmaṇa, who was endowed with extraordinary energy, thereupon speedily returned from the field of battle to the spot where Sugrīva and Śrī Rāma (a scion of Raghu) were, leaning on Vibhīṣaṇa and Hanūmān. (2-3) Going clockwise round Śrī Rāma and greeting him, the son of Sumitrā then stood rooted beside his (eldest half-) brother even as Lord Vāmana (the younger brother of Indra) would stand beside Indra (the ruler of gods). (4) Making his appearance and vociferating as it were by his very return with a cheerful look on his face, the heroic Vibhīṣaṇa then reported to the high-souled Śrī Rāma (a scion of Raghu) the ghastly end of Indrajit. (5) Filled with delight, Vibhīṣaṇa for his part forthwith submitted to Śrī Rāma that the head of Indrajit (son of Rāvaṇa) had been severed by the high-souled Lakṣmaṇa. (6)

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श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम् । प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह ॥ ७ ॥
साधु लक्ष्मण तुष्टोऽस्मि कर्म चासुकरं कृतम् । रावणेर्हि विनाशेन जितमित्युपधारय ॥ ८ ॥
स तं शिरस्युपाघ्राय लक्ष्मणं कीर्तिवर्धनम् । लज्जमानं बलात् स्नेहादङ्कमारोप्य वीर्यवान् ॥ ९ ॥
उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम् । भ्रातरं लक्ष्मणं स्निग्धं पुनः पुनरुदैक्षत ॥ १० ॥
शल्यसम्पीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम् । रामस्तु दुःखसंतप्तं तं तु निःश्वासपीडितम् ॥ ११ ॥
मूर्ध्नि चैनमुपाघ्राय भूयः संस्पृश्य च त्वरन् । उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषर्षभः ॥ १२ ॥

Śrī Rāma (who was endowed with extraordinary prowess) for his part experienced immense joy the very moment he heard about the fall of Indrajit at the hands of Lakṣmaṇa and uttered the following words: so the tradition goes:—(7) "Well done, O Lakṣmaṇa ! I feel gratified (with what you have done.). Nay, a feat which was not easy to accomplish (for others) has been performed (by you). Know it for certain that victory has actually been scored (by us) through the destruction of Indrajit (son of Rāvaṇa)." (8) Smelling the head of the aforesaid Lakṣmaṇa, who had enhanced his glory and yet who was feeling abashed (to hear himself being praised), nay, forcibly drawing him to his lap and placing him on it and embracing him, wounded as he was, the valiant Śrī Rāma tenderly gazed upon his fortunate brother again and again. (9-10) Smelling once more (as a token of affection) the head of Lakṣmaṇa, who was feeling greatly tormented by the arrows that had penetrated into his body, who had been lacerated, nay, who was breathing hard (due to excessive exertion), was afflicted with agony and was feeling pained at the time of respiration,—and hurriedly stroking him and restoring him to confidence (with a view to relieving him of his pain), Śrī Rāma, a bull among men, for his part spoke to him as follows:—(11-12)

कृतं परमकल्याणं कर्म दुष्करकर्मणा । अद्य मन्ये हते पुत्रे रावणं निहतं युधि ॥ १३ ॥
अद्याहं विजयी शत्रौ हते तस्मिन् दुरात्मनि । रावणस्य नृशंसस्य दिष्ट्या वीर त्वया रणे ॥ १४ ॥
छिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः । विभीषणहनूमद्भ्यां कृतं कर्म महद् रणे ॥ १५ ॥
अहोरात्रैस्त्रिभिर्वीरः कथंचिद् विनिपातितः । निरमित्रः कृतोऽस्म्यद्य निर्यास्यति हि रावणः ॥ १६ ॥
बलव्यूहेन महता निर्यास्यति हि रावणः । बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम् ॥ १७ ॥
तं पुत्रवधसंतप्तं निर्यान्तं राक्षसाधिपम् । बलेनावृत्य महता निहनिष्यामि दुर्जयम् ॥ १८ ॥
त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे । न दुष्प्रापा हते तस्मिञ्शक्रजेतरि चाहवे ॥ १९ ॥

"A feat which was supremely beneficial has been accomplished by you, whose exploits are difficult to perform for others. I account Rāvaṇa killed in combat now that his son has been made short work of. (13) I am victorious today inasmuch as that evil-minded adversary (of ours) has been despatched. Luckily enough, O hero, has the right arm of the merciless Rāvaṇa been actually severed by you. Indeed Indrajit was his sheet-anchor. A remarkable exploit was performed (even) by Vibhiṣaṇa and Hanūmān on the field of battle. (14-15) In the course of three days and nights the champion has somehow been made short work of and I have been rid of my enemy today. Rāvaṇa will undoubtedly sally forth (now). (16) Hearing of his (eldest) son having been struck down with a large formation of army, Rāvaṇa will surely come forth with a vast formation

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of army. (17) Surrounding with a huge army that suzerain lord of ogres, who is tormented by the death of his son, (even) as he sallies forth, I shall make short work of him, even though he is difficult to conquer. (18) With you as my protector, O Lakṣmaṇa, neither Sītā nor the earth will be hard to regain now that the aforesaid conqueror of Indra has been killed in combat." (19)

स तं भ्रातरमाश्वास्य परिष्वज्य च राघवः । रामः सुषेणं मुदितः समाभाष्येदमब्रवीत् ॥ २० ॥
विशल्योऽयं महाप्राज्ञ सौमित्रिर्मित्रवत्सलः । यथा भवति सुखस्थस्तथा त्वं समुपाचर ॥ २१ ॥
विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः । ऋक्षवानरसैन्यानां शूराणां द्रुमयोधिनाम् ॥ २२ ॥
ये चाप्यन्येऽत्र युध्यन्ति सशल्या व्रणिनस्तथा । तेऽपि सर्वे प्रयत्नेन क्रियन्ते सुखिनस्त्वया ॥ २३ ॥

Having restored his aforesaid (younger half-) brother to confidence and hugged him, and accosting Suṣeṇa, the celebrated Śrī Rāma, a scion of Raghu, joyfully spoke (to him)as follows:—(20) "Treat Lakṣmaṇa properly in such a way, O highly intelligent one, that this son of Sumitrā, who is fond of his friends, may be rid of pain caused by the arrows that have penetrated into his body and may be completely healed. (21) Let the son of Sumitrā along with Vibhīṣaṇa be speedily rid of pain caused by the arrows that have penetrated into their body. Nay, let all others too among the gallant bear and monkey warriors fighting with trees, who have fought on the battle-field and stand pierced with arrows and wounded, be healed by you with all care." (22-23)

एवमुक्तः स रामेण महात्मा हरियूथपः । लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम् ॥ २४ ॥
स तस्य गन्धमाघ्राय विशल्यः समपद्यत । तदा निर्वेदनश्चैव संरूढव्रण एव च ॥ २५ ॥
विभीषणमुखानां च सुहृदां राघवाज्ञया । सर्ववानरमुख्यानां चिकित्सामकरोत्तदा ॥ २६ ॥
ततः प्रकृतिमापन्नो हृतशल्यो गतक्लमः । सौमित्रिर्मुमुदे तत्र क्षणेन विगतज्वरः ॥ २७ ॥
तदैव रामः प्लवगाधिपस्तथा विभीषणश्चर्क्षपतिश्च वीर्यवान् ।
अवेक्ष्य सौमित्रिमरोगमुत्थितं मुदा ससैन्याः सुचिरं जहर्षिरे ॥ २८ ॥
अपूजयत् कर्म स लक्ष्मणस्य सुदुष्करं दाशरथिर्महात्मा ।
बभूव हृष्टो युधि वानरेन्द्रो निशम्य तं शक्रजितं निपातितम् ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकनवतितमः सर्गः ॥ ९१ ॥

Requested as aforesaid by Śrī Rāma, the high-souled Suṣeṇa, a commander of monkey troops, administered a sovereign remedy to Lakṣmaṇa through the nose. (24) Inhaling the odour of the herb, Lakṣmaṇa was freed from arrows then and there and rid of his pain and his wounds too got completely cicatrized. (25) At the command of Śrī Rāma (a scion of Raghu) Suṣeṇa (also) forthwith treated his friends Vibhīṣaṇa and others as also all the monkey chiefs. (26) Restored to his normal state and freed from the arrows, his lassitude having gone and his anguish disappeared in an instant, the son of Sumitrā felt delighted on that occasion. (27) On that very occasion Śrī Rāma as well as Sugrīva (the suzerain lord of monkeys) as also Vibhīṣaṇa and the valiant Jāmbavān (the lord of bears) with their troops rejoiced for a pretty long time on beholding the son of Sumitrā sound, active and full of joy. (28) That high-souled son of Daśaratha applauded the feat of Lakṣmaṇa, which was exceedingly difficult to accomplish (for

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others). The king of monkeys (too) felt delighted to hear of the notorious Indrajit having been struck down in combat. (29)

Thus ends Canto Ninety-one in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto XCII

Stricken with grief at the death of Indrajit Rāvaṇa proceeds to kill Sītā, who was the root of all trouble, but desists from this dastardly act at the intercession of Supārśwa.

ततः पौलस्त्यसचिवाः श्रुत्वा चेन्द्रजितो वधम् । आचचक्षुरभिज्ञाय दशग्रीवाय सत्वराः ॥ १ ॥
युद्धे हतो महाराज लक्ष्मणेन तवात्मजः । विभीषणसहायेन मिषतां नो महाद्युतिः ॥ २ ॥
शूरः शूरेण संगम्य संयुगेष्वपराजितः । लक्ष्मणेन हतः शूरः पुत्रस्ते विबुधेन्द्रजित् ॥ ३ ॥
गतः स परमाँल्लोकाञ्शरैः संतर्प्य लक्ष्मणम् । स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम् ॥ ४ ॥
घोरमिन्द्रजितः संख्ये कश्मलं प्राविशन्महत् । उपलभ्य चिरात्संज्ञां राजा राक्षसपुंगवः ॥ ५ ॥
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः ।

Hearing of Indrajit's fall and having directly perceived it, the ministers of Rāvaṇa (a scion of Pulasti) reported the matter in all haste to the ten-headed monster (in the following words):—(1) "Your highly glorious son (Indrajit), O great king, has been killed in combat by Lakṣmaṇa assisted by Vibhīṣaṇa, while we stood looking on. (2) Closing with a hero, your heroic son, Indrajit (the conqueror of the ruler of gods), who had never been vanquished in battles, has been made short work of by Lakṣmaṇa. (3) Having gratified Lakṣmaṇa with his arrows, he has ascended to the highest worlds." Hearing of that terrible, cruel and ghastly end of his son, Indrajit, on the battle-field, Rāvaṇa gave way to a protracted swoon. Regaining his consciousness after a long time, King Rāvaṇa (the foremost among the ogres), who was beside himself with grief on account of his son's death, his mind distracted, lamented as follows, afflicted as he was:—

हा राक्षसचमूमुख्य मम वत्स महाबल ॥ ६ ॥
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः । ननु त्वमिषुभिः क्रुद्धो भिन्द्याः कालान्तकावपि ॥ ७ ॥
मन्दरस्यापि शृङ्गाणि किं पुनर्लक्ष्मणं युधि । अद्य वैवस्वतो राजा भूयो बहुमतो मम ॥ ८ ॥
येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा ।
एष पन्थाः सुयोधानां सर्वामरगणेष्वपि । यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति ॥ ९ ॥
अद्य देवगणाः सर्वे लोकपाला महर्षयः । हतमिन्द्रजितं श्रुत्वा सुखं स्वप्स्यन्ति निर्भयाः ॥ १० ॥
अद्य लोकास्त्रयः कृत्स्ना पृथिवी च सकानना । एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे ॥ ११ ॥
अद्य नैर्ऋतकन्यानां श्रोष्याम्यन्तःपुरे रवम् । करेणुसंघस्य यथा निनादं गिरिगह्वरे ॥ १२ ॥
यौवराज्यं च लङ्कां च रक्षांसि च परंतप । मातरं मां च भार्याश्च क्व गतोऽसि विहाय नः ॥ १३ ॥
मम नाम त्वया वीर गतस्य यमसादनम् । प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे ॥ १४ ॥
स त्वं जीवति सुग्रीवे लक्ष्मणे च सराघवे । मम शल्यमनुद्धृत्य क्व गतोऽसि विहाय नः ॥ १५ ॥

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"Having conquered Indra, Ah! my child, the leader of the army of ogres, endowed as you were with extraordinary might, how have you been overpowered by Lakṣmaṇa today? Surely, when provoked, you could pierce with your arrows in combat even Death and Yama (the god of retribution) as well as the peaks of Mount Mandara, much more Lakṣmaṇa. Highly esteemed in my eyes is King Yama (son of the sun-god), by whom, O mighty-armed one, you have been subjected to the ravages of Time today. This is the path trodden by noble warriors even among the celestial hosts. The man who is killed for the cause of his lord attains heaven. (4—9) Hearing of Indrajit having been disposed of, and being rid of (all) fear, all the hosts of heaven, the guardians of the world and eminent Ṛṣis (the seers of Vedic Mantras) will repose comfortably today. (10) Devoid of Indrajit alone, the entire globe with its forests, nay, (all) the three worlds (heaven, earth and the intermediate region) appear desolate to me. (11) I shall hear today the cries of the ogre maidens in the gynaeceum (even) as one would hear the roar of female-elephants in a mountain cave. (12) Relinquishing the office of Prince-Regent, nay, abandoning Laṅkā as well as the ogres (inhabiting it) as also us, *viz*, your mother and myself as well as your consorts, where have you gone, O scourge of your enemies? (13) Really speaking, obsequies in my honour ought to have been performed by you when I would have departed to the abode of Death, O hero! You are, however, acting in a contrary way (by preceding me to the abode of Yama). (14) Deserting us without extracting my thorn, while Sugrīva is still living as also Lakṣmaṇa accompanied by Rāma (a scion of Raghu), where have you gone?" (15)

एवमादिविलापार्तं रावणं राक्षसाधिपम् । आविवेश महान् कोपः पुत्रव्यसनसम्भवः ॥ १६ ॥
प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः । दीप्तं संदीपयामासुर्घर्मेऽर्कमिव रश्मयः ॥ १७ ॥
ललाटे भ्रुकुटीभिश्च संगताभिर्व्यरोचत । युगान्ते सह नक्रैस्तु महोर्मिभिरिवोदधिः ॥ १८ ॥
कोपाद् विजृम्भमाणस्य वक्त्राद् व्यक्तमिव ज्वलन् । उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव ॥ १९ ॥
स पुत्रवधसंतप्तः शूरः क्रोधवशं गतः । समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद्वधम् ॥ २० ॥
तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च । रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः ॥ २१ ॥
घोरं प्रकृत्या रूपं तत् तस्य क्रोधाग्निमूर्च्छितम् । बभूव रूपं क्रुद्धस्य रुद्रस्येव दुरासदम् ॥ २२ ॥
तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः । दीप्ताभ्यामिव दीप्ताभ्यां सार्चिषः स्नेहबिन्दवः ॥ २३ ॥
दन्तान् विदशतस्तस्य श्रूयते दशनस्वनः । यन्त्रस्याकृष्यमाणस्य मथ्नतो दानवैरिव ॥ २४ ॥
कालाग्निरिव संक्रुद्धो यां यां दिशमवैक्षत । तस्यां तस्यां भयत्रस्ता राक्षसाः संविलिल्यिरे ॥ २५ ॥
तमन्तकमिव क्रुद्धं चराचरचिखादिषुम् । वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमुः ॥ २६ ॥

A violent anger born of his son's death took possession of Rāvaṇa, the suzerain lord of ogres, while he was feeling distressed through lamentation as aforesaid. (16) Indeed, pangs occasioned by the death of his son further inflamed Rāvaṇa, who was irascible and fiery by nature, even as sunbeams make the bright sun brighter in summer. (17) Nay, with eye-brows contracted on his forehead he shone brightly like the ocean at the end of a world-cycle with crocodiles and large waves. (18) From the mouth of Rāvaṇa (even) as he yawned in rage burst forth a flame with smoke as though visibly burning, as it (actually) did from the mouth of the demon Vṛtra (in the former days). (19) Pondering with his mind,

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the notorious Rāvaṇa, who, though heroic, had fallen a prey to anger, afflicted as he was with the fall of his son, resolved upon the destruction of Sītā. (20) The eyes of the aforesaid Rāvaṇa, which were naturally red and were glowing red through the fire of anger, looked very dreadful. (21) The aspect of Rāvaṇa, which was terrible by nature, and was overcome by the fire of wrath, became threatening like that of Rudra (the god of destruction) in rage. (22) Tears fell from the eyes of the angry Rāvaṇa like flaming drops of oil from a pair of burning lamps. (23) The sound produced by the friction of his teeth (even) as he ground them was heard like the noise of the rod (in the shape of Mount Mandara) which churned the ocean of milk while being revolved by the Dānavas (devils). (24) Stricken with fear, ogres hid themselves (behind pillars etc.) in the very quarter to which he directed his look, infuriated as he was like the fire of universal destruction. (25) Ogres dared not approach Rāvaṇa, who was surveying all the (four) quarters, eager (as he was) like enraged Death to devour both the mobile and immobile creation. (26)

ततः परमसंक्रुद्धो रावणो राक्षसाधिपः । अब्रवीद् रक्षसां मध्ये संस्तम्भयिषुराहवे ॥ २७ ॥
मया वर्षसहस्राणि चरित्वा परमं तपः । तेषु तेष्ववकाशेषु स्वयम्भूः परितोषितः ॥ २८ ॥
तस्यैव तपसो व्युष्टया प्रसादाच्च स्वयम्भुवः । नासुरेभ्यो न देवेभ्यो भयं मम कदाचन ॥ २९ ॥
कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम् । देवासुरविमर्देषु न च्छिन्नं वज्रमुष्टिभिः ॥ ३० ॥
तेन मामद्य संयुक्तं रथस्थमिह संयुगे । प्रतीयात्कोऽद्य मामाजौ साक्षादपि पुरंदरः ॥ ३१ ॥
यत् तदाभिप्रसन्नेन सशरं कार्मुकं महत् । देवासुरविमर्देषु मम दत्तं स्वयम्भुवा ॥ ३२ ॥
अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम । रामलक्ष्मणयोरेव वधाय परमाहवे ॥ ३३ ॥

Eager to rally the ogres on the field of battle, Rāvaṇa, the suzerain lord of ogres, who was extremely enraged, spoke as follows in their midst:—(27) "Having practised rigorous austerities for thousands of years, I propitiated Brahmā (the self-born creator) at the conclusion of those austerities. (28) As a reward of those very austerities and through the grace of the self-born creator there is no danger to me at any time either from the demons or from the gods. (29) The coat of mail bestowed on me by Brahmā, which is effulgent like the sun, could not be pierced in the course of my conflicts with the gods and demons (even) by those who held the thunderbolt in their fists. (30) Who will, be it Indra (the destroyer of strongholds) himself, dare to withstand on the battle-field today me when mounted on my chariot on this field of battle and duly equipped with the aforesaid armour ? (31) (Nay) let that mighty and redoubtable bow of mine, which was bestowed at that time on me along with arrows by Brahmā (the self-born creator), gratified on the occasion of my conflicts with the gods and demons, be transported today to the accompaniment of hundreds of trumpets for making short work of Rāma and Lakṣmaṇa exclusively in a major encounter." (32-33)

स पुत्रवधसंतप्तः क्रूरः क्रोधवशं गतः । समीक्ष्य रावणो बुद्ध्या सीतां हन्तुं व्यवस्यत ॥ ३४ ॥
प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनः । दीनो दीनस्वरान् सर्वांस्तानुवाच निशाचरान् ॥ ३५ ॥
मायया मम वत्सेन वञ्चनार्थं वनौकसाम् । किंचिदेव हतं तत्र सीतेयमिति दर्शितम् ॥ ३६ ॥
तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः । वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम् ॥ ३७ ॥

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Deeply pondering with his mind, the cruel Rāvaṇa, who was tormented by the death of his (eldest) son (Indrajit) and overpowered by anger, resolved to kill Sītā. (34) Looking fixedly with bloodshot eyes on all the aforesaid rangers of the night, who were making plaintive sounds, the ferocious Rāvaṇa for his part, who had assumed a terrible aspect, though feeling distressed, spoke to them as follows:—(35) In order to hoodwink the monkeys (lit. the denizens of the forest) something which had been killed on the field of battle was displayed by recourse to Māyā (conjuring tricks) as Sītā by my child (Indrajit). (36) I shall presently convert that hoax into a hard reality and (thereby) do that which is pleasing to me. I shall finish Sītā (a princess of the Videha kingdom), who is devoted to Rāma (a vile Kṣatriya)." (37)

इत्येवमुक्त्वा सचिवान् खड्गमाशु परामृशत् । उद्धृत्य गुणसम्पन्नं विमलाम्बरवर्चसम् ॥ ३८ ॥
निष्पपात स वेगेन सभार्यः सचिवैर्वृतः । रावणः पुत्रशोकेन भृशमाकुलचेतनः ॥ ३९ ॥
संक्रुद्धः खड्गमादाय सहसा यत्र मैथिली । व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुक्रुशुः ॥ ४० ॥
ऊचुश्चान्योन्यमालिङ्ग्य संक्रुद्धं प्रेक्ष्य राक्षसम् ।

Having spoken as aforesaid to his ministers and drawing his excellent sword, which was bright as the stainless sky, Rāvaṇa instantly seized hold of it. (38) (Nay) taking the sword, and feeling highly enraged, the aforesaid Rāvaṇa, who was accompanied by his (principal) spouse (Mandodarī) and surrounded by his ministers, and whose understanding was utterly confused through grief caused by the death of his (eldest) son, precipitately rushed with impetuosity to the place where Sītā (the princess of Mithila) was. Perceiving the ogre marching, his ministers emitted leonine roars. Nay, hugging one another on perceiving the ogre infuriated, they spoke as follows:—

अद्यैनं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः ॥ ४१ ॥
लोकपाला हि चत्वारः क्रुद्धेनानेन निर्जिताः । बहवः शत्रवश्चान्ये संयुगेष्वभिपातिताः ॥ ४२ ॥
त्रिषु लोकेषु रत्नानि भुङ्क्ते आहृत्य रावणः । विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि ॥ ४३ ॥

"Both the aforesaid brothers (Rāma and Lakṣmaṇa) will tremble to see this ogre today. (39—41) By this ogre in fury all the four guardians of the world have been utterly vanquished. Many other enemies too have been struck down by him in the course of conflicts. (42) Fetching treasures existing in (all) the three worlds, Rāvaṇa enjoys them. Nay, there is none equal to him on earth in prowess and might too." (43)

तेषां संजल्पमानानामशोकवनिकां गताम् । अभिदुद्राव वैदेहीं रावणः क्रोधमूर्च्छितः ॥ ४४ ॥
वार्यमाणः सुसंक्रुद्धः सुहृद्भिर्हितबुद्धिभिः । अभ्यधावत संक्रुद्धः खे ग्रहो रोहिणीमिव ॥ ४५ ॥
मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता । ददर्श राक्षसं क्रुद्धं निस्त्रिंशवरधारिणम् ॥ ४६ ॥
तं निशम्य सनिस्त्रिंशं व्यथिता जनकात्मजा । निवार्यमाणं बहुशः सुहृद्भिरनिवर्तिनम् ॥ ४७ ॥

While they were talking (thus), Rāvaṇa, who was filled with anger, darted towards Sītā (a princess of the Videha territory) present in the Aśoka grove. (44) Even though being kept back by friends whose mind was set on his welfare, Rāvaṇa (who was highly enraged) ran towards Sītā (even) as the planet Mars would dart in fury towards the constellation

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Rohiṇī. (45) While being guarded by ogresses, the irreproachable princess of Mithila for her part beheld the furious ogre bearing an excellent sword (to make short work of her). (46) Sītā (daughter of Janaka) felt distressed to see Rāvaṇa armed with a sword, who was being repeatedly kept back by friends, yet who was not receding. (47)

सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत् । यथायं मामभिक्रुद्धः समभिद्रवति स्वयम् ॥ ४८ ॥
वधिष्यति सनाथां मामनाथामिव दुर्मतिः । बहुशश्चोदयामास भर्तारं मामनुव्रताम् ॥ ४९ ॥
भार्यां मम भवस्वेति प्रत्याख्यातो ध्रुवं मया । सोऽयं ममानुपस्थाने व्यक्तं नैराश्यमागतः ॥ ५० ॥
क्रोधमोहसमाविष्टो व्यक्तं मां हन्तुमुद्यतः । अथवा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ ॥ ५१ ॥
मन्निमित्तमनार्येण समरेऽद्य निपातितौ । भैरवो हि महान् नादो राक्षसानां श्रुतो मया ॥ ५२ ॥
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम् । अहो धिङ्मन्निमित्तोऽयं विनाशो राजपुत्रयोः ॥ ५३ ॥
अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ । विधमिष्यति मां रौद्रो राक्षसः पापनिश्चयः ॥ ५४ ॥

Possessed with sorrow and (therefore) wailing, Sītā spoke as follows:—"From the way in which this fellow himself is rushing headlong towards me in fury I fear the evil-minded ogre is going to kill me as if I were protectorless even though I have a protector (in my husband). He entreated me on many an occasion, devoted as I am to my husband, saying, "Be my consort !" He was (however) uncompromisingly repulsed by me (every time). Having evidently fallen a prey to despair on my refusing to wait upon him, nay, filled with anger and infatuation, this Rāvaṇa is obviously intent on killing me. Or those two brothers, Śrī Rāma and Lakṣmaṇa, who are tigers among men, have been struck down in combat by this unworthy fellow on my account today. A loud and terrible noise of numerous jubilant ogres calling loudly to their loved ones was actually heard by me. Woe is me if the aforesaid destruction of the two princes was brought about on my account. (48—53) Or having not been able to kill Śrī Rāma and Lakṣmaṇa, the fierce ogre of sinful resolve is going to make short work of me, stricken as he is with grief over his son. (54)

हनूमतस्तु तद् वाक्यं न कृतं क्षुद्रया मया । यद्यहं तस्य पृष्ठेन तदायासमनिर्जिता ॥ ५५ ॥
नाद्यैवमनुशोचेयं भर्तुरङ्कगता सती । मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति ॥ ५६ ॥
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि । सा हि जन्म च बाल्यं च यौवनं च महात्मनः ॥ ५७ ॥
धर्मकार्याणि रूपं च रुदती संस्मरिष्यति । निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना ॥ ५८ ॥
अग्निमावेक्ष्यते नूनमपो वापि प्रवेक्ष्यति । धिगस्तु कुब्जामसतीं मन्थरां पापनिश्चयाम् ॥ ५९ ॥
यन्निमित्तमिमं शोकं कौसल्या प्रतिपत्स्यते ।

"Alas ! That (sage) counsel of Hanūmān was not followed by me, vile that I am. Had I left at that time, mounted on his back, though not won back (by my husband), I would not have grieved as I am doing today, as I should be resting (in that case) in the lap of my husband. I am sure the heart of the blessed Kausalyā (Śrī Rāma's mother) will actually break asunder when the lady, who had only one son, hears of her son having perished in the fight. Weeping she for her part will vividly recall the birth and childhood as well as the youth of the high-souled prince as also his pious acts and comliness. Having offered up the obsequies on her son having been

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killed and getting despondent and unconscious, the lady will surely enter the flame or be drowned in water. Woe be to the vile hunch-back, Mantharā, of sinful resolve, on whose account Kausalyā will suffer this grief."

इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्विनीम् ॥ ६० ॥
रोहिणीमिव चन्द्रेण विना ग्रहवशं गताम् । एतस्मिन्नन्तरे तस्य अमात्यः शीलवाञ्छुचिः ॥ ६१ ॥
सुपार्श्वो नाम मेधावी रावणं रक्षसां वरम् । निवार्यमाणः सचिवैरिदं वचनमब्रवीत् ॥ ६२ ॥

In the meantime, seeing the unfortunate princess of Mithila wailing as aforesaid like Rohiṇī (the deity presiding over a constellation of this name) fallen under the sway of the planet Mars when away from the moon-god (her husband), a good-natured, upright and highly intelligent minister of Rāvaṇa, Supārśwa by name spoke as follows to Rāvaṇa the foremost of ogres, in spite of his being restrained by other ministers:—(55–62)

कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज । हन्तुमिच्छसि वैदेहीं क्रोधाद्धर्ममपास्य च ॥ ६३ ॥
वेदविद्याव्रतस्नातः स्वकर्मनिरतस्तथा । स्त्रियः कस्माद्वधं वीर मन्यसे राक्षसेश्वर ॥ ६४ ॥
मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव । तस्मिन्नेव सहास्माभिराहवे क्रोधमुत्सृज ॥ ६५ ॥
अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशी । कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः ॥ ६६ ॥
शूरो धीमान् रथी खड्गी रथप्रवरमास्थितः । हत्वा दाशरथिं रामं भवान् प्राप्स्यति मैथिलीम् ॥ ६७ ॥

"How on earth do you, O ten-headed monarch, a younger brother of Kubera (the god of riches and a guardian of the world) himself, seek to put Sītā (a princess of the Videha territory) to death in a fit of anger and casting righteousness to the winds ? (63) Ever since you completed the vow of celibacy essential for a study of the Vedic lore, you have remained engaged in the religious observances incumbent on you (in the shape of Agnihotra). How (then) do you deem it fit to kill a woman, O valiant king of ogres ? (64) Take care of Sītā (a princess of Mithila), who is richly endowed with comeliness, O ruler of the earth, and vent your wrath on Rāma alone with us (all) in an encounter. (65) Girding yourself for the offensive this very day, today being the fourteenth day of the dark fortnight, march you to victory on the morrow (which is a moonless day), surrounded by troops. (66) A gallant and shrewd car-warrior fighting with a sword in the foremost of your chariots, you will (be able to) lay your hands on the princess of Mithila (only) on making short work of Rāma, son of Daśaratha." (67)

स तद् दुरात्मा सुहृदा निवेदितं वचः सुधर्म्यं प्रतिगृह्य रावणः ।
गृहं जगामाथ ततश्च वीर्यवान् पुनः सभां च प्रययौ सुहृद्वृतः ॥ ६८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विनवतितमः सर्गः ॥ ९२ ॥

Accepting the aforesaid advice tendered by a friend, which was fully consonant with righteousness, the evil-minded yet powerful ogre Rāvaṇa forthwith withdrew to his palace and then proceeded once more to the council chamber, accompanied by his friends. (68)

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त्रिनवतितमः सर्गः

Canto XCIII

Destruction of ogre troops at the hands of Śrī Rāma

स प्रविश्य सभां राजा दीनः परमदुःखितः । निषसादासने मुख्ये सिंहः क्रुद्ध इव श्वसन् ॥ १ ॥
अब्रवीच्च स तान् सर्वान् बलमुख्यान् महाबलः । रावणः प्राञ्जलिर्वाक्यं पुत्रव्यसनकर्शितः ॥ २ ॥
सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः । निर्यान्तु रथसङ्घैश्च पादातैश्चोपशोभिताः ॥ ३ ॥
एकं रामं परिक्षिप्य समरे हन्तुमर्हथ । वर्षन्तः शरवर्षाणि प्रावृट्काल इवाम्बुदाः ॥ ४ ॥
अथवाहं शरैस्तीक्ष्णैर्भिन्नगात्रं महाहवे । भवद्भिः श्वो निहन्तास्मि रामं लोकस्य पश्यतः ॥ ५ ॥

Entering in state the assembly hall, the aforesaid monarch, who was feeling miserable and greatly distressed, sank down on a pre-eminent seat, snorting like a furious lion. (1) Afflicted by the death of his (eldest) son (Indrajit), the said Rāvaṇa, who was endowed with extraordinary might, spoke as follows with joined palms to all those leaders of his army (assembled there):—(2) "Surrounded by the entire army of elephants and horses, nay, graced with columns of chariots and foot soldiers, march you all. (3) (Nay) encompassing Rāma, the leader (of the enemies), you ought to kill him in combat, discharging hails of arrows (even) as clouds pour showers during the monsoon. (4) Or I shall (easily) dispatch him tomorrow, while the world stands looking on, once his limbs have been torn by you with your sharp arrows in a major conflict." (5)

इत्येतद् वाक्यमादाय राक्षसेन्द्रस्य राक्षसाः । निर्ययुस्ते रथैः शीघ्रैर्नानाकैश्च संयुताः ॥ ६ ॥
परिघान् पट्टिशांश्चैव शरखड्गपरश्वधान् । शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति ॥ ७ ॥
वानराश्च द्रुमाञ्छैलान् राक्षसान् प्रति चिक्षिपुः । स संग्रामो महाभीमः सूर्यस्योदयनं प्रति ॥ ८ ॥
रक्षसां वानराणां च तुमुलः समपद्यत । ते गदाभिश्च चित्राभिः प्रासैः खड्गैः परश्वधैः ॥ ९ ॥
अन्योन्यं समरे जघ्नुस्तदा वानरराक्षसाः । एवं प्रवृत्ते संग्रामे ह्यद्भुतं सुमहद्रजः ॥ १० ॥
रक्षसां वानराणां च शान्तं शोणितविस्रवैः । मातंगरथकूलाश्च शरमत्स्या ध्वजद्रुमाः ॥ ११ ॥
शरीरसंघाटवहाः प्रसस्रुः शोणितापगाः ।

Accompanied by diverse battalions, the aforesaid ogres sallied forth in their swift-moving chariots on hearing this command of Rāvaṇa (the ruler of ogres). (6) They threw iron clubs as well as sharp-edged pikes, arrows, swords and axes, capable of destroying life, at the monkeys. (7) The monkeys (too in their turn) hurled trees and rocks on the ogres. Towards sunrise that fierce fight between the ogres and the monkeys became tumultuous. The aforesaid monkeys and ogres then proceeded to strike each his opponent with multi-coloured maces, darts, swords and axes on the battle-field. Curiously enough, when fight was thus in progress, the enormous dust (raised by the two contending armies) was actually settled down by the streams of blood proceeding from the ogres and monkeys. With elephants and chariots for their banks, arrows for the fish, ensigns for the trees (on the banks) and carrying dead bodies for logs of wood, rivers of blood flowed (on the battle-field).

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ततस्ते वानराः सर्वे शोणितौघपरिप्लुताः ॥ १२ ॥
ध्वजवर्मरथानश्वान् नानाप्रहरणानि च । आप्लुत्याप्लुत्य समरे वानरेन्द्रा बभञ्जिरे ॥ १३ ॥
केशान् कर्णललाटं च नासिकाश्च प्लवंगमाः । रक्षसां दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन् ॥ १४ ॥
एकैकं राक्षसं संख्ये शतं वानरपुंगवाः । अभ्यधावन्त फलिनं वृक्षं शकुनयो यथा ॥ १५ ॥
तदा गदाभिर्गुर्वीभिः प्रासैः खड्गैः परश्वधैः । निर्जघ्नुर्वानरान् घोरान् राक्षसाः पर्वतोपमाः ॥ १६ ॥
राक्षसैर्वध्यमानानां वानराणां महाचमूः । शरण्यं शरणं याता रामं दशरथात्मजम् ॥ १७ ॥
ततो रामो महातेजा धनुरादाय वीर्यवान् । प्रविश्य राक्षसं सैन्यं शरवर्षं ववर्ष च ॥ १८ ॥
प्रविष्टं तु तदा रामं मेघाः सूर्यमिवाम्बरे । नाधिजग्मुर्महाघोरा निर्दहन्तं शराग्निना ॥ १९ ॥

Leaping hither and thither on the battle-field, bathed in streams of blood, all the aforesaid monkeys (in general), and the monkey chiefs (in particular) destroyed the ensigns, armour and chariots, horses and weapons of every kind. (8—13) Nay, the monkeys tore off with their sharp teeth and nails too the hair, ears and brows as well as the noses of the ogres. (14) A hundred leaders of monkeys rushed at each single ogre on the battle-field (even) as birds would fly towards a tree laden with fruits. (15) Thereupon the ogres (too), who resembled mountains (in size), struck down the redoubtable monkeys with their heavy maces, darts, swords and axes. (16) The mighty army of the monkeys, who were being struck down by the ogres, sought as its refuge Śrī Rāma, son of Daśaratha, who was fit to protect them. (17) Taking up his bow and penetrating deep into the ogre ranks, the powerful Śrī Rāma, who was endowed with extraordinary energy, thereupon rained a hail of arrows (on them). (18) The fierce rangers of the night for their part dared not approach Śrī Rāma,—who, having penetrated deep into the lines of the ogres was consuming them with the fire of his shafts on that occasion,—any more than clouds would approach the scorching sun in the sky. (19)

कृतान्येव सुघोराणि रामेण रजनीचराः । रणे रामस्य ददृशुः कर्माण्यसुकराणि ते ॥ २० ॥
चालयन्तं महासैन्यं विधमन्तं महारथान् । ददृशुस्ते न वै रामं वातं वनगतं यथा ॥ २१ ॥
छिन्नं भिन्नं शरैर्दग्धं प्रभग्नं शस्त्रपीडितम् । बलं रामेण ददृशुर्न रामं शीघ्रकारिणम् ॥ २२ ॥
प्रहरन्तं शरीरेषु न ते पश्यन्ति राघवम् । इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः ॥ २३ ॥
एष हन्ति गजानीकमेष हन्ति महारथान् । एष हन्ति शरैस्तीक्ष्णैः पदातीन् वाजिभिः सह ॥ २४ ॥
इति ते राक्षसाः सर्वे रामस्य सदृशान् रणे । अन्योन्यं कुपिता जघ्नुः सादृश्याद्राघवस्य तु ॥ २५ ॥

Those night-stalkers were able to perceive on the battle-field the most terrible deeds of Śrī Rāma, which were difficult to perform for others, only when they had actually been performed by him (and not while they were being performed, his movement being quick as lightning). (20) They could not actually behold Śrī Rāma while he was dispersing the huge army (of the ogres) and destroying great car-warriors, any more than one could see a blast blowing in a forest. (His presence could be detected only by his deeds). (21) They beheld the army torn and pierced with arrows, consumed and broken down and tormented with weapons by Śrī Rāma, but could not discern Śrī Rāma, who was (so) quick of action. (22) The ogres did not perceive Śrī Rāma hitting their bodies any more than created beings are able to perceive their soul enjoying the sense-objects. (23) "Here is Rāma exterminating

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the army of elephants !" "There is Rāma making short work of great car-warriors !" "Here is Rāma killing with his sharp arrows foot-soldiers along with horses !" (24) Saying so, all the aforesaid ogres for their part struck one another in rage on the battle-field, who seemed to resemble Śrī Rāma (in one respect or the other), because of their (supposed) similarity with Śrī Rāma (a scion of Raghu). (25)

न ते ददृशिरे रामं दहन्तमपि वाहिनीम् । मोहिताः परमास्त्रेण गान्धर्वेण महात्मना ॥ २६ ॥
ते तु रामसहस्राणि रणे पश्यन्ति राक्षसाः । पुनः पश्यन्ति काकुत्स्थमेकमेव महाहवे ॥ २७ ॥
भ्रमन्तीं काञ्चनीं कोटिं कार्मुकस्य महात्मनः । अलातचक्रप्रतिमां ददृशुस्ते न राघवम् ॥ २८ ॥
शरीरनाभिं सत्त्वार्चिः शरीरं नेमिकार्मुकम् । ज्याघोषतलनिर्घोषं तेजोबुद्धिगुणप्रभम् ॥ २९ ॥
दिव्यास्त्रगुणपर्यन्तं निघ्नन्तं युधि राक्षसान् । ददृशू रामचक्रं तत् कालचक्रमिव प्रजाः ॥ ३० ॥
अनीकं दशसाहस्रं रथानां वातरंहसाम् । अष्टादश सहस्राणि कुञ्जराणां तरस्विनाम् ॥ ३१ ॥
चतुर्दश सहस्राणि सारोहाणां च वाजिनाम् । पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम् ॥ ३२ ॥
दिवसस्याष्टभागेन शरैरग्निशिखोपमैः । हतान्येकेन रामेण रक्षसां कामरूपिणाम् ॥ ३३ ॥

Having been thrown into confusion by the high-souled Śrī Rāma with the excellent mystic missile presided over by the Gandharvas, the ogres could not perceive Śrī Rāma even though he was consuming their army. (26) The aforesaid ogres for their part beheld thousands of Rāmas on the battle-field, while at other times they saw only one Rāma (a scion of Kakutstha) during that major conflict. (27) They perceived the curved golden ends of the bow of the high-souled prince (Śrī Rāma) revolving like a firebrand, but not Śrī Rāma (a scion of Raghu). (28) The created beings beheld the aforesaid Śrī Rāma in the form of a discus, which was exterminating the ogres on the battle-field like the Wheel of Time, nay, which had (the middle part of) the body (of Śrī Rāma) for its navel, his strength for its flame, the arrows (discharged by Śrī Rāma) for its spokes, his bow for its felly, the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution, his energy, intelligence and other virtues for its radiance and the power of his mystic missiles for its edge. (29-30) In the eighth part of a day (one hour and a half) an army of ogres capable of changing their form at will, nay, consisting of a myriad chariots possessing the swiftness of the wind, also eighteen thousand fleet-footed elephants, fourteen thousand horses with their riders, and full two lakhs of ogres fighting on foot, was exterminated by Śrī Rāma single-handed with his arrows resembling tongues of fire. (31—33)

ते हताश्वा हतरथाः शान्ता विमथितध्वजाः । अभिपेतुः पुरीं लङ्कां हतशेषा निशाचराः ॥ ३४ ॥
हतैर्गजपदात्यश्वैस्तद् बभूव रणाजिरम् । आक्रीडभूमिः क्रुद्धस्य रुद्रस्येव महात्मनः ॥ ३५ ॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । साधु साध्विति रामस्य तत्कर्म समपूजयन् ॥ ३६ ॥
अब्रवीच्च तदा रामः सुग्रीवं प्रत्यनन्तरम् । विभीषणं च धर्मात्मा हनूमन्तं च वानरम् ॥ ३७ ॥
जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च । एतदस्त्रबलं दिव्यं मम वा त्र्यम्बकस्य वा ॥ ३८ ॥
निहत्य तां राक्षसराजवाहिनीं रामस्तदा शक्रसमो महात्मा ।
अस्त्रेषु शस्त्रेषु जितक्लमश्च संस्तूयते देवगणैः प्रहृष्टैः ॥ ३९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिनवतितमः सर्गः ॥ ९३ ॥

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Their horses killed, chariots destroyed and standards broken, those rangers of the night who had escaped the carnage quietly ran away to the city of Lankā. (34) With the elephants, foot-soldiers and horses that had been killed, that battle-field resembled the ground where the mighty Rudra (the god of destruction) disports himself in fury. (35) Thereupon gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods endowed with mystic powers from their very birth) and eminent Ṛṣis (the seers of vedic Mantras) applauded that achievement of Śrī Rāma, saying "Well done ! Bravo !!" (36) On that occasion Śrī Rāma too, whose mind was set on virtue, remarked to Sugrīva, who stood close by, as also to Vibhīṣaṇa and to the monkey, Hanūmān, Jāmbavān (the king of bears), Mainda, the foremost of monkeys, and Dwivida too: "Such wonderful power of using the mystic missiles exists either in me (who am no other than Lord Viṣṇu) or in Lord Śiva (the three-eyed Divinity)." (37-38) Having destroyed that army of Rāvaṇa (the king of ogres), the high-souled Śrī Rāma, a compeer of Indra (the ruler of gods), who had conquered fatigue incidental to the use of missiles and weapons, began to be extolled by the celestial hosts, who were feeling exceedingly jubilant. (39)

Thus ends Canto Ninety-three in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto XCIV

Lament of the ogresses

तानि नागसहस्राणि सारोहाणि च वाजिनाम् । रथानां त्वग्निवर्णानां सध्वजानां सहस्रशः ॥ १ ॥
राक्षसानां सहस्राणि गदापरिघयोधिनाम् । काञ्चनध्वजचित्राणां शूराणां कामरूपिणाम् ॥ २ ॥
निहतानि शरैर्दीप्तैस्तप्तकाञ्चनभूषणैः । रावणेन प्रयुक्तानि रामेणाक्लिष्टकर्मणा ॥ ३ ॥
दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः । राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः ॥ ४ ॥
विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः । राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन् ॥ ५ ॥

Dispatched by Rāvaṇa, the aforesaid thousands of elephants and thousands of horses with their riders, (nay) thousands of chariots bright as fire and bearing ensigns as also thousands of valiant ogres able to change their form at will, (nay) fighting with maces and iron bludgeons and conspicuous with their golden banners, were destroyed by Śrī Rāma of unwearied action with his flaming arrows decorated with refined gold. (1—3) Meeting together on beholding this and hearing of this (from others), the prowlers of the night who had escaped the carnage, as well as the ogresses felt nonplussed and miserable and were overwhelmed with anxiety. (4) Coming together in groups and crying, ogresses who had lost their husband, sons and kinsfolk wailed as follows, stricken as they were with sorrow:—(5)

कथं शूर्पणखा वृद्धा कराला निर्णतोदरी । आससाद वने रामं कंदर्पसमरूपिणम् ॥ ६ ॥
सुकुमारं महासत्त्वं सर्वभूतहिते रतम् । तं दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता ॥ ७ ॥
कथं सर्वगुणैर्हीना गुणवन्तं महौजसम् । सुमुखं दुर्मुखी रामं कामयामास राक्षसी ॥ ८ ॥

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जनस्यास्याल्पभाग्यत्वाद् वलिनी श्वेतमूर्धजा । अकार्यमपहास्यं च सर्वलोकविगर्हितम् ॥ ९ ॥
राक्षसानां विनाशाय दूषणस्य खरस्य च । चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम् ॥ १० ॥
तन्निमित्तमिदं वैरं रावणेन कृतं महत् । वधाय सीता साऽऽनीता दशग्रीवेण रक्षसा ॥ ११ ॥
न च सीतां दशग्रीवः प्राप्नोति जनकात्मजाम् । बद्धं बलवता वैरमक्षयं राघवेण च ॥ १२ ॥

"(Alas) how did the old and hideous Śūrpaṇakhā of sunken belly (dare to) approach in the forest Rāma, who is charming like the god of love ? (6) (How strange that) beholding that tender youth, endowed with extraordinary might, and devoted to the good of all created beings, that ugly woman, who deserves to be killed by the people, was stung with ardent love ! (7) How did that hideous ogress, who is devoid of all excellences, dare to make love to Rāma, who is full of excellences, endowed with great bodily strength and is possessed of comely features ? (8) Because of our bad luck and to the destruction of the ogre race (in general) and of Dūṣaṇa and Khara (in particular) that grey-haired misshapen woman, wh had developed wrinkles (on her person tried to profane (by her unholy touch Rāma (a scion of Raghu), a misdee which was worth ridiculing an condemned by the whole world. (9-10 It was on account of Śūrpaṇakhā th this bitter enmity has been conceive by Rāvaṇa and the reputed Sītā wa borne away by the ten-headed ogre t his (own) destruction. (11) The te headed monster, however, will not (b able to) lay his hands on Sītā, Janaka' daughter, although undying enmity h been contracted (by him) with th mighty Rāma (a scion of Raghu). (12

वैदेहीं प्रार्थयानं तं विराधं प्रेक्ष्य राक्षसम् । हतमेकेन रामेण पर्याप्तं तन्निदर्शनम् ॥ १३ ॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ १४ ॥
खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा । शरैरादित्यसंकाशैः पर्याप्तं तन्निदर्शनम् ॥ १५ ॥
हतो योजनबाहुश्च कबन्धो रुधिराशनः । क्रोधान्नादं नदन् सोऽथ पर्याप्तं तन्निदर्शनम् ॥ १६ ॥
जघान वलिनं रामः सहस्रनयनात्मजम् । वालिनं मेरुसंकाशं पर्याप्तं तन्निदर्शनम् ॥ १७ ॥
ऋष्यमूके वसंश्चैव दीनो भग्नमनोरथः । सुग्रीवः प्रापितो राज्यं पर्याप्तं तन्निदर्शनम् ॥ १८ ॥

"On perceiving the notorious ogre Virādha solicitous of Sītā (a princess of the Videha territory) the fellow was made short work of by Rāma single-handed. That example should have proved sufficient (to convince Rāvaṇa of Rāma's invincibility). (13) (Nay, as many as) fourteen thousand of ogres of terrible deeds were destroyed (by Rāma) in Janasthāna with his arrows resembling tongues of fire. (14) Khara (too) was struck down in combat as also Dūṣaṇa and Triśirā with his shafts which shone brightly like the sun. That example (too) should have been sufficient (to open the eyes of Rāvaṇa). (15) The notorious Kabandha too, whose arms were a Yojana (eight miles) long, (nay) who lived blood, and came roaring in wrath, wa dispatched forthwith. His example (to should have been sufficient (to prov Rāma's extraordinary might). (16 Rāma (also) killed the mighty Vā sprung from the loins of Indr (the thousand-eyed god), who resemble Mount Meru (in size). His examp (too) should have been sufficient (serve) as an eye-opener (to Rāvaṇa (17) Living disconsolate on Mou Ṛṣyamūka, his ambitions dashed pieces, Sugrīva too was restored to t throne. That example (too) shou have proved sufficient (to make Rāva realize the greatness of Rāma (18)

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धर्मार्थसहितं वाक्यं सर्वेषां रक्षसां हितम् । युक्तं विभीषणेनोक्तं मोहात्तस्य न रोचते ॥ १९ ॥
विभीषणवचः कुर्याद् यदि स्म धनदानुजः । श्मशानभूता दुःखार्ता नेयं लङ्का भविष्यति ॥ २० ॥
कुम्भकर्णं हतं श्रुत्वा राघवेण महाबलम् ।
अतिकायं च दुर्धर्षं लक्ष्मणेन हतं तदा । प्रियं चेन्द्रजितं पुत्रं रावणो नावबुध्यते ॥ २१ ॥
मम पुत्रो मम भ्राता मम भर्ता रणे हतः । इत्येष श्रूयते शब्दो राक्षसीनां कुले कुले ॥ २२ ॥
रथाश्वनागाश्च हतास्तत्र तत्र सहस्रशः । रणे रामेण शूरेण हताश्चापि पदातयः ॥ २३ ॥
रुद्रो वा यदि वा विष्णुर्महेन्द्रो वा शतक्रतुः । हन्ति नो रामरूपेण यदि वा स्वयमन्तकः ॥ २४ ॥
हतप्रवीरा रामेण निराशा जीविते वयम् । अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे ॥ २५ ॥

"The reasonable advice tendered by Vibhīṣaṇa, which was not only in consonance with righteousness but redounded to the (worldly) interest of Rāvaṇa, nay, which was conducive to the good of all the ogres, did not find favour with Rāvaṇa due to his folly. (19) Had Rāvaṇa (the younger half-brother of Kubera) followed the advice of Vibhīṣaṇa, this (city of) Laṅkā would not have been afflicted with sorrow and turned a crematorium. (20) Rāvaṇa has not realized the greatness of Rāma (even) on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been killed by Rāma (a scion of Raghu) as well as of Atikāya, who was difficult to disregard, and his beloved son, Indrajit, having been made short work of by Lakṣmaṇa the other day. (21) 'My son, my (own) brother, my husband has been killed in action !': such is the cry heard from the lips of the ogresses in every family. (22) Chariots, horses and elephants and foot-soldiers too have been struck down in their thousands everywhere on the battle-field by the heroic Rāma. (23) Either (it is) Rudra (the god of destruction) or Lord Viṣṇu (the Protector of the three worlds) or the great Indra (the ruler of the three worlds), who is presupposed to have performed a hundred (horse) sacrifices (in his past existences as a condition precedent to his attaining Indrahood), or it is Death himself who is destroying us in the disguise of Rāma. (24) Our pre-eminent heroes having been killed, we have lost (all) hope of life. Failing to perceive the end of our fear, we are wailing our lot, deprived as we are of our protectors. (25)

रामहस्ताद् दशग्रीवः शूरो दत्तमहावरः । इदं भयं महाघोरं समुत्पन्नं न बुध्यते ॥ २६ ॥
तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः । उपसृष्टं परित्रातुं शक्ता रामेण संयुगे ॥ २७ ॥
उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे । कथयन्ति हि रामेण रावणस्य निबर्हणम् ॥ २८ ॥
पितामहेन प्रीतेन देवदानवराक्षसैः । रावणस्याभयं दत्तं मनुष्येभ्यो न याचितम् ॥ २९ ॥
तदिदं मानुषं मन्ये प्राप्तं निःसंशयं भयम् । जीवितान्तकरं घोरं रक्षसां रावणस्य च ॥ ३० ॥

"Rāvaṇa (the ten-headed monster), who is heroic and on whom a great boon has been conferred (by Brahmā, the creator), does not perceive this appalling peril which has cropped up at the hands of Rāma. (26) Neither gods nor Gandharvas (celestial musicians) nor Piśāchas (fiends) nor ogres will be able to protect Rāvaṇa when he is attacked in combat by Rāma. (27) Evil portents too are perceived in the course of every encounter of Rāvaṇa (with his enemies). They unmistakably foreshadow the destruction of Rāvaṇa by Rāma. (28) Fearlessness against gods, devils and ogres has been vouchsafed to Rāvaṇa by Brahmā (the grandfather of the universe, which was actually

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created by his mind-born sons, the ten Prajāpatis or lords of creation), when the latter was gratified (by his austerities). No (such) security against human beings was, however, sought by him. (29) Therefore (since no fearlessness against human beings has been secured by Rāvaṇa) I account this impending and formidable peril from human beings as undoubtedly fatal to the ogres as well as to Rāvaṇa (himself). (30)

पीड्यमानास्तु बलिना वरदानेन रक्षसा । दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन् ॥ ३१ ॥
देवतानां हितार्थाय महात्मा वै पितामहः । उवाच देवतास्तुष्ट इदं सर्वा महद्वचः ॥ ३२ ॥
अद्यप्रभृति लोकांस्त्रीन् सर्वे दानवराक्षसाः । भयेन प्रभृता नित्यं विचरिष्यन्ति शाश्वतम् ॥ ३३ ॥
दैवतैस्तु समागम्य सर्वैश्चेन्द्रपुरोगमैः । वृषध्वजस्त्रिपुरहा महादेवः प्रतोषितः ॥ ३४ ॥
प्रसन्नस्तु महादेवो देवानेतद् वचोऽब्रवीत् । उत्पत्स्यति हितार्थं वो नारी रक्षःक्षयावहा ॥ ३५ ॥
एषा देवैः प्रयुक्ता तु क्षुद्यथा दानवान् पुरा । भक्षयिष्यति नः सर्वान् राक्षसघ्नी सरावणान् ॥ ३६ ॥
रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः । अयं निष्टानको घोरः शोकेन समभिप्लुतः ॥ ३७ ॥
तं न पश्यामहे लोके यो नः शरणदो भवेत् । राघवेणोपसृष्टानां कालेनेव युगक्षये ॥ ३८ ॥
नास्ति नः शरणं किंचिद्भये महति तिष्ठताम् । दावाग्निवेष्टितानां हि करेणूनां यथा वने ॥ ३९ ॥
प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना । यत एव भयं दृष्टं तमेव शरणं गतः ॥ ४० ॥

"While being oppressed by the mighty ogre (Rāvaṇa) by virtue of the bestowal of a boon (by Brahmā), as well as of his severe austerities the gods for their part worshipped Brahmā (the grandfather of the universe). (31) Feeling gratified (by their worship) the high-souled Brahmā (the grandfather of the universe) actually gave to them all the following momentous assurances for the good of the gods:—(32) 'From this day (onward) all the devils and ogres will ever range the three worlds, constantly filled with fear.' (33) Nay, coming together in the meantime, all the gods headed by Indra propitiated the great divinity Lord Śiva (the destroyer of three cities of gold, silver and iron, built by the demon Maya in heaven, in the air and on the earth respectively), whose ensign bears the device of a bull. (34) Feeling gratified, Lord Śiva (the great divinity) for his part gave to the gods the following assurance:—"For your good will appear a woman who will bring about the destruction of the ogres." (35) Employed by the gods, this woman, for her part, who is destined to put an end to the ogres, will, as hunger consumed the devils in the past, devour us all including Rāvaṇa. (36) Thanks to the misconduct of the evil-minded and wicked Rāvaṇa this terrible destruction attended by grief stares us in the face. (37) We do not perceive anyone in the world who may (be able to) afford protection to us, threatened (as we are) with destruction by Śrī Rāma (a scion of Raghu) even as created beings are threatened with destruction by the Time-Spirit at the end of the world-cycle. (38) There is no haven for us who stand in great peril any more than there is any shelter for female elephants encompassed by a wild fire in a forest. (39) Something opportune was done by the high-souled Vibhīṣaṇa (a scion of sage Pulastya), who sought as a refuge him alone from whom danger was suspected by him." (40)

इतीव सर्वा रजनीचरस्त्रियः परस्परं सम्परिरभ्य बाहुभिः ।
विषेदुरार्तातिभयाभिपीडिता विनेदुरुच्चैश्च तदा सुदारुणम् ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्नवतितमः सर्गः ॥ ९४ ॥

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Tightly folding one another in their arms, so did all the ogresses give way to despondency at that moment and cried at the top of their voice in heart-rending tones, afflicted as they were and sore-stricken with dismay. (41)

Thus ends Canto Ninety-four in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

Rāvaṇa calls together his generals and, marching with them to the field of battle, exhibits his valour against the enemy.

आर्तानां राक्षसीनां तु लङ्कायां वै कुले कुले । रावणः करुणं शब्दं शुश्राव परिदेवितम् ॥ १ ॥
स तु दीर्घं विनिःश्वस्य मुहूर्तं ध्यानमास्थितः । बभूव परमक्रुद्धो रावणो भीमदर्शनः ॥ २ ॥
संदश्य दशनैरोष्ठं क्रोधसंरक्तलोचनः । राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्तिमान् ॥ ३ ॥
उवाच च समीपस्थान् राक्षसान् राक्षसेश्वरः । क्रोधाव्यक्तकथस्तत्र निर्दहन्निव चक्षुषा ॥ ४ ॥
महोदरं महापार्श्वं विरूपाक्षं च राक्षसम् । शीघ्रं वदत सैन्यानि निर्यातेति समाज्ञया ॥ ५ ॥
तस्य तद् वचनं श्रुत्वा राक्षसास्ते भयार्दिताः । चोदयामासुरव्यग्रान् राक्षसांस्तान्नृपाज्ञया ॥ ६ ॥
ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः । कृतस्वस्त्ययनाः सर्वे ते रणाभिमुखा ययुः ॥ ७ ॥
प्रतिपूज्य यथान्यायं रावणं ते महारथाः । तस्थुः प्राञ्जलयः सर्वे भर्तुर्विजयकाङ्क्षिणः ॥ ८ ॥
तदोवाच प्रहस्यैतान् रावणः क्रोधमूर्च्छितः । महोदरमहापार्श्वौ विरूपाक्षं च राक्षसम् ॥ ९ ॥

Rāvaṇa for his part actually heard the piteous and plaintive cry of the afflicted ogresses in every house at Laṅkā. (1) Sighing for a long time, and remaining engrossed in thought awhile, the aforesaid Rāvaṇa for his part got highly enraged and assumed a terrible aspect. (2) Nipping his lips with his teeth, his eyes crimson with wrath, the king of ogres, who looked like the fire of dissolution incarnate, and whose sight was difficult to endure even for the ogres, commanded the ogres standing near on that spot, *viz*, Mahodara, Mahāpārśwa and the ogre Virūpākṣa (as follows), in words indistinct through anger, as though consuming them with his glance:—(3-4) "Speedily instruct the troops at my command, as follows:—'March out (to the battle-field)!'" (5) Hearing his aforesaid command, the said ogres, who were stricken with fear, enjoined the aforementioned ogres, who felt (quite) unagitated, in accordance with the king's order. (6) Saying "Amen!" and having performed a religious rite preparatory to all sacred undertakings for averting evil, all the aforesaid ogres of terrible aspect for their part sallied forth with their faces turned towards the battle-field. (7) Paying reverence to Rāvaṇa according to the rules of propriety, all those great car-warriors stood with joined palms wishing triumph to their master. (8) Laughing heartily (in sneer), Rāvaṇa, who was filled with anger, then spoke (as follows) to the said warriors, *viz*, Mahodara and Mahāpārśwa and the ogre Virūpākṣa:—(9)

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अद्य बाणैर्धनुर्मुक्तैर्युगान्तादित्यसंनिभैः । राघवं लक्ष्मणं चैव नेष्यामि यमसादनम् ॥ १० ॥
खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा । करिष्यामि प्रतीकारमद्य शत्रुवधादहम् ॥ ११ ॥
नैवान्तरिक्षं न दिशो न च द्यौर्नापि सागराः । प्रकाशत्वं गमिष्यन्ति मद्बाणजलदावृताः ॥ १२ ॥
अद्य वानरमुख्यानां तानि यूथानि भागशः । धनुषा शरजालेन वधिष्यामि पतत्त्रिणा ॥ १३ ॥
अद्य वानरसैन्यानि रथेन पवनौजसा । धनुस्स्थमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ १४ ॥
व्याकोशपद्मवक्त्राणि पद्मकेसरवर्चसाम् । अद्य यूथतटाकानि गजवत्प्रमथाम्यहम् ॥ १५ ॥

"With the shafts loosed from my bow and resembling the sun as seen at the end of the world-cycle I shall dispatch Rāma (a scion of Raghu) as well as Lakṣmaṇa to the abode of Yama (the god of retribution) today. (10) Through the death of my (aforesaid) enemies I shall avenge Khara, Kumbhakarṇa, Prahasta and Indrajit today. (11) Overcast with clouds in the shape of my arrows, neither space nor the (four) quarters nor again heaven nor even the seas will come to view. (12) With a succession of plumed arrows joined with my bow I shall wipe out by turns the well-known battalions of the foremost of monkeys today. (13) Mounted on my chariot swift as the wind I shall knock down the simian ranks with waves in the shape of arrows arisen from the ocean of my bow. (14) Like an elephant I shall lay waste today ponds in the form of battalions of the monkeys shining like the filaments of a lotus with their faces resembling open lotuses. (15)

सशरैरद्य वदनैः संख्ये वानरयूथपाः । मण्डयिष्यन्ति वसुधां सनालैरिव पङ्कजैः ॥ १६ ॥
अद्य यूथप्रचण्डानां हरीणां द्रुमयोधिनाम् । मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतं शतम् ॥ १७ ॥
हतो भ्राता च येषां वै येषां च तनयो हतः । वधेनाद्य रिपोस्तेषां करोम्यश्रुप्रमार्जनम् ॥ १८ ॥
अद्य मद्बाणनिर्भिन्नैः प्रस्तीर्णैर्गतचेतनैः । करोमि वानरैर्युद्धे यत्नावेक्ष्यतलां महीम् ॥ १९ ॥
अद्य काकाश्च गृध्राश्च ये च मांसाशिनोऽपरे । सर्वांस्तांस्तर्पयिष्यामि शत्रुमांसैः शरार्पितैः ॥ २० ॥
कल्प्यतां मे रथः शीघ्रं क्षिप्रमानीयतां धनुः । अनुप्रयान्तु मां युद्धे येऽत्र शिष्टा निशाचराः ॥ २१ ॥

"With their heads transfixed with arrows the commanders of monkey troops lying on the battle-field will adorn the earth as with lotuses accompanied by stalks. (16) With each arrow loosed in the course of the combat I shall pierce today one full hundred of monkeys fighting with trees and the most violent of their division. (17) Through the destruction of my adversary today I shall fully wipe the tears of those whose brother has actually been killed and whose son has been struck down. (18) With the monkeys pierced with my shafts and lying scattered on the battle-field deprived of life I shall carpet the earth so fully that it would be possible to discern its surface (only) with effort. (19) Whatever crows and vultures and other carnivorous animals or birds there are, I shall sate them all with the flesh of my enemies served by my arrows. (20) Let my chariot be got ready with all speed and let my bow (to) be brought without delay. Let the rangers of the night who have survived this time follow me to the battle-field." (21)

तस्य तद् वचनं श्रुत्वा महापार्श्वोऽब्रवीद् वचः । बलाध्यक्षान् स्थितांस्तत्र बलं संत्वर्यतामिति ॥ २२ ॥
बलाध्यक्षास्तु संयुक्ता राक्षसांस्तान् गृहे गृहे । चोदयन्तः परियुर्लङ्कां लघुपराक्रमाः ॥ २३ ॥
ततो मुहूर्तान्निष्पेतू राक्षसा भीमदर्शनाः । नदन्तो भीमवदना नानाप्रहरणैर्भुजैः ॥ २४ ॥

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असिभिः पट्टिशैः शूलैर्गदाभिर्मुसलैर्हलैः । शक्तिभिस्तीक्ष्णधाराभिर्महद्भिः कूटमुद्गरैः ॥ २५ ॥
यष्टिभिर्विविधैश्चक्रैर्निशितैश्च परश्वधैः । भिन्दिपालैः शतघ्नीभिरन्यैश्चापि वरायुधैः ॥ २६ ॥

Hearing the foregoing speech of Rāvaṇa, Mahāpārśwa enjoined the troop-commanders standing there as follows:—"Let the army be mobilized with all speed." (22) When enjoined (as aforesaid), the troop-commanders for their part went round Lankā at a swift pace, urging on the well-known ogres in every house (to march to the battle-field). (23) Thereupon ogres of terrible aspect with hideous faces presently ran out roaring, their arms equipped with weapons of every kind, *viz*, swords, sharp-edged darts, pikes, maces, clubs, Halas (plough-like weapons), sharp-pointed javelins and huge Kūṭamudgaras, staffs, discuses of every kind, sharpened axes, Bhindipālas (a kind of sling for throwing stones), Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and other excellent weapons. (24—26)

अथानयन् बलाध्यक्षाश्चत्वारो रावणाज्ञया । रथानां नियुतं साग्रं नागानां नियुतत्रयम् ॥ २७ ॥
अश्वानां षष्टिकोट्यस्तु खरोष्ट्राणां तथैव च । पदातयस्त्वसंख्याता जग्मुस्ते राजशासनात् ॥ २८ ॥
बलाध्यक्षाश्च संस्थाप्य राज्ञः सेनां पुरस्कृताम् । एतस्मिन्नन्तरे सूतः स्थापयामास तं रथम् ॥ २९ ॥
दिव्यास्त्रवरसम्पन्नं नानालंकारभूषितम् । नानायुधसमाकीर्णं किङ्किणीजालसंयुतम् ॥ ३० ॥
नानारत्नपरिक्षिप्तं रत्नस्तम्भैर्विराजितम् । जाम्बूनदमयैश्चैव सहस्रकलशैर्वृतम् ॥ ३१ ॥

At the king's command four troop-commanders then led (to the battle-field) more than a lakh of chariots and three lakhs of elephants. (27) Nay, six crores of horses and the same number of mules and camels and innumerable foot-soldiers marched (to the battle-field) at the king's command. (28) Having duly rallied the king's army stationed in the city, the troop-commanders too marched (to the battle-field). In the meantime the (king's) charioteer placed (on the battle-field) his well-known chariot equipped with the foremost of celestial missiles, adorned with various jewels, filled with weapons of every kind, furnished with rows of small bells, encrusted with precious stones of various kinds, beautified with bejewelled pillars and covered with thousands of round gold pinnacles. (29—31)

तं दृष्ट्वा राक्षसाः सर्वे विस्मयं परमं गताः । तं दृष्ट्वा सहसोत्थाय रावणो राक्षसेश्वरः ॥ ३२ ॥
कोटिसूर्यप्रतीकाशं ज्वलन्तमिव पावकम् ।
द्रुतं सूतसमायुक्तं युक्ताष्टतुरगं रथम् । आरुरोह तदा भीमं दीप्यमानं स्वतेजसा ॥ ३३ ॥
ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः । रावणः सत्त्वगाम्भीर्यादारयन्निव मेदिनीम् ॥ ३४ ॥
ततश्चासीन्महानादस्तूर्याणां च ततस्ततः । मृदङ्गैः पटहैः शङ्खैः कलहैः सह रक्षसाम् ॥ ३५ ॥
आगतो रक्षसां राजा छत्रचामरसंयुतः ।
सीतापहारी दुर्बुद्धिर्ब्रह्मघ्नो देवकण्टकः । योद्धुं रघुवरेणेति शुश्रुवे कलहध्वनिः ॥ ३६ ॥
तेन नादेन महता पृथिवी समकम्पत । तं शब्दं सहसा श्रुत्वा वानरा दुद्रुवुर्भयात् ॥ ३७ ॥

All the ogres were struck with great wonder to behold the chariot. Springing up from his seat on seeing the swift-going formidable chariot, which resembled a blazing fire and shone like crores of suns, was controlled by a charioteer, had eight horses yoked to it and was effulgent with its own splendour, Rāvaṇa, the king of ogres, forthwith ascended it on that occasion. (32-33) Surrounded by

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numerous ogres, Rāvaṇa (thus) precipitately set out from Laṅkā rending the earth as it were by the abundance of his might. (34) Then there burst forth on all sides a loud flourish of trumpets accompanied by the roll of clay tomtoms and tabors, the blast of conches and the clamour of ogres. (35) "There comes the ruler of ogres, the abductor of Sītā, the destroyer of Brahmans, the thorn in the sides of gods, notorious for his bad conduct and accompanied by his canopy and pair of whisks to try his strength with Rāma (the foremost of the Raghus) !" Such was the clamour heard (on all sides). (36) The earth violently shook at that loud din. The monkeys precipitately fled in panic on hearing that noise. (37)

रावणस्तु महाबाहुः सचिवैः परिवारितः । आजगाम महातेजा जयाय विजयं प्रति ॥ ३८ ॥
रावणेनाभ्यनुज्ञातौ महापार्श्वमहोदरौ । विरूपाक्षश्च दुर्धर्षो रथानारुरुहुस्तदा ॥ ३९ ॥
ते तु दृष्टाभिनर्दन्तो भिन्दन्त इव मेदिनीम् । नादं घोरं विमुञ्चन्तो निर्ययुर्जयकाङ्क्षिणः ॥ ४० ॥
ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः । निर्ययावुद्यतधनुः कालान्तकयमोपमः ॥ ४१ ॥
ततः प्रजविताश्वेन रथेन स महारथः । द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ ॥ ४२ ॥

Surrounded by his ministers, the mighty-armed Rāvaṇa for his part, who was endowed with extraordinary energy, turned up (on the battle-field) in quest of victory and for the (avowed) purpose of victory. (38) Duly permitted by Rāvaṇa, Mahāpārśwa and Mahodara as also Virūpākṣa, who was difficult to overpower, then mounted their chariots. (39) Roaring exultantly as though rending the earth and raising a formidable uproar, they set out eager for victory. (40) Surrounded by battalions consisting of hordes of ogres, the energetic monarch, who vied with Yama playing the role of Death at the time of universal Dissolution, set out for the combat with his bow uplifted. (41) In his chariot drawn by exceedingly swift horses that great car-warrior then made his exit through the (northern) gate where the celebrated Śrī Rāma and Lakṣmaṇa were. (42)

ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः । द्विजाश्च नेदुर्घोराश्च संचचाल च मेदिनी ॥ ४३ ॥
ववर्ष रुधिरं देवश्चस्खलुश्च तुरंगमाः । ध्वजाग्रे न्यपतद्गृध्रो विनेदुश्चाशिवं शिवाः ॥ ४४ ॥
नयनं चास्फुरद् वामं वामो बाहुरकम्पत । विवर्णवदनश्चासीत् किंचिदभ्रश्यत स्वनः ॥ ४५ ॥
ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः । रणे निधनशंसीनि रूपाण्येतानि जज्ञिरे ॥ ४६ ॥
अन्तरिक्षात् पपातोल्का निर्घातसमनिःस्वना । विनेदुरशिवा गृध्रा वायसैरभिमिश्रिताः ॥ ४७ ॥
एतानचिन्तयन् घोरानुत्पातान् समवस्थितान् । निर्ययौ रावणो मोहाद्वधार्थं कालचोदितः ॥ ४८ ॥

At that moment the sun lost its brilliance and the (four) quarters were enveloped in gloom. Nay, the birds emitted fearful notes and the earth too violently shook. (43) Again, the cloud rained blood and the horses (of Rāvaṇa) stumbled. A vulture perched on the top of his ensign, while she-jackals emitted sinister howls. (44) His left eye twitched and his left arm quivered. His face grew pale and his voice turned a bit hoarse. (45) Again, even as the ten-headed ogre (Rāvaṇa) set forth for an encounter the following evil phenomena presaging his death appeared on the battle-field. (46) A meteor fell from the sky with a crash resembling a peal of thunder. United with crows, vultures emitted sinister cries. (47) Not minding these fearful portents unmistakably present (before him), impelled as he was by Death, Rāvaṇa rushed madly to his doom. (48)

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तेषां तु रथघोषेण राक्षसानां महात्मनाम् । वानराणामपि चमूर्युद्धायैवाभ्यवर्तत ॥ ४९ ॥
तेषां तु तुमुलं युद्धं बभूव कपिरक्षसाम् । अन्योन्यमाह्वयानानां क्रुद्धानां जयमिच्छताम् ॥ ५० ॥
ततः क्रुद्धो दशग्रीवः शरैः काञ्चनभूषणैः । वानराणामनीकेषु चकार कदनं महत् ॥ ५१ ॥
निकृत्तशिरसः केचिद् रावणेन बलीमुखाः । केचिद्विच्छिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः ॥ ५२ ॥
निरुच्छ्वासा हताः केचित्केचित्पार्श्वेषु दारिताः । केचिद्विभिन्नशिरसः केचिच्चक्षुर्विनाकृताः ॥ ५३ ॥
दशाननः क्रोधविवृत्तनेत्रो यतो यतोऽभ्येति रथेन संख्ये ।
ततस्ततस्तस्य शरप्रवेगं सोढुं न शेकुर्हरियूथपास्ते ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चनवतितमः सर्गः ॥ ९५ ॥

At the sound of the chariots of those gigantic ogres the simian army too stood ready facing them for an encounter. (49) A tumultuous contest actually ensued between the monkeys and the ogres, who challenged each his adversary, enraged as they were and eager for victory. (50) Provoked to anger, Rāvaṇa (the ten-headed monster) thereupon played great havoc among the simian ranks with his arrows decked with gold. (51) Some monkeys had their heads cut off by Rāvaṇa; others had their hearts pierced and still others were deprived of their ears. (52) Some were struck down lifeless, others were split in the flanks; some more had their skulls smashed and still others were deprived of their eyes. (53) Wheresoever the ten-headed monster drove in his chariot on the battle-field, his eyes rolling in fury, the celebrated commanders of monkey troops stationed in that quarter could not withstand the mad fury of his arrows. (54)

Thus ends Canto Ninety-five in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षण्णवतितमः सर्गः

Canto XCVI

Destruction of the army of ogres at the hands of Sugrīva and the fall of Virūpākṣa

तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः । बभूव वसुधा तत्र प्रकीर्णा हरिभिस्तदा ॥ १ ॥
रावणस्याप्रसह्यं तं शरसम्पातमेकतः । न शेकुः सहितुं दीप्तं पतंगा ज्वलनं यथा ॥ २ ॥
तेऽर्दिता निशितैर्बाणैः क्रोशन्तो विप्रदुद्रुवुः । पावकार्चिः समाविष्टा दह्यमाना यथा गजाः ॥ ३ ॥
प्लवंगानामनीकानि महाभ्राणीव मारुतः । संययौ समरे तस्मिन् विधमन् रावणः शरैः ॥ ४ ॥
कदनं तरसा कृत्वा राक्षसेन्द्रो वनौकसाम् । आससाद ततो युद्धे त्वरितं राघवं रणे ॥ ५ ॥

The battle-field of Lankā for its part was strewn on that occasion with those monkeys whose limbs had thus been torn asunder by the ten-headed monster with his arrows. (1) The monkeys could not stand (even) for an instant the irresistible hail of shafts loosed by Rāvaṇa, any more than moths would stand a blazing fire. (2) Tormented by those sharp arrows, they fled screaming like elephants enveloped in flames and getting scorched (by them). (3) Rāvaṇa advanced in that fray destroying the simian ranks with his

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arrows in the same way as the wind would dissipate large clouds. (4) Having brought about with speed the destruction of the monkeys (lit. the denizens of the woods), Rāvaṇa (the king of ogres) then hurriedly approached Śrī Rāma (a scion of Raghu) on the battle-field. (5)

सुग्रीवस्तान् कपीन्दृष्ट्वा भग्नान् विद्रावितान् रणे । गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः ॥ ६ ॥
आत्मनः सदृशं वीरं स तं निक्षिप्य वानरम् । सुग्रीवोऽभिमुखं शत्रुं प्रतस्थे पादपायुधः ॥ ७ ॥
पार्श्वतः पृष्ठतश्चास्य सर्वे वानरयूथपाः । अनुजग्मुर्महाशैलान् विविधांश्च वनस्पतीन् ॥ ८ ॥
ननर्द युधि सुग्रीवः स्वरेण महता महान् । पोथयन् विविधांश्चान्यान् ममन्थोत्तमराक्षसान् ॥ ९ ॥
ममर्द च महाकायो राक्षसान् वानरेश्वरः । युगान्तसमये वायुः प्रवृद्धानगमानिव ॥ १० ॥
राक्षसानामनीकेषु शैलवर्षं ववर्ष ह । अश्मवर्षं यथा मेघः पक्षिसंघेषु कानने ॥ ११ ॥
कपिराजविमुक्तैस्तैः शैलवर्षैस्तु राक्षसाः । विकीर्णशिरसः पेतुर्विकीर्णा इव पर्वताः ॥ १२ ॥

Seeing the aforesaid monkeys routed in combat and put to flight, and placing Suṣeṇa in charge of the division, Sugrīva immediately threw his mind into the fight. (6) Appointing as his substitute the aforesaid monkey, who was a hero as good as himself, the celebrated Sugrīva marched towards the enemy, armed with a tree. (7) Seizing hold of enormous rocks and trees of various kinds, all the commanders of monkey troops (excepting Suṣeṇa) followed at his side as well as at his heels. (8) The mighty Sugrīva roared at a high pitch on the battle-field and destroyed the foremost ogres, annihilating various other ogres (too). (9) Nay, the gigantic king of monkeys killed the ogres (even) as the wind knocks down at the end of a world-cycle trees which have grown immensely. (10) He let fall on the ogre troops, they say, a shower of rocks even as a cloud would let loose a shower of hailstones in the midst of flocks of birds in a forest. (11) Their heads smashed by those showers of rocks let fall by the king of monkeys, the ogres for their part toppled down like crumbling mountains. (12)

अथ संक्षीयमाणेषु राक्षसेषु समन्ततः । सुग्रीवेण प्रभग्नेषु नदत्सु च पतत्सु च ॥ १३ ॥
विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः । रथादाप्लुत्य दुर्धर्षो गजस्कन्धमुपारुहत् ॥ १४ ॥
स तं द्विपमथारुह्य विरूपाक्षो महाबलः । ननर्द भीमनिर्ह्रादं वानरानभ्यधावत ॥ १५ ॥
सुग्रीवे स शरान् घोरान् विससर्ज चमूमुखे । स्थापयामास चोद्विग्नान् राक्षसान् सम्प्रहर्षयन् ॥ १६ ॥
सोऽतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा । चुक्रोश च महाक्रोधो वधे चास्य मनो दधे ॥ १७ ॥
ततः पादपमुद्धृत्य शूरः सम्प्रधनो हरिः । अभिपत्य जघानास्य प्रमुखे तं महागजम् ॥ १८ ॥
स तु प्रहाराभिहतः सुग्रीवेण महागजः । अपासर्पद् धनुर्मात्रं निषसाद ननाद च ॥ १९ ॥

Leaping down from his chariot proclaiming his own name, while the ogres, completely routed by Sugrīva, were being annihilated on all sides and were toppling down roaring, the ogre, Virūpākṣa, who was armed with a bow and was difficult to overpower, forthwith mounted the back of an elephant. (13-14) Ascending that elephant, Virūpākṣa, who was endowed with extraordinary might, immediately let forth a terrible roar and rushed towards the monkeys. (15) He rained formidable arrows on Sugrīva in the forefront of battle and stabilized the frightened ogres, duly cheering them up. (16) Deeply pierced with sharp arrows by that ogre, the said king

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monkeys, who was seized with great anger, roared and set his mind on killing him. (17) Tearing up a tree and springing forward, the valiant monkey (Sugrīva), who (also) fought well, struck that huge elephant of Virūpākṣa, standing opposite to him. (18) Overwhelmed with his blow by Sugrīva, the collosal elephant for its part receded to a distance of four cubits only, sank down and roared. (19)

गजात् तु मथितात् तूर्णमपक्रम्य स वीर्यवान् । राक्षसोऽभिमुखः शत्रुं प्रत्युद्गम्य ततः कपिम् ॥ २० ॥
आर्षभं चर्म खड्गं च प्रगृह्य लघुविक्रमः । भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम् ॥ २१ ॥
स हि तस्याभिसंक्रुद्धः प्रगृह्य विपुलां शिलाम् । विरूपाक्षस्य चिक्षेप सुग्रीवो जलदोपमाम् ॥ २२ ॥
स तां शिलामापतन्तीं दृष्ट्वा राक्षसपुंगवः । अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत्तदा ॥ २३ ॥
तेन खड्गप्रहारेण रक्षसा बलिना हतः । मुहूर्तमभवद् भूमौ विसंज्ञ इव वानरः ॥ २४ ॥
सहसा स तदोत्पत्य राक्षसस्य महाहवे । मुष्टिं संवर्त्य वेगेन पातयामास वक्षसि ॥ २५ ॥
मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः । तेन खड्गेन संक्रुद्धः सुग्रीवस्य चमूमुखे ॥ २६ ॥
कवचं पातयामास पन्नगेनाभिहतोऽपतत् । स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत् ॥ २७ ॥
तलप्रहारमशनेः समानं भीमनिःस्वनम् ।

Jumping down with all speed from his wounded elephant (nay) seizing hold of his shield made of a bull's hide, and sword and advancing with rapid paces towards the monkey, Sugrīva, with his face turned towards him, that powerful ogre for his part approached his enemy,—who stood firm (to meet him),—threatening him as it were. (20-21) Seizing hold of a huge rock, which looked like a cloud, the celebrated Sugrīva, who felt highly enraged, actually hurled it on the aforesaid Virūpākṣa. (22) Seeing that rock falling and jumping aside, that bull among the ogres, who was exceedingly powerful, then struck Sugrīva with his sword. (23) Wounded by the mighty ogre (Virūpākṣa) with a stroke of his sword, the monkey (Sugrīva) lay awhile on the ground unconscious as it were. (24) Springing up all at once and whirling his fist, Sugrīva brought it down violently on the ogre's chest in that major conflict. (25) Filled with rage when wounded by the blow of Sugrīva's fist, the night-ranger, Virūpākṣa, destroyed the former's armour with that sword in the forefront of his army. (Nay,) kicked by him, Sugrīva fell down. Springing to his feet when fallen, the monkey gave the ogre a slap which produced a terrific thunder-like crash.

तलप्रहारं तद् रक्षः सुग्रीवेण समुद्यतम् ॥ २८ ॥
नैपुण्यान्मोचयित्वैनं मुष्टिनोरसि ताडयत् । ततस्तु संक्रुद्धतरः सुग्रीवो वानरेश्वरः ॥ २९ ॥
मोक्षितं चात्मनो दृष्ट्वा प्रहारं तेन रक्षसा । स ददर्शान्तरं तस्य विरूपाक्षस्य वानरः ॥ ३० ॥
ततोऽन्यं पातयत् क्रोधाच्छङ्खदेशे महातलम् । महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ ॥ ३१ ॥
पपात रुधिरक्लिन्नः शोणितं हि समुद्गिरन् । स्रोतोभ्यस्तु विरूपाक्षो जलं प्रस्रवणादिव ॥ ३२ ॥
विवृत्तनयनं क्रोधात् सफेनं रुधिरप्लुतम् । ददृशुस्ते विरूपाक्षं विरूपाक्षतरं कृतम् ॥ ३३ ॥
स्फुरन्तं परिवर्तन्तं पार्श्वेन रुधिरोक्षितम् । करुणं च विनर्दन्तं ददृशुः कपयो रिपुम् ॥ ३४ ॥
तथा तु तौ संयति सम्प्रयुक्तौ तरस्विनौ वानरराक्षसानाम् ।
बलार्णवौ सस्वनतुश्च भीमौ महार्णवौ द्वाविव भिन्नसेतू ॥ ३५ ॥

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विनाशितं प्रेक्ष्य विरूपनेत्रं महाबलं तं हरिपार्थिवेन ।
बलं समेतं कपिराक्षसानामुद्वृत्तगङ्गाप्रतिमं बभूव ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षण्णवतितमः सर्गः ॥ ९६ ॥

Dodging by his adroitness the slap, which was about to be dealt by Sugrīva, the ogre, Virūpākṣa, struck the latter on the chest with his fist. Sugrīva, the monkey king, for his part thereupon grew all the more furious. (26–29) (Nay) seeing his blow parried by that ogre, the aforesaid monkey sought an opportunity to strike the said Virūpākṣa. (30) Sugrīva then angrily brought down on the region of his temple-bone a violent blow with his palm. Struck with the palm, which descended like the thunderbolt of the mighty Indra, Virūpākṣa for his part, fell to the ground bathed in blood, emitting blood as he did from (all) the (nine) apertures of his body (*viz*, the two eyes, the two nostrils, the two ears, the mouth, the penis and the anus) as water flows from a spring. (31-32) The monkeys saw Virūpākṣa bathed in foaming blood, his eyes rolling through anger, and as such rendered all the more monstrous.* (33) (Nay) the monkeys beheld their enemy bathed in blood, tossing about, changing sides and bellowing piteously. (34) Closely united (for a hand-to-hand fight) on the battle-field in that way those two redoubtable armies, the army of the monkeys and that of the ogres, for their part, which were extensive as seas and full of impetuosity roared like two oceans, which had burst their strands. (35) Perceiving the notorious Virūpākṣa, who was endowed with extraordinary might made short work of by Sugrīva (the king of monkeys), the united army of the monkeys and the ogres looked like the (holy) Ganga in spate. (36)

Thus ends Canto Ninety-six in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto XCVII

The fearful encounter of Mahodara with Sugrīva and his fall at the latter's hands

हन्यमाने बले तूर्णमन्योन्यं ते महामृधे । सरसीव महाघर्मे सूपक्षीणे बभूवतुः ॥ १ ॥
स्वबलस्य तु घातेन विरूपाक्षवधेन च । बभूव द्विगुणं क्रुद्धो रावणो राक्षसाधिपः ॥ २ ॥
प्रक्षीणं स्वबलं दृष्ट्वा वध्यमानं वलीमुखैः । बभूवास्य व्यथा युद्धे दृष्ट्वा दैवविपर्ययम् ॥ ३ ॥
उवाच च समीपस्थं महोदरमनन्तरम् । अस्मिन् काले महाबाहो जयाशा त्वयि मे स्थिता ॥ ४ ॥
जहि शत्रुचमूं वीर दर्शयाद्य पराक्रमम् । भर्तृपिण्डस्य कालोऽयं निर्वेष्टुं साधु युध्यताम् ॥ ५ ॥

Being destroyed by each other in that major conflict, the aforesaid two armies were soon considerably attenuated like two lakes in midsummer (when sunshine is the brightest). (1) Rāvaṇa the suzerain lord of ogres, for his part got doubly enraged by the destruction of his own army and the fall

* There is a pun here on the word Virūpākṣa which means one with mis-shapen eyes.

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Virūpākṣa. (2) He felt agonized to find his own army greatly thinned while being destroyed by the monkeys and to see the adverseness of his fate. (3) And he spoke (as follows) to Mahodara, standing immediately beside him:—"At this juncture, O mighty-armed one, the hope of my victory is centred in you. (4) Exhibit your valour today and exterminate the hostile army. This is the time (for you) to repay the debt of your master (in the shape of subsistence received from him). Fight well." (5)

एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रो महोदरः । प्रविवेशारिसेनां स पतङ्ग इव पावकम् ॥ ६ ॥
ततः स कदनं चक्रे वानराणां महाबलः । भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः ॥ ७ ॥
वानराश्च महासत्त्वाः प्रगृह्य विपुलाः शिलाः । प्रविश्यारिबलं भीमं जघ्नुस्ते सर्वराक्षसान् ॥ ८ ॥
महोदरः सुसंक्रुद्धः शरैः काञ्चनभूषणैः । चिच्छेद पाणिपादोरु वानराणां महाहवे ॥ ९ ॥
ततस्ते वानराः सर्वे राक्षसैरर्दिता भृशम् । दिशो दश द्रुताः केचित्केचित्सुग्रीवमाश्रिताः ॥ १० ॥

Saying "Amen !" when encouraged in these words, that ogre chief, Mahodara, penetrated deeply into the hostile army (even) as a moth would rush into a flame. (6) Emboldened by the word of his master, the ogre who was endowed with extraordinary might and full of energy, then started playing havoc among the monkeys by dint of his own prowess. (7) Seizing hold of huge rocks and penetrating into the redoubtable hostile army, the aforesaid monkeys too, who were highly courageous, started destroying all the ogres. (8) Getting highly infuriated, Mahodara severed with his arrows decked with gold the hands, feet and thighs of the monkeys in that major combat. (9) All the aforesaid monkeys were struck hard by the ogres. Some (of them) fled into the ten directions, while others took refuge with Sugrīva. (10)

प्रभग्नं समरे दृष्ट्वा वानराणां महाबलम् । अभिदुद्राव सुग्रीवो महोदरमनन्तरम् ॥ ११ ॥
प्रगृह्य विपुलां घोरां महीधरसमां शिलाम् । चिक्षेप च महातेजास्तद्वधाय हरीश्वरः ॥ १२ ॥
तामापतन्तीं सहसा शिलां दृष्ट्वा महोदरः । असम्भ्रान्तस्ततो बाणैर्निर्बिभेद दुरासदाम् ॥ १३ ॥
रक्षसा तेन बाणौघैर्निकृत्ता सा सहस्रधा । निपपात तदा भूमौ गृध्रचक्रमिवाकुलम् ॥ १४ ॥
तां तु भिन्नां शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्च्छितः । सालमुत्पाट्य चिक्षेप तं स चिच्छेद नैकधा ॥ १५ ॥
शरैश्च विददारैनं शूरः परबलार्दनः । स ददर्श ततः क्रुद्धः परिघं पतितं भुवि ॥ १६ ॥
आविध्य तु स तं दीप्तं परिघं तस्य दर्शयन् । परिवेणोग्रवेगेन जघानास्य हयोत्तमान् ॥ १७ ॥

Seeing the mighty army of the monkeys routed in the encounter, Sugrīva rushed towards Mahodara, who stood near by. (11) Firmly seizing hold of a huge and a formidable rock, which looked like a mountain, the king of monkeys, who was endowed with extraordinary energy, hurled it with a view to killing the ogre. (12) Seeing that rock falling all of a sudden, Mahodara, who was not the least agitated, forthwith cut it to pieces with his arrows, even though it was difficult to approach. (13) Torn into a thousand and one fragments by that ogre with the streams of his shafts the rock forthwith descended on the ground like a flock of frightened vultures. (14) Filled with fury on beholding that rock broken, and tearing up a sal tree, the celebrated Sugrīva for his part flung it (at his adversary) and Mahodara split it into many pieces. (15) The hero, who was the scourge of hostile forces, also lacerated Sugrīva with his shafts. Provoked to anger, the latter then beheld an iron bludgeon fallen on the

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ground. (16) Brandishing that flashing bludgeon and exhibiting his own quickness of hand to his adversary, Sugrīva for his part struck down the former's excellent steeds with that bludgeon of terrible velocity. (17)

तस्माद्रथाद् वीरः सोऽवप्लुत्य महारथात् । गदां जग्राह संक्रुद्धो राक्षसोऽथ महोदरः ॥ १८ ॥
गदापरिघहस्तौ तौ युधि वीरौ समीयतुः । नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ ॥ १९ ॥
ततः क्रुद्धो गदां तस्मै चिक्षेप रजनीचरः । ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः ॥ २० ॥
गदां तां सुमहाघोरामापतन्तीं महाबलः । सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे ॥ २१ ॥
आजघान गदां तस्य परिघेण हरीश्वरः । पपात तरसा भिन्नः परिघस्तस्य भूतले ॥ २२ ॥
ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात् । आयसं मुसलं घोरं सर्वतो हेमभूषितम् ॥ २३ ॥
स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद् गदाम् । भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले ॥ २४ ॥

Leaping down from that huge chariot, whose team of horses had been killed, highly provoked (as he was), that valiant ogre, Mahodara, forthwith seized hold of his mace. (18) Carrying a mace and an iron bludgeon respectively in their hands, and roaring like two bulls and resembling two clouds charged with lightning, those two heroes closed in an encounter. (19) Provoked to anger, the night-ranger, Mahodara, thereupon flung at the celebrated Sugrīva his flaming mace, which shone like the sun. (20) Seeing that exceedingly terrible mace, falling, and lifting up his bludgeon, Sugrīva, the lord of monkeys, who was endowed with extraordinary might and whose eyes had turned coppery through rage, struck the mace of the ogre with his bludgeon, so that the mace fell to the ground and his bludgeon too yielded to the velocity of the mace. (21-22) The spirited Sugrīva thereupon picked up from the earth's surface a formidable steel club encrusted with gold on all sides. (23) Lifting it up, Sugrīva hurled it (at the ogre) and the ogre too flung his mace at Sugrīva. Colliding each with the other, the two missiles broke and fell to the ground. (24)

ततो भिन्नप्रहरणौ मुष्टिभ्यां तौ समीयतुः । तेजोबलसमाविष्टौ दीप्ताविव हुताशनौ ॥ २५ ॥
जघ्नतुस्तौ तदान्योन्यं नदन्तौ च पुनः पुनः । तलैश्चान्योन्यमासाद्य पेततुश्च महीतले ॥ २६ ॥
उत्पेततुस्तदा तूर्णं जघ्नतुश्च परस्परम् । भुजैश्चिक्षिपतुर्वीरावन्योन्यमपराजितौ ॥ २७ ॥
जग्मतुस्तौ श्रमं वीरौ बाहुयुद्धे परंतपौ । आजहार तदा खड्गमदूरपरिवर्तिनम् ॥ २८ ॥
राक्षसश्चर्मणा सार्धं महावेगो महोदरः ।
तथैव च महाखड्गं चर्मणा पतितं सह । जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः ॥ २९ ॥
ततो रोषपरीताङ्गौ नदन्तावभ्यधावताम् । उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ ॥ ३० ॥
दक्षिणं मण्डलं चोभौ सुतूर्णं सम्परीयतुः । अन्योन्यमभिसंक्रुद्धौ जये प्रणिहितावुभौ ॥ ३१ ॥

Their weapons shattered, the two warriors, who were fully endowed with ardour and strength and resembled two lit fires, now contended with their fists. (25) Nay, roaring again and again, they then slapped each other and, meeting each other, rolled on the earth's surface. (26) They sprang on their feet at once and began to strike each other (once more). Remaining undiscomfited, the two heroes pushed each other with their arms. (27) The two champions, the scourge of their enemy, felt exhausted in the course of their wrestling. The ogre Mahodara, who was endowed with great impetuosity, then picked up a sword along with a shield lying not very far. Likewise

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Sugrīva, the foremost of the monkeys, too, who was (even) more impetuous, seized of a huge sword fallen with a shield. (28-29) Thereupon the two warriors, who were adept in the use of weapons on the battle-field and whose limbs were seized with anger, sprang forward roaring with joy (to meet each other) with their swords upraised. (30) Both moved with great rapidity from left to right and from right to left of each other (to parry the strokes of their adversary). Both were enraged at each other and intent on conquering each other. (31)

स तु शूरो महावेगो वीर्यश्लाघी महोदरः । महावर्मणि तं खड्गं पातयामास दुर्मतिः ॥ ३२ ॥
लग्नमुत्कर्षतः खड्गं खड्गेन कपिकुञ्जरः । जहार सशिरस्त्राणं कुण्डलोपगतं शिरः ॥ ३३ ॥
निकृत्तशिरसस्तस्य पतितस्य महीतले । तद्बलं राक्षसेन्द्रस्य दृष्ट्वा तत्र न दृश्यते ॥ ३४ ॥
हत्वा तं वानरैः सार्धं ननाद मुदितो हरिः । चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः ॥ ३५ ॥
विषण्णवदनाः सर्वे राक्षसा दीनचेतसः । विद्रवन्ति ततः सर्वे भयवित्रस्तचेतसः ॥ ३६ ॥
महोदरं तं विनिपात्य भूमौ महागिरेः कीर्णमिवैकदेशम् ।
सूर्यात्मजस्तत्र रराज लक्ष्म्या सूर्यः स्वतेजोभिरिवाप्रधृष्यः ॥ ३७ ॥
अथ विजयमवाप्य वानरेन्द्रः समरमुखे सुरसिद्धयक्षसंघैः ।
अवनितलगतैश्च भूतसंघैर्हर्षसमाकुलितैर्निरीक्ष्यमाणः ॥ ३८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तनवतितमः सर्गः ॥ ९७ ॥

That evil-minded hero, Mahodara, for his part, who was endowed with great impetuosity and was proud of his own virility, let fall his aforesaid sword on the heavy mail (of Sugrīva). (32) Sugrīva (an elephant among the monkeys) severed with his (own) sword the head of Mahodara, which was adorned with ear-rings, helmet and all, (even) while the latter was extracting his sword, which had got stuck into Sugrīva's armour. (33) Beholding the fall of Mahodara (the ogre chief), who lay on the earth's surface, his head having been severed, his army could no longer be seen on the battle-field. (34) Having made short work of Mahodara, the monkey (Sugrīva) began to cheer with the monkeys, delighted as he was; while Rāvaṇa (the ten-headed monster) flew into a rage and Śrī Rāma (a scion of Raghu) looked happy. (35) With their faces downcast all the ogres felt dejected. (Nay,) their mind stricken with fear, all fled away from the battle-field. (36) Having thrown to the ground the aforesaid Mahodara, who looked like a part of a huge mountain broken off, Sugrīva (son of the sun-god) shone in his glory on the battle-field like the sun, which is unassailable on account of its rays. (37) Having scored a victory in the forefront of the battle, Sugrīva (the king of monkeys) continued to be gazed upon by the hosts of gods, Siddhas (a class of demigods who are endowed with mystic powers by virtue of their very birth) and Yakṣas (another class of demigods attending upon Kubera, the god of riches) as well as by the multitudes of beings standing on the earth's surface, who (all) felt overwhelmed with delight. (38)

Thus ends Canto Ninety-seven in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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अष्टनवतितमः सर्गः

Canto XCVIII

Fall of Mahāpārśwa at the hands of Angada

महोदरे तु निहते महापार्श्वो महाबलः । सुग्रीवेण समीक्ष्याथ क्रोधात्संरक्तलोचनः ॥ १ ॥
अङ्गदस्य चमूं भीमां क्षोभयामास मार्गणैः । स वानराणां मुख्यानामुत्तमाङ्गानि राक्षसः ॥ २ ॥
पातयामास कायेभ्यः फलं वृन्तादिवानिलः । केषांचिदिषुभिर्बाहूंश्चिच्छेदाथ स राक्षसः ॥ ३ ॥
वानराणां सुसंरब्धः पार्श्वं केषांचिदाक्षिपत् । तेऽर्दिता बाणवर्षेण महापार्श्वेन वानराः ॥ ४ ॥
विषादविमुखाः सर्वे बभूवुर्गतचेतसः । निशम्य बलमुद्विग्नमङ्गदो राक्षसार्दितम् ॥ ५ ॥
वेगं चक्रे महावेगः समुद्र इव पर्वसु । आयसं परिघं गृह्य सूर्यरश्मिसमप्रभम् ॥ ६ ॥
समरे वानरश्रेष्ठो महापार्श्वे न्यपातयत् । स तु तेन प्रहारेण महापार्श्वो विचेतनः ॥ ७ ॥
ससूतः स्यन्दनात् तस्माद् विसंज्ञश्चापतद् भुवि ।

Gazing on Sugriva when Mahodara had been struck down by the latter, Mahāpārśwa for his part, who was endowed with extraordinary might, and whose eyes had turned crimson through anger, forthwith set up a commotion with his shafts in the formidable ranks of Angada. (Nay) that ogre severed the heads of the leading monkeys from their trunks even as the wind would detach a fruit from its stalk. Again with his arrows he also cut off the arms of some monkeys; while, getting infuriated, he tore off the region of the ribs of the others. Oppressed with a hail of shafts by Mahāpārśwa, all the monkeys wore a dejected look from despondency and lost heart. Seeing his army frightened on being hard pressed by the ogre (Mahāpārśwa), Angada, who was endowed with great impetuosity, exhibited his tempo like a sea on the full-moon days. Seizing hold of an iron bludgeon, which shone like the rays of the sun, Angada (the foremost of the monkeys) flung it at Mahāpārśwa on the battle-field. Stunned by that blow, Mahāpārśwa for his part dropped senseless on the ground from his chariot along with the charioteer.

तस्यर्क्षराजस्तेजस्वी नीलाञ्जनचयोपमः ॥ ८ ॥
निष्पत्य सुमहावीर्यः स्वयूथान्मेघसंनिभात् । प्रगृह्य गिरिशृङ्गाभां क्रुद्धः स विपुलां शिलाम् ॥ ९ ॥
अश्वाञ्जघान तरसा बभञ्ज स्यन्दनं च तम् । मुहूर्तात्लब्धसंज्ञस्तु महापार्श्वो महाबलः ॥ १० ॥
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविध्यत । जाम्बवन्तं त्रिभिर्बाणैराजघान स्तनान्तरे ॥ ११ ॥
ऋक्षराजं गवाक्षं च जघान बहुभिः शरैः । गवाक्षं जाम्बवन्तं च स दृष्ट्वा शरपीडितौ ॥ १२ ॥
जग्राह परिघं घोरमङ्गदः क्रोधमूर्च्छितः । तस्याङ्गदः सरोषाक्षो राक्षसस्य तमायसम् ॥ १३ ॥
दूरस्थितस्य परिघं रविरश्मिसमप्रभम् । द्वाभ्यां भुजाभ्यां संगृह्य भ्रामयित्वा च वेगवत् ॥ १४ ॥
महापार्श्वस्य चिक्षेप वधार्थं वालिनः सुतः ।

Rushing forward from his battalion, which closely resembled a (dark) cloud, and seizing in fury a huge rock, resembling a mountain peak, the celebrated Jāmbavān (the king of bears), who was full of ardour and exceedingly powerful and looked like a heap of black antimony, struck down his horses with impetuosity and shattered his well-known chariot. Having regained his consciousness after a while, Mahāpārśwa for his part, who was

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endowed with extraordinary might, pierced the celebrated Angada once more with numerous arrows and struck Jāmbavān the ruler of bears, with three arrows in the chest. He also struck Gavākṣa, with numerous shafts. Seized with anger on seeing Gavākṣa as well as Jāmbavān tormented with arrows, Angada picked up a formidable iron bludgeon. Firmly grasping that iron bludgeon, which shone like the rays of the sun, with both hands and brandishing it with force, Angada, son of Vālī, his eyes red with anger, hurled it with the intention of killing the ogre Mahāpārśwa, who stood at a distance.

स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः ॥ १५ ॥
धनुश्च सशरं हस्ताच्छिरस्त्राणं च पातयत् । तं समासाद्य वेगेन वालिपुत्रः प्रतापवान् ॥ १६ ॥
तलेनाभ्यहनत् क्रुद्धः कर्णमूले सकुण्डले । स तु क्रुद्धो महावेगो महापार्श्वो महाद्युतिः ॥ १७ ॥
करेणैकेन जग्राह सुमहान्तं परश्वधम् । तं तैलधौतं विमलं शैलसारमयं दृढम् ॥ १८ ॥
राक्षसः परमक्रुद्धो वालिपुत्रे न्यपातयत् । तेन वामांसफलके भृशं प्रत्यवपातितम् ॥ १९ ॥
अङ्गदो मोक्षयामास सरोषः स परश्वधम् । स वीरो वज्रसंकाशमङ्गदो मुष्टिमात्मनः ॥ २० ॥
संवर्तयत् सुसंक्रुद्धः पितुस्तुल्यपराक्रमः । राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्रति ॥ २१ ॥
इन्द्राशनिसमस्पर्शं स मुष्टिं विन्यपातयत् । तेन तस्य निपातेन राक्षसस्य महामृधे ॥ २२ ॥
पफाल हृदयं चास्य स पपात हतो भुवि । तस्मिन् विनिहते भूमौ तत्सैन्यं सम्प्रचुक्षुभे ॥ २३ ॥
अभवच्च महान् क्रोधः समरे रावणस्य तु । वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः ॥ २४ ॥
स्फोटयन्निव शब्देन लङ्कां साट्टालगोपुराम् । सहेन्द्रेणेव देवानां नादः समभवन्महान् ॥ २५ ॥
अथेन्द्रशत्रुस्त्रिदशालयानां वनौकसां चैव महाप्रणादम् ।
श्रुत्वा सरोषं युधि राक्षसेन्द्रः पुनश्च युद्धाभिमुखोऽवतस्थे ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टनवतितमः सर्गः ॥ ९८ ॥

Thrown by the mighty Angada, that bludgeon for its part knocked the bow with the arrow fitted to it from the ogre's hand as also his helmet. (Nay) approaching the ogre with all speed, the glorious Angada (son of Vālī), full of rage, slapped him on the temple (root of the ear), shining with an ear-ring. Provoked to anger, Mahāpārśwa for his part, who was endowed with great impetuosity and extraordinary splendour, seized hold of a huge axe in one hand. Extremely enraged, the ogre hurled that stainless and solid axe, which had been washed in oil (and sharpened thereby) and was made of steel, at the son of Vālī. Full of fury, the celebrated Angada (however) evaded the axe, which had been aimed with violence at his left shoulder-bone. The aforesaid Angada, who was the equal of his deceased father in prowess and was extremely enraged, clenched his adament-like fist. (Nay) knowing (as he did) the vital parts of the body, he let fall the fist, which impinged like the thunderbolt, on the bosom of the ogre in the vicinity of his breasts. Due to its impact the bosom of the ogre burst open and he fell down dead on the ground in that major conflict. On Mahāpārśwa having been struck down on the ground, his army got confused, while a violent rage actually took possession of Rāvaṇa on the battle-field. A very high-pitched roar rose among the monkeys, who felt greatly rejoiced. (1—24) A loud clamour, which resembled the noise of gods, accompanied by (their ruler) Indra, followed, rendering asunder as it were with its

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vibrations the city of Lankā including its attics and ornamental gates. (25) Nay, hearing to his rage the loud uproar of the gods (lit. the dwellers in heaven) as well as of the monkeys (the denizens of the forest), Rāvaṇa (the lord of ogres), the (avowed) enemy of Indra, stood on the battle-field once more, prepared for a conflict. (26)

Thus ends Canto Ninety-eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनशततमः सर्गः

Canto XCIX

Śrī Rama's Encounter with Rāvaṇa

महोदरमहापार्श्वौ हतौ दृष्ट्वा स रावणः । तस्मिंश्च निहते वीरे विरूपाक्षे महाबले ॥ १ ॥
आविवेश महान् क्रोधो रावणं तु महामृधे । सूतं संचोदयामास वाक्यं चेदमुवाच ह ॥ २ ॥
निहतानाममात्यानां रुद्धस्य नगरस्य च । दुःखमेवापनेष्यामि हत्वा तौ रामलक्ष्मणौ ॥ ३ ॥
रामवृक्षं रणे हन्मि सीतापुष्पफलप्रदम् । प्रशाखा यस्य सुग्रीवो जाम्बवान् कुमुदो नलः ॥ ४ ॥
द्विविदश्चैव मैन्दश्च अङ्गदो गन्धमादनः । हनूमांश्च सुषेणश्च सर्वे च हरियूथपाः ॥ ५ ॥

On seeing Mahodara and Mahāpārśwa killed, nay, the notorious champion Virūpākṣa, who was endowed with extraordinary might, having (already) been struck down, a great rage actually seized Rāvaṇa in the course of the great conflict. (Nay) he urged on his charioteer and addressed to him the following words: so the tradition goes:—(1-2) "Killing the two princes, Rāma and Lakṣmaṇa, I shall certainly get rid of the suffering caused (to me) on account of the ministers who have been killed and the city which has been laid siege to (by the monkeys). (3) In the fight I shall cut down the tree in the shape of Rāma, which is going to yield fruit through its blossom in the form of Sītā, (nay) whose principal boughs are Sugrīva, Jāmbavān, Kumuda, Nala, as well as Dwivida and Mainda, Angada, Gandhamādana as also Hanūmān and Suṣeṇa and all the other commanders of monkey troops." (4-5)

स दिशो दश घोषेण रथस्यातिरथो महान् । नादयन् प्रययौ तूर्णं राघवं चाभ्यधावत ॥ ६ ॥
पूरिता तेन शब्देन सनदीगिरिकानना । संचचाल मही सर्वा त्रस्तसिंहमृगद्विजा ॥ ७ ॥
तामसं सुमहाघोरं चकारास्त्रं सुदारुणम् । निर्ददाह कपीन् सर्वांस्ते प्रपेतुः समन्ततः ॥ ८ ॥
उत्पपात रजो भूमौ तैर्भग्नैः सम्प्रधावितैः । नहि तत्सहितुं शेकुर्ब्रह्मणा निर्मितं स्वयम् ॥ ९ ॥
तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः । दृष्ट्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ १० ॥
ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम् । स ददर्श ततो रामं तिष्ठन्तमपराजितम् ॥ ११ ॥
लक्ष्मणेन सह भ्रात्रा विष्णुना वासवं यथा । आलिखन्तमिवाकाशमवष्टभ्य महद् धनुः ॥ १२ ॥
पद्मपत्रविशालाक्षं दीर्घबाहुमरिंदमम् ।

(Saying so and) causing (all) the ten directions to resound with the rattling of his chariot, that mighty and surpassing car-warrior drove rapidly and rushed towards Śrī Rāma (a scion of Raghu). (6) Filled by that

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sound the entire globe including rivers, mountains and forests, trembled throwing the lions and other beasts as well as birds into a fright. (7) He manifested an exceedingly formidable and terrible mystic missile presided over by Rāhu (a giant presiding over the planet of that name and consisting of darkness), and with it he began to consume all the monkeys, who started falling down on all sides. (8) Dust rose on the earth as they ran with all speed when frustrated; for they could no longer endure the missile, which had been brought into being by Brahmā (the creator) himself. (9)

Seeing those numerous divisions (of the monkeys) routed in hundreds by the excellent arrows of Rāvaṇa, Śrī Rāma (a scion of Raghu) took his stand firmly (on the battle-field). (10) Having put the army of the monkeys to flight, that tiger among the ogres then beheld Śrī Rāma, the tamer of his enemies, who was endowed with long arms and eyes large as lotus petals standing unconquered with his (younger half-) brother Lakṣmaṇa,—like Indra accompanied by his (younger brother) Upendra (Lord Viṣṇu),—holding up his bow as though scraping the sky.

ततो रामो महातेजाः सौमित्रिसहितो बली ॥ १३ ॥
वानरांश्च रणे भग्नानापतन्तं च रावणम् । समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम् ॥ १४ ॥
विस्फारयितुमारेभे ततः स धनुरुत्तमम् । महावेगं महानादं निर्भिन्दन्निव मेदिनीम् ॥ १५ ॥
रावणस्य च बाणौघैः रामविस्फारितेन च । शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा ॥ १६ ॥
तयोः शरपथं प्राप्य रावणो राजपुत्रयोः । स बभौ च यथा राहुः समीपे शशिसूर्ययोः ॥ १७ ॥
तमिच्छन् प्रथमं योद्धुं लक्ष्मणो निशितैः शरैः । मुमोच धनुरायम्य शरानग्निशिखोपमान् ॥ १८ ॥
तान् मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता । बाणान् बाणैर्महातेजा रावणः प्रत्यवारयत् ॥ १९ ॥
एकमेकेन बाणेन त्रिभिस्त्रीन् दशभिर्दश । लक्ष्मणस्य प्रचिच्छेद दर्शयन् पाणिलाघवम् ॥ २० ॥

Nay, perceiving the monkeys routed in combat and Rāvaṇa approaching, the mighty Śrī Rāma, who was endowed with extraordinary energy and was accompanied by Lakṣmaṇa, thereupon joyfully took hold of his bow at the middle. (11—14) He then began to stretch the excellent bow, which was endowed with great impelling force and sonorous, as though he was going to rend the globe asunder. (15) Nay, ogres fell (to the ground) in their hundreds at the well-known (buzzing) sound produced by the streams of Rāvaṇa's arrows as well as by the twang of Śrī Rāma's bow. (16) Again coming within the range of the aforesaid two princes (Lakṣmaṇa and Śrī Rāma), the notorious Rāvaṇa resembled Rāhu (the Daitya presiding over the planet of that name, who is held by the Purāṇas to be responsible for the solar as well as the lunar eclipses) standing in the vicinity of the moon and the sun. (17) Desiring to engage him with his own sharpened arrows in the first instance and stretching his bow, Lakṣmaṇa loosed his shafts resembling tongues of fire. (18) Rāvaṇa, who was endowed with extraordinary energy, intercepted in the air with his own arrows the aforesaid arrows as soon as they were loosed by Lakṣmaṇa, an excellent archer. (19) Demonstrating his lightness of hand, he split the arrows of Lakṣmaṇa, one with one, three with three and ten with ten arrows. (20)

अभ्यतिक्रम्य सौमित्रिं रावणः समितिंजयः । आससाद रणे रामं स्थितं शैलमिवापरम् ॥ २१ ॥
स राघवं समासाद्य क्रोधसंरक्तलोचनः । व्यसृजच्छरवर्षाणि रावणो राक्षसेश्वरः ॥ २२ ॥

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शरधारास्ततो रामो रावणस्य धनुश्च्युताः । दृष्ट्वैवापतिताः शीघ्रं भल्लाञ्जग्राह सत्वरम् ॥ २३ ॥
ताञ्छरौघांस्ततो भल्लैस्तीक्ष्णैश्चिच्छेद राघवः । दीप्यमानान् महाघोराञ्छरानाशीविषोपमान् ॥ २४ ॥
राघवो रावणं तूर्णं रावणो राघवं तथा । अन्योन्यं विविधैस्तीक्ष्णैः शरवर्षैर्ववर्षतुः ॥ २५ ॥
चेरतुश्च चिरं चित्रं मण्डलं सव्यदक्षिणम् । बाणवेगात् समुत्क्षिप्तावन्योन्यमपराजितौ ॥ २६ ॥

Overpassing Lakṣamaṇa (son of Sumitrā), Rāvaṇa, who (ever) won battles, approached Śrī Rāma, standing like another mountain on the battle-field. (21) Duly approaching Śrī Rāma (a scion of Raghu), his eyes turning crimson through anger, Rāvaṇa, the lord of ogres, loosed showers of shafts (upon him). (22) Immediately on beholding the volleys of arrows loosed from the bow of Rāvaṇa approaching, Śrī Rāma thereupon quickly seized hold in all haste of Bhallas (a variety of arrows with a crescent-shaped head). (23) Śrī Rāma (a scion of Raghu) then tore asunder with sharp-edged Bhallas those streams of flaming arrows—arrows which were very formidable and resembled venomous serpents. (24) Śrī Rāma (a scion of Raghu) and Rāvaṇa rapidly covered each other with showers of sharp-pointed shafts of various kinds—Śrī Rāma covering Rāvaṇa and *vice versa*. (25) Pushing back each other with the onrush of their arrows and remaining undefeated, the two warriors described circles of various kinds round each other from left to right. (26)

तयोर्भूतानि वित्रेसुर्युगपत् सम्प्रयुध्यतोः । रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः ॥ २७ ॥
सततं विविधैर्बाणैर्बभूव गगनं तदा । घनैरिवातपापाये विद्युन्मालासमाकुलैः ॥ २८ ॥
गवाक्षितमिवाकाशं बभूव शरवृष्टिभिः । महावेगैः सुतीक्ष्णाग्रैर्गृध्रपत्रैः सुवाजितैः ॥ २९ ॥
शरान्धकारमाकाशं चक्रतुः परमं तदा । गतेऽस्तं तपने चापि महामेघाविवोत्थितौ ॥ ३० ॥
तयोरभून्महायुद्धमन्योन्यवधकाङ्क्षिणोः । अनासाद्यमचिन्त्यं च वृत्रवासवयोरिव ॥ ३१ ॥
उभौ हि परमेष्वासावुभौ युद्धविशारदौ । उभावस्त्रविदां मुख्यावुभौ युद्धे विचेरतुः ॥ ३२ ॥
उभौ हि येन व्रजतस्तेन तेन शरोर्मयः । ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव ॥ ३३ ॥

Created beings were seized with terror even as the two redoubtable heroes, who resembled the god of retribution and the god of death respectively, simultaneously struck with violence loosing arrows (at each other). (27) The sky was overcast at that time with arrows of various kinds even as it is covered during the monsoon with clouds crowded with flashes of lightning. (28) The vault of heaven was studded with eye-holes as it were by showers of shafts of extraordinary velocity, which were extremely sharp-pointed, were adorned with plumes of vultures and were loosed with great impetuosity. (29) Like two huge clouds risen into view at a time when the sun had set and even when it rose, the two warriors enveloped the sky with great darkness with their arrows. (30) Like the duel that took place (in the hoary past) between the demon Vṛtra and Indra, an unapproachable and unimaginable major conflict ensued between the two warriors, who sought the destruction of each other. (31) Indeed both were armed with excellent bows, both were skilled in fighting, both were the foremost of those adept in the use of missiles and both moved unhampered on the battle-field. (32) Indeed whichever course they both took (in their manoeuvrings) streams of shafts were set in motion like waves in two oceans, whipped up by the wind. (33)

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ततः संसक्तहस्तस्तु रावणो लोकरावणः । नाराचमालां रामस्य ललाटे प्रत्यमुञ्चत ॥ ३४ ॥
रौद्रचापप्रयुक्तां तां नीलोत्पलदलप्रभाम् । शिरसाधारयद् रामो न व्यथामभ्यपद्यत ॥ ३५ ॥
अथ मन्त्रानपि जपन् रौद्रमस्त्रमुदीरयन् । शरान् भूयः समादाय रामः क्रोधसमन्वितः ॥ ३६ ॥
मुमोच च महातेजाश्चापमायम्य वीर्यवान् । ताञ्शरान् राक्षसेन्द्राय चिक्षेपाच्छिन्नसायकः ॥ ३७ ॥
ते महामेघसंकाशे कवचे पतिताः शराः । अवध्ये राक्षसेन्द्रस्य न व्यथां जनयंस्तदा ॥ ३८ ॥
पुनरेवाथ तं रामो रथस्थं राक्षसाधिपम् । ललाटे परमास्त्रेण सर्वास्त्रकुशलोऽभिनत् ॥ ३९ ॥
ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः । श्वसन्तो विविशुर्भूमिं रावणप्रतिकूलिताः ॥ ४० ॥

Then Rāvaṇa, for his part, who made people cry (wherever he went) and whose hands were (constantly) employed (in discharging arrows), dug into the brow of Śrī Rāma a succession of steel arrows, which adorned it like a chaplet. (34) Śrī Rāma bore that chaplet, loosed from the terrible bow of Rāvaṇa and shining like the petals of a blue lotus, on his head and did not experience any pain. (35) Then, seizing hold of more arrows (nay) reciting sacred formulas (and thereby invoking the mystic missile sought for) and making use of the missile presided over by Rudra (the god of destruction), and stretching his bow, the valiant Śrī Rāma, who was endowed with extraordinary energy, and was seized with anger, let fly those arrows in uninterrupted succession against the king of ogres. (36-37) Fallen on the impenetrable armour of Rāvaṇa (the ruler of ogres), which looked like a large cloud, the aforesaid arrows did not cause any pain (to him) at the time. (38) Śrī Rāma, who was an adept in the use of all mystic missiles, forthwith pierced that suzerain lord of ogres, seated in his chariot, once more in the forehead with an excellent missile. (39) Having pierced the excellent arrows (of Rāvaṇa), the arrows of Śrī Rāma (generated by the missile) penetrated like five-headed hissing serpents into the earth, when repelled by Rāvaṇa (40)

निहत्य राघवस्यास्त्रं रावणः क्रोधमूर्च्छितः । आसुरं सुमहाघोरमस्त्रं प्रादुश्चकार सः ॥ ४१ ॥
सिंहव्याघ्रमुखांश्चापि कङ्ककोकमुखानपि । गृध्रश्येनमुखांश्चापि शृगालवदनांस्तथा ॥ ४२ ॥
ईहामृगमुखांश्चापि व्यादितास्यान् भयावहान् । पञ्चास्याँल्लेलिहानांश्च ससर्ज निशिताञ्शरान् ॥ ४३ ॥
शरान् खरमुखांश्चान्यान् वराहमुखसंश्रितान् । श्वानकुक्कुटवक्त्रांश्च मकराशीविषाननान् ॥ ४४ ॥
एतांश्चान्यांश्च मायाभिः ससर्ज निशिताञ्छरान् । रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन् ॥ ४५ ॥
आसुरेण समाविष्टः सोऽस्त्रेण रघुपुंगवः । ससर्जास्त्रं महोत्साहः पावकं पावकोपमः ॥ ४६ ॥
अग्निदीप्तमुखान् बाणांस्तत्र सूर्यमुखानपि ।
चन्द्रार्धचन्द्रवक्त्रांश्च धूमकेतुमुखानपि । ग्रहनक्षत्रवर्णांश्च महोल्कामुखसंस्थितान् ॥ ४७ ॥
विद्युज्जिह्वोपमांश्चापि ससर्ज विविधाञ्छरान् । ते रावणशरा घोरा राघवास्त्रसमाहताः ॥ ४८ ॥
विलयं जग्मुराकाशे जघ्नुश्चैव सहस्रशः । तदस्त्रं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥ ४९ ॥
हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः । सुग्रीवाभिमुखा वीराः सम्परिक्षिप्य राघवम् ॥ ५० ॥
ततस्तदस्त्रं विनिहत्य राघवः प्रसह्य तद् रावणबाहुनिस्सृतम् ।
मुदान्वितो दाशरथिर्महात्मा विनेदुरुच्चैर्मुदिताः कपीश्वराः ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनशततमः सर्गः ॥ ९९ ॥

Rendering the missile of Śrī Rāma (a scion of Raghu) void, the aforesaid Rāvaṇa, who was filled with wrath, manifested an exceedingly dreadful missile, presided over by demoniac forces. (41) He loosed

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arrows having the heads of lions and tigers, those of buzzards and red geese, even of vultures and falcons, as well as those of jackals and wolves, also shafts having the heads of terrible lions with their mouths wide open and even to resembling serpents, also those having the heads of donkeys and others having the heads of boars, dogs and cocks, alligators and venomous snakes. (42—44) Hissing like a serpent provoked to anger, Rāvaṇa, who was endowed with extraordinary energy, let loose against Śrī Rāma by his conjuring tricks these and other whetted arrows. (45) Overwhelmed by that missile presided over by demoniac forces, that prince of the Raghus, who was endowed with extraordinary animation and resembled the god of fire (in brilliance), employed the missile presided over by the god of fire. (46) He produced through it arrows of every description, some with heads bright as fire, others with heads shining like the sun, the moon, the crescent, a comet and a huge meteor respectively, others shining like planets and lunar mansions and some resembling flashes of lightning. Pierced by the missile employed by Śrī Rāma (a scion of Raghu) those formidable arrows of Rāvaṇa melted away in the air; yet (before they did so) they killed the monkeys in thousands. Rejoiced to see that missile (presided over by demoniac forces) rendered void by Śrī Rāma of unwearied action, and encompassing Śrī Rāma (a scion of Raghu), all the monkeys, who were capable of changing their form at will, thereupon raised a clamour facing Sugrīva. (47—50) The high-souled Śrī Rāma (a scion of Raghu), son of Daśaratha, was then filled with joy on having forcibly rendered void that well-known missile which had flown from the arms of Rāvaṇa; while the valiant monkey-chiefs, full of joy, shouted at the top of their voice. (51)

Thus ends Canto Ninety-nine in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

शततमः सर्गः

Canto C

Encounter of Śrī Rāma with Rāvaṇa; Lakṣmaṇa swoons under a blow of Rāvaṇa's javelin and Rāvaṇa flees away from the battle-field.

तस्मिन् प्रतिहतेऽस्त्रे तु रावणो राक्षसाधिपः । क्रोधं च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम् ॥ १ ॥
मयेन विहितं रौद्रमन्यदस्त्रं महाद्युतिः । उत्सृष्टुं रावणो भीमं राघवाय प्रचक्रमे ॥ २ ॥
ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च । कार्मुकाद् दीप्यमानानि वज्रसाराणि सर्वशः ॥ ३ ॥
मुद्गराः कूटपाशाश्च दीप्ताश्चाशनयस्तथा । निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये ॥ ४ ॥
तदस्त्रं राघवः श्रीमानुत्तमास्त्रविदां वरः । जघान परमास्त्रेण गान्धर्वेण महाद्युतिः ॥ ५ ॥

The aforesaid missile having been counteracted (by Śrī Rāma), Rāvaṇa, the suzerain lord of ogres, for his part doubled his fury and in his wrath the latter, who was endowed with extraordinary splendour, forthwith proceeded to aim at Śrī Rāma (a scion of Raghu another fearful missile presided over by Rudra (the god of destruction and produced by the demon Maya.

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(1-2) Then issued forth on all sides from his bow flaming pikes and maces as well as clubs, hard as adamant, mallets, deceptive nooses and fiery thunderbolts of various kinds like piercing gales at the end of the world-cycle. (3-4) The glorious Rāma (a scion of Raghu), the foremost of those proficient in the use of excellent missiles, who was endowed with extraordinary splendour, neutralized that missile with the excellent missile presided over by the Gandharvas (celestial musicians). (5)

तस्मिन् प्रतिहतेऽस्त्रे तु राघवेण महात्मना । रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत् ॥ ६ ॥
ततश्चक्राणि निष्पेतुर्भास्वराणि महान्ति च । कार्मुकाद् भीमवेगस्य दशग्रीवस्य धीमतः ॥ ७ ॥
तैरासीद् गगनं दीप्तं सम्पतद्भिः समन्ततः । पतद्भिश्च दिशो दीप्ताश्चन्द्रसूर्यग्रहैरिव ॥ ८ ॥
तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः । आयुधानि च चित्राणि रावणस्य चमूमुखे ॥ ९ ॥
तदस्त्रं तु हतं दृष्ट्वा रावणो राक्षसाधिपः । विव्याध दशभिर्बाणै रामं सर्वेषु मर्मसु ॥ १० ॥
स विद्धो दशभिर्बाणैर्महाकार्मुकनिस्सृतैः । रावणेन महातेजा न प्राकम्पत राघवः ॥ ११ ॥
ततो विव्याध गात्रेषु सर्वेषु समितिंजयः । राघवस्तु सुसंक्रुद्धो रावणं बहुभिः शरैः ॥ १२ ॥

The aforesaid missile having been rendered void by the high-souled Śrī Rāma (a scion of Raghu), Rāvaṇa for his part, his eyes coppery with wrath, employed the missile presided over by the sun-god. (6) Thereupon issued brilliant and large discuses from the bow of the resourceful Rāvaṇa (the ten-headed monster) of terrible impetuosity. (7) (Even) as they rose into view and fell on all sides the sky was lit up and the quarters illuminated as by the sun, the moon and other planets. (8) The celebrated Śrī Rāma (a scion of Raghu), however, split those discuses and (other) strange weapons with the streams of his shafts in the forefront of Rāvaṇa's army. (9) Seeing that missile frustrated, Rāvaṇa, the suzerain lord of ogres, for his part pierced Śrī Rāma with ten arrows in all his vital parts. (10) Though pierced by Rāvaṇa with ten shafts which had shot forth from his huge bow, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy, did not flinch. (11) Extremely enraged, Śrī Rāma (a scion of Raghu), for his part, who (ever) won battles, thereupon pierced Rāvaṇa in all his limbs with numerous arrows. (12)

एतस्मिन्नन्तरे क्रुद्धो राघवस्यानुजो बली । लक्ष्मणः सायकान् सप्त जग्राह परवीरहा ॥ १३ ॥
तैः सायकैर्महावेगै रावणस्य महाद्युतिः । ध्वजं मनुष्यशीर्षं तु तस्य चिच्छेद नैकधा ॥ १४ ॥
सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम् । जहार लक्ष्मणः श्रीमान् नैर्ऋतस्य महाबलः ॥ १५ ॥
तस्य बाणैश्च चिच्छेद धनुर्गजकरोपमम् । लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैस्तदा ॥ १६ ॥
नीलमेघनिभांश्चास्य सदश्वान् पर्वतोपमान् । जघानाप्लुत्य गदया रावणस्य विभीषणः ॥ १७ ॥

Provoked to anger, in the meantime, the mighty Lakṣmaṇa, younger (half-) brother of Śrī Rāma (a scion of Raghu), the destroyer of hostile champions, seized hold of seven arrows. (13) With those shafts, which were impelled with great force, Lakṣmaṇa who was endowed with extraordinary splendour) for his part tore (to begin with) into a number of pieces the standard of Rāvaṇa, which bore the device of a man's head, (14) With a single arrow the glorious Lakṣmaṇa, who was endowed with extraordinary might, also severed the head of the ogre's charioteer, which was adorned

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with flaming ear-rings. (15) Nay, with five whetted shafts Lakṣmaṇa then split asunder the bow of that king of ogres, which resembled the proboscis of an elephant. (16) And bounding forward, Vibhīṣaṇa struck down with his mace Rāvaṇa's excellent horses which resembled a dark cloud (in hue) and were tall as hills. (17)

हताश्वात् तु तदा वेगादवप्लुत्य महारथात् । कोपमाहारयत् तीव्रं भ्रातरं प्रति रावणः ॥ १८ ॥
ततः शक्तिं महाशक्तिः प्रदीप्तामशनीमिव । विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥ १९ ॥
अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः । अथोदतिष्ठत् संनादो वानराणां महारणे ॥ २० ॥
सम्पपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी । सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता ॥ २१ ॥
ततः सम्भाविततरां कालेनापि दुरासदाम् । जग्राह विपुलां शक्तिं दीप्यमानां स्वतेजसा ॥ २२ ॥
सा वेगिता बलवता रावणेन दुरात्मना । जज्वाल सुमहातेजा दीप्ताशनिसमप्रभा ॥ २३ ॥

Leaping down with all speed from his huge chariot, whose horses had been killed, Rāvaṇa for his part then exhibited a violent rage against his (youngest) brother. (18) Thereupon the powerful king of ogres, who was endowed with extraordinary energy, flung at Vibhīṣaṇa a flaming javelin, which resembled the thunderbolt. (19) With three shafts Lakṣmaṇa (however) tore it asunder even before it reached him. A loud cheer forthwith rose among the monkeys in that major conflict. (20) Split into three fragments the javelin, which was wreathed in gold, fell down like an enormous flaming meteor, emitting sparks, fallen from the heavens. (21) Rāvaṇa thereupon seized hold of a big javelin, which was highly renowned (for its infallibility), was difficult to approach even for Death, and was shining with its own splendour. (22) Brandished with violence by the mighty and evil-minded Rāvaṇa, that immensely splendid javelin, which shone like a flaming thunderbolt, gave out a lurid gleam. (23)

एतस्मिन्नन्तरे वीरो लक्ष्मणस्तं विभीषणम् । प्राणसंशयमापन्नं तूर्णमभ्यवपद्यत ॥ २४ ॥
तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः । रावणं शक्तिहस्तं वै शरवर्षैरवाकिरत् ॥ २५ ॥
कीर्यमाणः शरौघेण विसृष्टेन महात्मना । न प्रहर्तुं मनश्चक्रे विमुखीकृतविक्रमः ॥ २६ ॥
मोक्षितं भ्रातरं दृष्ट्वा लक्ष्मणेन स रावणः । लक्ष्मणाभिमुखस्तिष्ठन्निदं वचनमब्रवीत् ॥ २७ ॥
मोक्षितस्ते बलश्लाघिन् यस्मादेवं विभीषणः । विमुच्य राक्षसं शक्तिस्त्वयीयं विनिपात्यते ॥ २८ ॥
एषा ते हृदयं भित्त्वा शक्तिर्लोहितलक्षणा । मद्बाहुपरिवोत्सृष्टा प्राणानादाय यास्यति ॥ २९ ॥

In the meantime the heroic Lakṣmaṇa speedily came to the rescue of the aforesaid Vibhīṣaṇa, who had reached a stage in which his life was in danger. (24) Stretching his bow, the gallant Lakṣmaṇa actually covered with volleys of arrows Rāvaṇa, who stood, javelin in hand, in order to save Vibhīṣaṇa. (25) Being covered (as aforesaid) with a stream of shafts discharged by the high-souled Lakṣmaṇa, Rāvaṇa, whose prowess stood balked (in this way), no longer felt inclined to strike. (26) Standing with his face turned towards Lakṣmaṇa on seeing his (younger) brother (Vibhīṣaṇa) rescued by Lakṣmaṇa, the notorious Rāvaṇa spoke as follows:—(27) "Letting off the ogre (Vibhīṣaṇa), this javelin is being violently hurled on you in as-much as Vibhīṣaṇa has thus been rescued by you, O vaunter of your strength!" (28) Piercing your heart, when hurled by my bludgeon-like arm, and stained with blood, this javelin, will depart (only) after taking your life." (29)

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इत्येवमुक्त्वा तां शक्तिमष्टघण्टां महास्वनाम् । मयेन मायाविहिताममोघां शत्रुघातिनीम् ॥ ३० ॥
लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा । रावणः परमक्रुद्धश्चिक्षेप च ननाद च ॥ ३१ ॥
सा क्षिप्ता भीमवेगेन वज्राशनिसमस्वना । शक्तिरभ्यपतद् वेगाल्लक्ष्मणं रणमूर्धनि ॥ ३२ ॥
तामनुव्याहरच्छक्तिमापतन्तीं स राघवः । स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा ॥ ३३ ॥
रावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा । मुक्ताऽऽशूरस्य भीतस्य लक्ष्मणस्य समज्ज सा ॥ ३४ ॥
न्यपतत् सा महावेगा लक्ष्मणस्य महोरसि । जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः ॥ ३५ ॥
ततो रावणवेगेन सुदूरमवगाढया । शक्त्या विभिन्नहृदयः पपात भुवि लक्ष्मणः ॥ ३६ ॥

Saying so and levelling at Lakṣmaṇa that infallible javelin, which was adorned with eight bells and made a loud noise (in the course of its flight), (nay) which had been designed by the demon Maya by dint of magic, was capable of destroying the enemy and shone as it were with splendour, Rāvaṇa, who was extremely enraged, hurled it and roared. (30-31) Flung with terrible impetuosity and cracking like a thunderbolt, that javelin flew with force towards Lakṣmaṇa in the forefront of the battle. (32) Addressing that javelin even as it was falling (on Lakṣmaṇa), that scion of Raghu imprecated it as follows:—"May all be well with Lakṣmaṇa ! May you prove ineffectual ! May your attempt (to kill Lakṣmaṇa) be frustrated !!" (33) Released by the enraged Rāvaṇa on the battle-field, that javelin, which was deadly as a venomous snake, felled at once on the bosom of Lakṣmaṇa, who stood fearless. (34) Flying with great violence and flaming like the tongue of Vāsuki (the lord of serpents), the javelin, which was full of extraordinary splendour, descended on the broad chest of Lakṣmaṇa. (35) Pierced grievously by the javelin, which had penetrated very deep due to the (tremendous) force exerted by Rāvaṇa, Lakṣmaṇa thereupon fell to the ground. (36)

तदवस्थं समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः । भ्रातृस्नेहान्महातेजा विषण्णहृदयोऽभवत् ॥ ३७ ॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः । बभूव संरब्धतरो युगान्त इव पावकः ॥ ३८ ॥
न विषादस्य कालोऽयमिति संचिन्त्य राघवः ।
चक्रे सुतुमुलं युद्धं रावणस्य वधे धृतः । सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च ॥ ३९ ॥

Observing Lakṣmaṇa reduced to that predicament, Śrī Rāma (a scion of Raghu), who stood near, felt despondent at heart because of brotherly affection, even though he was endowed with extraordinary courage. (37) Reflecting awhile as it were, his eyes bedimmed with tears, he felt all the more enraged (even) like the fire at the end of a world-cycle. (38) Realizing that it was not the time for feeling disconsolate, and gazing on Lakṣmaṇa, Śrī Rāma (a scion of Raghu), resumed the fierce struggle with a mighty and whole-hearted endeavour, resolved as he was upon the destruction of Rāvaṇa. (39)

स ददर्श ततो रामः शक्त्या भिन्नं महाहवे । लक्ष्मणं रुधिरादिग्धं सपन्नगमिवाचलम् ॥ ४० ॥
तामपि प्रहितां शक्तिं रावणेन बलीयसा । यत्नतस्ते हरिश्रेष्ठा न शेकुरवमर्दितुम् ॥ ४१ ॥
अर्दिताश्चैव बाणौघैस्ते प्रवेकेण रक्षसाम् । सौमित्रेः सा विनिर्भिद्य प्रविष्टा धरणीतलम् ॥ ४२ ॥
तां कराभ्यां परामृश्य रामः शक्तिं भयावहाम् । बभञ्ज समरे क्रुद्धो बलवान् विचकर्ष च ॥ ४३ ॥
तस्य निष्कर्षतः शक्तिं रावणेन बलीयसा । शराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः ॥ ४४ ॥

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अचिन्तयित्वा तान् बाणान् समाश्लिष्य च लक्ष्मणम् । अब्रवीच्च हनूमन्तं सुग्रीवं च महाकपिम् ॥ ४५ ॥

The aforesaid Śrī Rāma then beheld Lakṣmaṇa pierced with a javelin in the great struggle and bathed in blood, and resembling a mountain with a snake (penetrating its centre). (40) The jewels among the monkeys could not extract even with effort that javelin, propelled (as it was) by the exceedingly mighty Rāvaṇa and also because they were overwhelmed by the stream of arrows loosed by the prince of ogres. Nay, passing through the body of Lakṣmaṇa (son of Sumitrā), it had penetrated into the surface of the earth. (41-42) Seizing hold of the terrible javelin with his hands, the mighty Rāma drew it out and, getting enraged, snapped it in the course of the struggle. (43) While he was (busy) extracting the javelin, arrows which pierced his vital parts were hurled by the exceedingly mighty Rāvaṇa on all his limbs. (44) Not minding those arrows, and embracing Lakṣmaṇa, he spoke (as follows) to Hanūmān and the great monkey, Sugrīva:—(45)

लक्ष्मणं परिवार्यैवं तिष्ठध्वं वानरोत्तमाः । पराक्रमस्य कालोऽयं सम्प्राप्तो मे चिरेप्सितः ॥ ४६ ॥
पापात्मायं दशग्रीवो वध्यतां पापनिश्चयः । काङ्क्षितं चातकस्येव घर्मान्ते मेघदर्शनम् ॥ ४७ ॥
अस्मिन् मुहूर्ते नचिरात् सत्यं प्रतिश्रृणोमि वः । अरावणमरामं वा जगद् द्रक्ष्यथ वानराः ॥ ४८ ॥
राज्यनाशं वने वासं दण्डके परिधावनम् । वैदेह्याश्च परामर्शो रक्षोभिश्च समागमम् ॥ ४९ ॥
प्राप्तं दुःखं महाघोरं क्लेशश्च निरयोपमः । अद्य सर्वमहं त्यक्ष्ये निहत्वा रावणं रणे ॥ ५० ॥

"Remain encompassing Lakṣmaṇa as you are doing, O princes of monkeys. The occasion, long sought by me to manifest my prowess, has come. Let this ten-headed monster of sinful mind and sinful resolve be made short work of. His death is sought by me as the sight of a cloud by a Chātaka bird at the end of summer. (46-47) I take this unfailing vow before you at this hour, O monkeys, that before long you will see the world devoid of Rāvaṇa or Rāma (myself). (48) I suffered the loss of my sovereignty, exile in the forest, peregrination in the woods of Daṇḍaka, and the insult offered to Sītā (a princess of the Videha territory) by the ogre (Rāvaṇa). (49) (In this way) great and terrible agony has been suffered by me as also (bodily) torment approaching the tortures in hell. Making short work of Rāvaṇa in combat, I shall have done with all (this) today. (50)

यदर्थं वानरं सैन्यं समानीतमिदं मया ।
सुग्रीवश्च कृतो राज्ये निहत्वा वालिनं रणे । यदर्थं सागरः क्रान्तः सेतुर्बद्धश्च सागरे ॥ ५१ ॥
सोऽयमद्य रणे पापश्चक्षुर्विषयमागतः । चक्षुर्विषयमागत्य नायं जीवितुमर्हति ॥ ५२ ॥
दृष्टिं दृष्टिविषस्येव सर्पस्य मम रावणः । यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः ॥ ५३ ॥
सुखं पश्यत दुर्धर्षा युद्धं वानरपुंगवाः । आसीनाः पर्वताग्रेषु ममेदं रावणस्य च ॥ ५४ ॥
अद्य पश्यन्तु रामस्य रामत्वं मम संयुगे । त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः ॥ ५५ ॥
अद्य कर्म करिष्यामि यल्लोकाः सचराचराः ।
सदेवाः कथयिष्यन्ति यावद् भूमिर्धरिष्यति । समागम्य सदा लोके यथा युद्धं प्रवर्तितम् ॥ ५६ ॥

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"This sinful ogre on whose account this army of monkeys has been dragged by me (to this distant land), Sugrīva has been installed on the throne (of Kiṣkindhā) after disposing of Vālī in combat, and on whose account the sea has been crossed and a bridge thrown over it, has fallen within the range of my vision on the battle-field today. Having come within my sight, he does not deserve to survive (any longer). (51-52) Having fallen within my view, Rāvaṇa cannot survive any more than one who has entered the range of vision of a snake injecting (deadly) venom with his (very) glance or than a serpent who has fallen under the gaze of Garuḍa (the king of birds and enemy of serpents). (53) Perched on mountain-peaks, O bulls among the monkeys, witness at ease you, who are so difficult to overpower, this trial of strength between myself and Rāvaṇa. (54) Let (all) the three worlds (*viz.*, earth, heaven and the intermediate region) including the Gandharvas (celestial musicians), gods, Ṛṣis (the seers of Vedic Mantras) and Chāraṇas (celestial bards) behold (with their own eyes) today the Rāmahood of Rāma in the course of my combat. (55) I shall accomplish today a feat which people in the world including all living beings, mobile as well immobile, gods not excepted, will ever recount together, describing how the combat proceeded, as long as the earth is able to support those inhabiting it." (56)

एवमुक्त्वा शितैर्बाणैस्तप्तकाञ्चनभूषणैः । आजघान रणे रामो दशग्रीवं समाहितः ॥ ५७ ॥
तथा प्रदीप्तैर्नाराचैर्मुसलैश्चापि रावणः । अभ्यवर्षत्तदा रामं धाराभिरिव तोयदः ॥ ५८ ॥
रामरावणमुक्तानामन्योन्यमभिनिघ्नताम् । वराणां च शराणां च बभूव तुमुलः स्वनः ॥ ५९ ॥
विच्छिन्नाश्च विकीर्णाश्च रामरावणयोः शराः । अन्तरिक्षात् प्रदीप्ताग्रा निपेतुर्धरणीतले ॥ ६० ॥
तयोर्ज्यातलनिर्घोषो रामरावणयोर्महान् । त्रासनः सर्वभूतानां सम्बभूवाद्भुतोपमः ॥ ६१ ॥
स कीर्यमाणः शरजालवृष्टिभिर्महात्मना दीप्तधनुष्मतार्दितः ।
भयात् प्रदुद्राव समेत्य रावणो यथानिलेनाभिहतो बलाहकः ॥ ६२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे शततमः सर्गः ॥ १०० ॥

Saying so, Śrī Rāma steadily proceeded to strike Rāvaṇa (the ten-headed monster) on the battle-field with penetrating shafts embellished with refined gold. (57) Rāvaṇa too likewise covered Śrī Rāma on that occasion with flaming steel arrows and clubs (even) as a cloud would cover a mountain with torrents of rain. (58) Nay, a confused din arose from the excellent arrows loosed by Śrī Rāma (on the one hand), and Rāvaṇa (on the other) as they struck each its opponent. (59) Split asunder and scattered, the shafts with flaming points of Śrī Rāma and Rāvaṇa fell from the space to the earth's surface. (60) The mighty sound produced by the impact of the bow-string on the palms of the two heroes, which struck terror in all living beings, was astonishing as it were to hear. (61) Being covered by hails of shafts and overwhelmed by the high-souled Śrī Rāma, who was armed with a flaming bow, on closing with him, Rāvaṇa took to his heels out of fear, even as a cloud would disperse when propelled by a gale. (62)

Thus ends Canto One hundred in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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एकाधिकशततमः सर्गः

Canto CI

Śrī Rāma laments over the precarious condition of Lakṣmaṇa. The latter regains consciousness under the treatment of the monkey Suṣeṇa with the help of a herb brought at his instance all the way from the Himalaya mountain by Hanumān.

शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा । लक्ष्मणं समरे शूरं शोणितौघपरिप्लुतम् ॥ १ ॥
स दत्त्वा तुमुलं युद्धं रावणस्य दुरात्मनः । विसृजन्नेव बाणौघान् सुषेणमिदमब्रवीत् ॥ २ ॥

Beholding the heroic Lakṣmaṇa soaked in a stream of blood, when struck down in combat with a javelin by the exceedingly mighty Rāvaṇa, and having offered a fierce combat to the evil-minded Rāvaṇa, Śrī Rāma spoke as follows to the (monkey chief) Suṣeṇa even while discharging streams of shafts (at his stalwart opponent):– (1-2)

एष रावणवीर्येण लक्ष्मणः पतितो भुवि । सर्पवच्चेष्टते वीरो मम शोकमुदीरयन् ॥ ३ ॥
शोणितार्द्रमिमं वीरं प्राणैः प्रियतरं मम । पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः ॥ ४ ॥
अयं स समरश्लाघी भ्राता मे शुभलक्षणः । यदि पञ्चत्वमापन्नः प्राणैर्मे किं सुखेन वा ॥ ५ ॥
लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद् धनुः । सायका व्यवसीदन्ति दृष्टिर्बाष्पवशं गता ॥ ६ ॥
अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव । चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते ॥ ७ ॥
भ्रातरं निहतं दृष्ट्वा रावणेन दुरात्मना । विष्टनन्तं तु दुःखार्तं मर्मण्यभिहतं भृशम् ॥ ८ ॥

"Fallen on the ground yielding to the prowess of Rāvaṇa, here is the gallant Lakṣmaṇa writhing like a serpent and causing grief to me. (3) My strength to fight is failing (even) as I behold this hero, who is dearer to me than life (itself), drenched with blood, my mind being greatly agitated. (4) If (God forbid) this well-known (half-) brother of mine, who is endowed with auspicious bodily marks and (always) speaks highly of war, meet with his death, of what use is life or happiness to me ? (5) My valour is feeling shy as it were; my bow seems to slip from my hand; arrows are dropping down and my vision has been overpowered by tears. (6) My limbs are failing (even) like those of men in sleep; my acute anxiety is growing and I even wish to die on seeing my (younger half-) brother, who has been struck down by the evil-minded Rāvaṇa, seriously wounded in his vital parts, stricken with agony and groaning." (7-8)

राघवो भ्रातरं दृष्ट्वा प्रियं प्राणं बहिश्चरम् । दुःखेन महताऽऽविष्टो ध्यानशोकपरायणः ॥ ९ ॥
परं विषादमापन्नो विललापाकुलेन्द्रियः । भ्रातरं निहतं दृष्ट्वा लक्ष्मणं रणपांसुषु ॥ १० ॥
विजयोऽपि हि मे शूर न प्रियायोपकल्पते । अचक्षुर्विषयश्चन्द्रः कां प्रीतिं जनयिष्यति ॥ ११ ॥
किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते । यत्रायं निहतः शेते रणमूर्धनि लक्ष्मणः ॥ १२ ॥
यथैव मां वनं यान्तमनुयाति महाद्युतिः । अहमप्यनुयास्यामि तथैवैनं यमक्षयम् ॥ १३ ॥
इष्टबन्धुजनो नित्यं मां स नित्यमनुव्रतः । इमामवस्थां गमितो राक्षसैः कूटयोधिभिः ॥ १४ ॥
देशे देशे कलत्राणि देशे देशे च बान्धवाः । तं तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥ १५ ॥

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Seeing his beloved (younger half-) brother, who was his (very) life-breath moving outside (as it were), Śrī Rāma (a scion of Raghu), who was seized with great agony, gave himself up to anxiety and grief. (9) Beholding Lakṣmaṇa lying wounded in the dust of the battle-field, he fell a prey to extreme despondency and lamented (as follows), distracted in mind as he was:—(10) "Even victory, O hero, will not really conduce to my pleasure. What delight will the moon afford if it appears before a man who has lost his vision ? (11) What purpose of mine will be served by fighting or even by life ? I have no use for the war as a result of which Lakṣmaṇa lies killed in the forefront of battle here ? (12) Even as Lakṣmaṇa (who is endowed with extraordinary splendour) followed me when I retired to the forest, I too shall likewise follow him to the abode of Death. (13) Alas ! Lakṣmaṇa, who always loved his kinsfolk (like me) and was ever devoted to me, has been led to this pass by the ogres, who are given to treacherous warfare. (14) Wives may be found everywhere and kinsmen (too) can be had everywhere. I, however, see no place where a uterine (real) brother could be had. (15)

किं नु राज्येन दुर्धर्षलक्ष्मणेन विना मम । कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम् ॥ १६ ॥
उपालम्भं न शक्ष्यामि सोढुं दत्तं सुमित्रया । किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम् ॥ १७ ॥
भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम् । सह तेन वनं यातो विना तेनागतः कथम् ॥ १८ ॥
इहैव मरणं श्रेयो न तु बन्धुविगर्हणम् । किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि ॥ १९ ॥
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः । हा भ्रातर्मनुजश्रेष्ठ शूराणां प्रवर प्रभो ॥ २० ॥
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि । विलपन्तं च मां भ्रातः किमर्थं नावभाषसे ॥ २१ ॥
उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा । शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च ॥ २२ ॥
विषण्णस्य महाबाहो समाश्वासयिता मम ।

"What object of mine on earth will be achieved by sovereignty without Lakṣmaṇa, who was difficult to overpower ? What shall I actually say to mother Sumitrā, who is (so) fond of her son ? (16) I shall not be able to endure the reproach which will be levelled (at me) by Sumitrā. Oh, what on earth shall I say to mother Kausalyā and what shall I say to Kaikayī ? (17) Again, what shall I say to Bharata as well as to Śatrughna, who is endowed with extraordinary might, when they ask me, how I came back without Lakṣmaṇa even though I retired to the forest along with him. (18) It is better to give up the ghost at this very place rather than hear the reproaches of one's own people. What sinful deed was perpetrated by me in a former existence, due to which my pious (younger half-) brother lies killed before me ? O my powerful brother, the foremost of men and the prince of heroes, how are you actually departing to the other world alone, deserting me ? Nay, why don't you actually speak to me, even though I am lamenting, O brother ? Rise and look round ! Why are you lying down ? (19–21) Look at me with your own eyes, miserable as I am. You have been my comforter whenever, stricken with grief, I roamed listlessly amidst the mountains and woods or felt despondent, O mighty-armed one ! "

राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम् ॥ २३ ॥
आश्वासयन्नुवाचेदं सुषेणः परमं वचः । त्यजेमां नरशार्दूल बुद्धिं वैक्लव्यकारिणीम् ॥ २४ ॥
शोकसंजननीं चिन्तां तुल्यां बाणैश्च मूमुखे । नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः ॥ २५ ॥

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न ह्यस्य विकृतं वक्त्रं न च श्यामत्वमागतम् । सुप्रभं च प्रसन्नं च मुखमस्य निरीक्ष्यताम् ॥ २६ ॥
पद्मपत्रतलौ हस्तौ सुप्रसन्ने च लोचने । नेदृशं दृश्यते रूपं गतासूनां विशाम्पते ॥ २७ ॥
विषादं मा कृथा वीर सप्राणोऽयमरिंदम । आख्याति तु प्रसुप्तस्य ह्यस्तगात्रस्य भूतले ॥ २८ ॥
सोच्छ्वासं हृदयं वीर कम्पमानं मुहुर्मुहुः ।

Comforting Śrī Rāma, who was wailing as aforesaid, his mind distracted with grief, Suṣeṇa for his part addressed the following excellent words:—"Give up this idea which causes affliction to you, this anxiety, which gives rise to grief and is as piercing as shafts in the forefront of battle O tiger among men! Surely Lakṣmaṇa, the enhancer of prosperity, has not met his death (lit. returned the five elements); for his features have not changed nor have they grown dark. His countenance may (yet) be seen very bright and cheerful. (22–26) The palms of his hands (still) resemble the petals of a lotus and his eyes are very bright. The appearance of those whose life has departed is not observed to be such, O ruler of the people ! (27) Do not give way to despondency, O hero ! He is (still) alive, O tamer of your enemies ! The repeatedly throbbing heart of Lakṣmaṇa, who is lying on the earth's surface fast asleep with his limbs relaxed proclaims him to be living, O gallant prince !"

एवमुक्त्वा महाप्राज्ञः सुषेणो राघवं वचः ॥ २९ ॥
समीपस्थमुवाचेदं हनूमन्तं महाकपिम् । सौम्य शीघ्रमितो गत्वा पर्वतं हि महोदयम् ॥ ३० ॥
पूर्वं तु कथितो योऽसौ वीर जाम्बवता तव । दक्षिणे शिखरे जातां महौषधिमिहानय ॥ ३१ ॥
विशल्यकरणीं नाम्ना सावर्ण्यकरणीं तथा । संजीवकरणीं वीर संधानीं च महौषधीम् ॥ ३२ ॥
संजीवनार्थं वीरस्य लक्ष्मणस्य त्वमानय ।

Having addressed the foregoing words to Śrī Rāma (a scion of Raghu), the highly sagacious Suṣeṇa spoke as follows to the great monkey, Hanūmān, who stood near:—"Bounding with all speed from this place, O gentle one, to the Mahodaya mountain, the one which has already been made fully known to you by Jāmbavān, O gallant one, bring here the valuable herb, which has sprung up on its southern peak. (28—31) Bring you for restoring the heroic Lakṣmaṇa to consciousness the precious herb Viśalyakaraṇī[1] by name, Sāvarṇyakaraṇī,[2] Saṃjīvakaraṇī,[3] and the precious herb, Saṃdhānī,[4] O gallant one !"

इत्येवमुक्तो हनुमान् गत्वा चौषधिपर्वतम् । चिन्तामभ्यगमच्छ्रीमानजानंस्ता महौषधीः ॥ ३३ ॥
तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः । इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः ॥ ३४ ॥
अस्मिंस्तु शिखरे जातामोषधीं तां सुखावहाम् । प्रतर्केणावगच्छामि सुषेणो ह्येवमब्रवीत् ॥ ३५ ॥
अगृह्य यदि गच्छामि विशल्यकरणीमहम् । कालात्ययेन दोषः स्याद्वैक्लव्यं च महद्भवेत् ॥ ३६ ॥

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1. A herb credited with the virtue of expelling an arrow etc. from the body, healing the wound and relieving pain.

2. Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burn etc. and restoring the original colour of the skin.

3. Another herb believed to possess the virtue of bringing back an unconscious person to consciousness.

4. A herb credited with the property of joining a fractured bone.

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Springing to the (said) mountain rich in herbs, when spoken to as aforesaid, the glorious Hanumān became thoughtful, unable as he was to recognize those valuable herbs. (32-33) The thought came to that son of the wind-god, whose strength was immeasurable, "I shall go back taking this mountain peak itself. (34) By recourse to reasoning I conclude that curative herb to be growing on this peak alone; for Suṣeṇa has said so. (35) If I return without taking the herb Viśalyakaraṇī, harm may come (to Lakṣmaṇa) through passage of time and a great perplexity may arise." (36)

इति संचिन्त्य हनुमान् गत्वा क्षिप्रं महाबलः । आसाद्य पर्वतश्रेष्ठं त्रिः प्रकम्प्य गिरेः शिरः ॥ ३७ ॥
फुल्लनानातरुगणं समुत्पाट्य महाबलः । गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत् ॥ ३८ ॥
स नीलमिव जीमूतं तोयपूर्णं नभःस्थलात् । उत्पपात गृहीत्वा तु हनूमाञ्शिखरं गिरेः ॥ ३९ ॥
समागम्य महावेगः संन्यस्य शिखरं गिरेः । विश्रम्य किंचिद्धनुमान् सुषेणमिदमब्रवीत् ॥ ४० ॥
औषधीर्नावगच्छामि ता अहं हरिपुंगव । तदिदं शिखरं कृत्स्नं गिरेस्तस्याहृतं मया ॥ ४१ ॥

Reflecting thus, and moving rapidly and reaching the Mahodaya (the foremost of the mountains), nay, violently shaking thrice the mountain-peak, which was clothed with multitudinous trees in flower, and breaking it up and holding it in his two hands, Hanumān, a tiger among monkeys, who was endowed with extraordinary might, balanced it. (37-38) Seizing hold of the mountain-peak, which resembled a dark rainy cloud, the said Hanūmān for his part bounded from the earth's surface into the air. (39) Approaching Suṣeṇa, (nay) setting down the mountain-peak and resting awhile, Hanumān, who was endowed with extraordinary swiftness, spoke as follows:— (40) "Since I did not recognize those herbs, O bull among monkeys, here is a whole summit of that mountain brought by me in consequence." (41)

एवं कथयमानं तु प्रशस्य पवनात्मजम् । सुषेणो वानरश्रेष्ठो जग्राहोत्पाट्य चौषधीः ॥ ४२ ॥
विस्मितास्तु बभूवुस्ते सर्वे वानरपुंगवाः । दृष्ट्वा तु हनुमत्कर्म सुरैरपि सुदुष्करम् ॥ ४३ ॥
ततः संक्षोदयित्वा तामोषधीं वानरोत्तमः । लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः ॥ ४४ ॥
सशल्यः स समाघ्राय लक्ष्मणः परवीरहा । विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ॥ ४५ ॥
तमुत्थितं तु हरयो भूतलात् प्रेक्ष्य लक्ष्मणम् । साधुसाध्विति सुप्रीता लक्ष्मणं प्रत्यपूजयन् ॥ ४६ ॥
एह्येहीत्यब्रवीद् रामो लक्ष्मणं परवीरहा । सस्वजे गाढमालिङ्ग्य बाष्पपर्याकुलेक्षणः ॥ ४७ ॥
अब्रवीच्च परिष्वज्य सौमित्रिं राघवस्तदा । दिष्ट्या त्वां वीर पश्यामि मरणात्पुनरागतम् ॥ ४८ ॥
नहि मे जीवितेनार्थः सीतया च जयेन वा । को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते ॥ ४९ ॥

Applauding Hanumān (sprung from the loins of the wind-god), who was speaking as aforesaid, and tearing up the herbs, Suṣeṇa, the foremost of monkeys, for his part took hold of them. (42) All those bulls among monkeys (who were present there) for their part were amazed to witness the feat of Hanumān, which was really most difficult to perform even for gods. (43) Crushing that herb, Suṣeṇa, the foremost of monkeys, who was endowed with exceptional splendour, thereupon administered it to Lakṣmaṇa through his nostrils. (44) Duly inhaling it, Lakṣmaṇa, the destroyer of hostile champions, who still retained the javelin (in his body), instantly rose from the earth's surface, rid as he was of the javelin as also of his pain. (45) Overjoyed to perceive the aforesaid Lakṣmaṇa, who was endowed with auspicious marks, risen from the earth's surface, the monkeys.

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for their part applauded him, saying "Excellent !' Excellent !!" (46) Śrī Rāma, the destroyer of hostile champions, said to Lakṣmaṇa, "Come, come." (Nay) tightly folding him in his arms, he pressed him to his bosom, his eyes bedimmed with tears. (47) Nay, after embracing Lakṣmaṇa (son of Sumitrā), Śrī Rāma (a scion of Raghu) then said (to him), "Luckily enough, O gallant one, I see you returned from the jaws of Death. (48) Indeed no purpose of mine would have been be served by my (own) life nor by Sītā nor by victory. What end of mine would be achieved by my survival if you have returned to the five elements ?" (49)

इत्येवं ब्रुवतस्तस्य राघवस्य महात्मनः । खिन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ॥ ५० ॥
तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम । लघुः कश्चिदिवासत्त्वो नैवं त्वं वक्तुमर्हसि ॥ ५१ ॥
नहि प्रतिज्ञां कुर्वन्ति वितथां सत्यवादिनः । लक्षणं हि महत्त्वस्य प्रतिज्ञापरिपालनम् ॥ ५२ ॥
नैराश्यमुपगन्तुं च नालं ते मत्कृतेऽनघ । वधेन रावणस्याद्य प्रतिज्ञामनुपालय ॥ ५३ ॥
न जीवन् यास्यते शत्रुस्तव बाणवशं गतः । नर्दंतस्तीक्ष्णदंष्ट्रस्य सिंहस्येव महागजः ॥ ५४ ॥
अहं तु वधमिच्छामि शीघ्रमस्य दुरात्मनः । यावदस्तं न यात्येष कृतकर्मा दिवाकरः ॥ ५५ ॥
यदि वधमिच्छसि रावणस्य संख्ये यदि च कृतां हि तवेच्छसि प्रतिज्ञाम् ।
यदि तव राजसुताभिलाष आर्यं कुरु च वचो मम शीघ्रमद्य वीर ॥ ५६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाधिकशततमः सर्गः ॥ १०१ ॥

Pained by the irresolute talk of the high-souled Śrī Rāma (a scion of Raghu), who was speaking in this strain, Lakṣmaṇa submitted as follows:— (50) "Having solemnly taken that pledge (of killing Rāvaṇa and crowning Vibhīṣaṇa on the throne of Laṅkā) before, O prince of unfailing prowess, you ought not to speak as you have done like a weak and spiritless man. (51) Those who (always) speak the truth never render their vow futile; for the fulfilment of one's vow is the mark of greatness. (52) Moreover it is not becoming of you to give way to despair on my account, O sinless one ! (Pray) redeem your pledge by killing Rāvaṇa today. (53) Fallen a victim to your shafts, your adversary cannot escape alive any more than an elephant fallen in the clutch of a roaring lion possessing sharp teeth. (54) I for my part wish to see this evil-minded fellow die quickly before the yonder sun sinks below the horizon, its task (of going round the sky) accomplished. (55) If you seek to kill Rāvaṇa on the field of battle and if you wish to fulfil the vow actually taken by you and there is a longing in you for the daughter of Janaka, O worthy hero, (pray) do what I tell you without delay." (56)

Thus ends Canto One hundred and one in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Seated in a chariot sent by Indra (the ruler of gods), Śrī Rāma renews his combat with Rāvaṇa.

लक्ष्मणेन तु तद् वाक्यमुक्तं श्रुत्वा स राघवः । संदधे परवीरघ्नो धनुरादाय वीर्यवान् ॥ १ ॥

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Indra's charioteer importunes Śrī Rāma to ascend the chariot brought by him.

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रावणाय शरान् घोरान् विससर्ज चमूमुखे । अथान्यं रथमास्थाय रावणो राक्षसाधिपः ॥ २ ॥
अभ्यधावत काकुत्स्थं स्वर्भानुरिव भास्करम् ।
दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः । आजघान महाशैलं धाराभिरिव तोयदः ॥ ३ ॥
दीप्तपावकसंकाशैः शरैः काञ्चनभूषणैः । अभ्यवर्षद् रणे रामो दशग्रीवं समाहितः ॥ ४ ॥
भूमौ स्थितस्य रामस्य रथस्थस्य स रक्षसः । न समं युद्धमित्याहुर्देवगन्धर्वकिंनराः ॥ ५ ॥
ततो देववरः श्रीमाञ्श्रुत्वा तेषां वचोऽमृतम् । आहूय मातलिं शक्रो वचनं चेदमब्रवीत् ॥ ६ ॥
रथेन मम भूमिष्ठं शीघ्रं याहि रथोत्तमम् । आहूय भूतलं यातः कुरु देवहितं महत् ॥ ७ ॥

Seizing hold of his bow on hearing the aforesaid counsel tendered by Lakṣmaṇa, that valiant scion of Raghu, the destroyer of hostile champions, for his part fitted formidable shafts to it and loosed them on Rāvaṇa at the head of his army. Taking his seat in another chariot, Rāvaṇa, the suzerain lord of ogres, forthwith rushed against Śrī Rāma (a scion of Kakutstha) as the planet Rāhu (the demon presiding over the planet of that name) would rush towards the sun (on the eve of a solar eclipse). Seated in his chariot, Rāvaṇa (the ten-headed monster) for his part struck Śrī Rāma with shafts hard as adamant, (even) as a rainy cloud would lash a huge mountain with torrents. (1–3) Śrī Rāma steadily covered the ten-headed monster on the battle-field with arrows decked with gold and shining like a blazing fire. (4) "The combat between Śrī Rāma, who is standing on the ground, and the ogre, who is seated in a chariot, is not well-matched," so declared the gods, Gandharvas (celestial musicians) and Kinnaras (a class of demigods credited with a human figure and the head of a horse). (5) Summoning (his charioteer) Mātali on hearing their talk, sweet as nectar, the glorious Indra, the foremost of gods, thereupon spoke as follows:—(6) "Proceed with all speed in my chariot to Śrī Rāma, the foremost of the Raghus, who stands on the ground; and inviting him to take his seat in the chariot on reaching the earth, render a signal service to the gods (thereby)." (7)

इत्युक्तो देवराजेन मातलिर्देवसारथिः । प्रणम्य शिरसा देवं ततो वचनमब्रवीत् ॥ ८ ॥
शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम् । ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम् ॥ ९ ॥
ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः ।
तरुणादित्यसंकाशो वैदूर्यमयकूबरः । सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः ॥ १० ॥
हरिभिः सूर्यसंकाशैर्हेमजालविभूषितैः । रुक्मवेणुध्वजः श्रीमान् देवराजरथो वरः ॥ ११ ॥
देवराजेन संदिष्टो रथमारुह्य मातलिः । अभ्यवर्तत काकुत्स्थमवतीर्य त्रिविष्टपात् ॥ १२ ॥

Saluting the god with his head bent low, when commanded as aforesaid by Indra (the ruler of gods), Mātali, the charioteer of gods, thereupon submitted as follows:—(8) "I shall proceed immediately, O lord of gods, and perform the duty of a charioteer (to Śrī Rāma)." Nay, providing with green horses the excellent chariot (of Indra, the ruler of gods), he forthwith brought it to the presence of Indra. (9) Then came the glorious and excellent chariot of Indra (the ruler of gods), bearing a standard raised on a golden staff, the body of which was wrought with gold and looked charming, nay, which was fitted up with hundreds of tiny bells and with its pole of cat's-eye gems shone like the morning sun, and which was yoked to excellent green

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horses decked with gold ornaments and white whisks and covered with nets of gold and shining like the sun. (10-11) Mounting the chariot as enjoined by Indra (the ruler of gods), and descending from paradise, Mātali stood opposite to Śrī Rāma (a scion of Kakutstha). (12)

अब्रवीच्च तदा रामं सप्रतोदो रथे स्थितः । प्राञ्जलिर्मातलिर्वाक्यं सहस्राक्षस्य सारथिः ॥ १३ ॥
सहस्राक्षेण काकुत्स्थ रथोऽयं विजयाय ते । दत्तस्तव महासत्त्व श्रीमञ्शत्रुनिबर्हण ॥ १४ ॥
इदमैन्द्रं महच्चापं कवचं चाग्निसंनिभम् । शराश्चादित्यसंकाशाः शक्तिश्च विमला शिवा ॥ १५ ॥
आरुह्येमं रथं वीर राक्षसं जहि रावणम् । मया सारथिना देव महेन्द्र इव दानवान् ॥ १६ ॥
इत्युक्तः सम्परिक्रम्य रथं तमभिवाद्य च । आरुरोह तदा रामो लोकाँल्लक्ष्म्या विराजयन् ॥ १७ ॥
तद् बभौ चाद्भुतं युद्धं द्वैरथं रोमहर्षणम् । रामस्य च महाबाहो रावणस्य च रक्षसः ॥ १८ ॥

Nay, remaining seated in his chariot, armed with a lash, Mātali, the charioteer of Indra (the thousand-eyed god), then made with joined palms the following submission to Śrī Rāma:—(13) "This chariot has been offered to you by Indra (the thousand-eyed god) to bring you victory, O glorious scion of Kakutstha, the exterminator of your enemies, endowed (as you are) with extraordinary courage. (14) Here is the mighty bow belonging to Indra, as well as his armour shining as fire, nay, his arrows bright as the sun and his stainless auspicious javelin. (15) Mounting this chariot, O gallant prince, with me as your charioteer, make short work of the ogre Rāvaṇa (even) as the mighty Indra killed the giants, my lord !" (16) Duly walking round that chariot clockwise (as a mark of respect) and saluting it, when requested as aforesaid by (Mātali), Śrī Rāma then ascended the chariot, illumining (all) the (three) worlds by his splendour. (17) Then ensued a wonderful and thrilling duel, between the mighty-armed Śrī Rāma and the ogre, Rāvaṇa. (18)

स गान्धर्वेण गान्धर्वं दैवं दैवेन राघवः । अस्त्रं राक्षसराजस्य जघान परमास्त्रवित् ॥ १९ ॥
अस्त्रं तु परमं घोरं राक्षसं राक्षसाधिपः । ससर्ज परमक्रुद्धः पुनरेव निशाचरः ॥ २० ॥
ते रावणधनुर्मुक्ताः शराः काञ्चनभूषणाः । अभ्यवर्तन्त काकुत्स्थं सर्पा भूत्वा महाविषाः ॥ २१ ॥
ते दीप्तवदना दीप्तं वमन्तो ज्वलनं मुखैः । राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः ॥ २२ ॥
तैर्वासुकिसमस्पर्शैर्दीप्तभोगैर्महाविषैः । दिशश्च संततास्सर्वा विदिशश्च समावृताः ॥ २३ ॥
तान् दृष्ट्वा पन्नगान् रामः समापतत आहवे । अस्त्रं गारुत्मतं घोरं प्रादुश्चक्रे भयावहम् ॥ २४ ॥
ते राघवधनुर्मुक्ता रुक्मपुङ्खाः शिखिप्रभाः । सुपर्णाः काञ्चना भूत्वा विचेरुः सर्पशत्रवः ॥ २५ ॥
ते तान् सर्वान्शराञ्जघ्नुः सर्परूपान् महाजवान् । सुपर्णरूपा रामस्य विशिखाः कामरूपिणः ॥ २६ ॥
अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः । अभ्यवर्षत् तदा रामं घोराभिः शरवृष्टिभिः ॥ २७ ॥
ततः शरसहस्रेण राममक्लिष्टकारिणम् । अर्दयित्वा शरौघेण मातलिं प्रत्यविध्यत ॥ २८ ॥
चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः । पातयित्वा रथोपस्थे रथात् केतुं च काञ्चनम् ॥ २९ ॥
ऐन्द्रानपि जघानाश्वाञ्शरजालेन रावणः ।

That scion of Raghu, who was supremely skilled in the use of excellent missiles, destroyed the missile presided over by Gandharvas as well as that presided over by gods, discharged by Rāvaṇa, by means of missiles of the same kind. (19) Greatly enraged, Rāvaṇa (a ranger of the night), the suzerain lord of ogres, for his part once more loosed an exceedingly formidable missile presided over by ogres. (20) Turning into highly venomous serpents, the aforesaid arrows

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loosed from the bow of Rāvaṇa, which were decked with gold, rushed towards Śrī Rāma (a scion of Kakutstha). (21) With flaming mouths wide open, and vomiting a blazing fire from them, those dreadful arrows darted towards Śrī Rāma alone. (22) By those highly venomous reptiles with flaming coils, whose impact was hard as that of Vāsuki (the king of serpents), all the quarters stood covered and the corners between the quarters too stood enveloped. (23) Seeing those reptiles flying (at him) on the battle-field, Śrī Rāma discharged the formidable and fearful missile presided over by Garuḍa (the king of birds, an avowed enemy of serpents). (24) Turning into golden eagles, the (natural) enemies of snakes, those golden-feathered arrows loosed from the bow of Śrī Rāma (a scion of Raghu) which shone like flames, flew about. (25) Appearing in the form of eagles, the aforesaid arrows of Śrī Rāma, which were able to change their form at will, destroyed all those shafts which flew with great speed in the form of snakes. (26) Provoked to anger on his missile having been frustrated by Śrī Rāma, the suzerain lord of ogres, then covered Śrī Rāma with formidable showers of shafts. (27) Having overwhelmed Śrī Rāma of unwearied action with a thousand arrows, he then pierced Mātali with a stream of shafts. (28) He tore the standard (of Indra's chariot) with a single arrow aimed at it, and having felled the golden ensign from (the top of) the chariot down to the seat of the chariot, Rāvaṇa struck Indra's horses as well with a series of arrows.

विषेदुर्देवगन्धर्वचारणा दानवैः सह ॥ ३० ॥
राममार्तं तदा दृष्ट्वा सिद्धाश्च परमर्षयः । व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः ॥ ३१ ॥
रामचन्द्रमसं दृष्ट्वा ग्रस्तं रावणराहुणा । प्राजापत्यं च नक्षत्रं रोहिणीं शशिनः प्रियाम् ॥ ३२ ॥
समाक्रम्य बुधस्तस्थौ प्रजानामहितावहः । सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः ॥ ३३ ॥
उत्पपात तदा क्रुद्धः स्पृशन्निव दिवाकरम् । शस्त्रवर्णः सुपरुषो मन्दरश्मिर्दिवाकरः ॥ ३४ ॥
अदृश्यत कबन्धाङ्कः संसक्तो धूमकेतुना । कोसलानां च नक्षत्रं व्यक्तमिन्द्राग्निदैवतम् ॥ ३५ ॥
आहत्याङ्गारकस्तस्थौ विशाखमपि चाम्बरे । दशास्यो विंशतिभुजः प्रगृहीतशरासनः ॥ ३६ ॥
अदृश्यत दशग्रीवो मैनाक इव पर्वतः ।

Seeing Śrī Rāma afflicted, the gods, Gandharvas (celestial musicians) and Chāraṇas (celestial bards) along with the devils as also the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) and the foremost Ṛṣis became despondent; while monkey chiefs along with Vibhīṣaṇa felt troubled. (29–31) Seeing the moon in the shape of Śrī Rāma eclipsed by the planet Rāhu in the shape of Rāvaṇa, the planet Mercury stood assailing the constellation Rohiṇī,—presided over by the god Prajāpati (the lord of creation), the beloved of the moon,—and spelling disaster to (all) created beings. Burning as it were in fury, the ocean rose high at that time as though it was going to touch the sun, its mist-wreathed waves turning round. Looking ashy in colour and assuming a stern aspect, its rays grown faint, the sun appeared with a headless trunk in its lap and united with a comet. The planet Mars too evidently stood assailing in the heavens the constellation Viśākhā, presided over by the gods Indra and Agni (the god of fire), which is propitious to the kings of Kosala. A bow held tightly (in his hands), Rāvaṇa (the ten-headed monster) with his ten faces and twenty arms looked like the Maināka mountain.

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निरस्यमानो रामस्तु दशग्रीवेण रक्षसा ॥ ३७ ॥
नाशक्नोदभिसंधातुं सायकान् रणमूर्धनि । स कृत्वा भ्रुकुटिं क्रुद्धः किंचित् संरक्तलोचनः ॥ ३८ ॥
जगाम सुमहाक्रोधं निर्दहन्निव राक्षसान् ।
तस्य क्रुद्धस्य वदनं दृष्ट्वा रामस्य धीमतः । सर्वभूतानि वित्रेसुः प्राकम्पत च मेदिनी ॥ ३९ ॥
सिंहशार्दूलवाञ्छैलः संचचाल चलद्द्रुमः । बभूव चापि क्षुभितः समुद्रः सरिताम्पतिः ॥ ४० ॥
खराश्च खरनिर्घोषा गगने परुषा घनाः । औत्पातिकाश्च नर्दन्तः समन्तात्परिचक्रमुः ॥ ४१ ॥

Being overwhelmed by the ten-headed ogre, Śrī Rāma for his part could not (even) fit his arrows to his bow in the forefront of the battle. Knitting his brows, his eyes turned slightly crimson, he gave way to a fierce rage as though he would consume the ogres. Casting their eyes at the countenance of the sagacious Śrī Rāma, who was provoked to anger, all created beings were seized with terror and the earth began to quake. (32—39) Full of lions and tigers, the (Trikūṭa) mountain shook, its trees swaying (to and fro). The lord of rivers, the ocean too was agitated. (40) Nay, looking like donkeys and emitting a harsh sound, nay, assuming a stern aspect, portentous clouds described circles in the sky on all sides, thundering (all the time). (41)

रामं दृष्ट्वा सुसंक्रुद्धमुत्पातांश्चैव दारुणान् । वित्रेसुः सर्वभूतानि रावणस्याभवद् भयम् ॥ ४२ ॥
विमानस्थास्तदा देवा गन्धर्वाश्च महोरगाः । ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः ॥ ४३ ॥
ददृशुस्ते तदा युद्धं लोकसंवर्तसंस्थितम् । नानाप्रहरणैर्भीमैः शूरयोः सम्प्रयुध्यतोः ॥ ४४ ॥
ऊचुः सुरासुराः सर्वे तदा विग्रहमागताः । प्रेक्षमाणा महायुद्धं वाक्यं भक्त्या प्रहृष्टवत् ॥ ४५ ॥
दशग्रीवं जयेत्याहुरसुराः समवस्थिताः । देवा राममथोचुस्ते त्वं जयेति पुनः पुनः ॥ ४६ ॥

Finding Śrī Rāma extremely enraged and also beholding fearful portents, all created beings felt dismayed and fear seized Rāvaṇa (too). (42) Seated in their aerial cars, gods and Gandharvas (celestial musicians), great Nāgas (semi-divine beings having the face of a man and the tail of a serpent and said to inhabit Pātāla, the nethermost subterranean region), as well as Ṛṣis (the seers of Vedic Mantras), devils and giants and eagles remaining in the air, they all witnessed at that time the combat of the two heroes, fighting steadily with various dreadful weapons—a combat which presented the appearance of the final dissolution of the world. (43-44) Thrilled with delight on observing the momentous struggle, all the gods and demons who had come to witness the contest at that time spoke with devotion as follows:—(45) Firmly established (in their respective position), the demons cried out to the ten-headed monster:—"Be victorious !!" The aforesaid gods on the other side called to Śrī Rāma, saying again and again, "Be you triumphant !!" (46)

एतस्मिन्नन्तरे क्रोधाद् राघवस्य च रावणः । प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत् ॥ ४७ ॥
वज्रसारं महानादं सर्वशत्रुनिबर्हणम् । शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम् ॥ ४८ ॥
मधूममिव तीक्ष्णाग्रं युगान्ताग्निचयोपमम् । अतिरौद्रमनासाद्यं कालेनापि दुरासदम् ॥ ४९ ॥
त्रासनं सर्वभूतानां दारणं भेदनं तथा । प्रदीप्त इव रोषेण शूलं जग्राह रावणः ॥ ५० ॥
तच्छूलं परमक्रुद्धो जग्राह युधि वीर्यवान् । अनीकैः समरे शूरैः राक्षसैः परिवारितः ॥ ५१ ॥

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समुद्यम्य महाकायो ननाद युधि भैरवम् । संरक्तनयनो रोषात् स्वसैन्यमभिहर्षयन् ॥ ५२ ॥
पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा । प्राकम्पयत् तदा शब्दो राक्षसेन्द्रस्य दारुणः ॥ ५३ ॥
अतिकायस्य नादेन तेन तस्य दुरात्मनः । सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे ॥ ५४ ॥

Nay, in the meantime, stroking an immense weapon, *viz*, an exceedingly fearful and unassailable dart,—which was powerful as the thunderbolt, which made a loud noise (when hurled at its target), and was capable of exterminating all enemies and dreadful to conceive, much more to behold, furnished as it was with spikes resembling mountain peaks, (nay) which with its sharp point resembled a smoke-crested mass of fire blazing at the end of the world-cycle, (again) which was difficult to approach even for Death, and which was the terror of all living beings, capable as it was of tearing and splitting them,—the evil-minded Rāvaṇa, so called because he made others cry, who was keen to strike in rage Śrī Rāma (a scion of Raghu), and was blazing as it were with anger, seized hold of that dart. (47—50) Surrounded by ogres,—heroic in combat and formed into battalions,—and extremely enraged, the valiant Rāvaṇa took hold of that dart on the field of battle. (51) Duly raising the dart, the colossus terribly roared on the field of battle, (thereby) bringing excessive joy all round to his army, his eyes blood-red with anger. (52) The frightful roar of Rāvaṇa (the ruler of ogres) caused the earth as well as the heavens as also the (four) quarters and the intermediate points of the compass to tremble at that time. (53) All living beings were alarmed at the aforesaid roar of that evil-minded colossus, and the ocean was set in commotion. (54)

स गृहीत्वा महावीर्यः शूलं तद् रावणो महत् । विनद्य सुमहानादं रामं परुषमब्रवीत् ॥ ५५ ॥
शूलोऽयं वज्रसारस्ते राम रोषान्मयोद्यतः । तव भ्रातृसहायस्य सद्यः प्राणान् हरिष्यति ॥ ५६ ॥
रक्षसामद्य शूराणां निहतानां चमूमुखे । त्वां निहत्य रणश्लाघी करोमि तरसा समम् ॥ ५७ ॥
तिष्ठेदानीं निहन्मि त्वामेष शूलेन राघव ।

Seizing hold of that enormous dart, and emitting a very loud roar, the aforesaid Rāvaṇa, who was endowed with extraordinary valour addressed the following harsh words to Śrī Rāma:—(55) "Raised in fury by me, O Rāma, this dart, which is as powerful as the thunderbolt, will instantly take away your life as well as that of your (younger half-) brother, who stands by you as your helpmate. (56) Making short work of you, I, who (always) commend warfare, shall speedily level you today with the heroic ogres who have been killed (by you) at the head of the army. (57) Wait (a bit), I shall presently strike you down with this dart, O scion of Raghu !"

एवमुक्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः ॥ ५८ ॥
तद् रावणकरान्मुक्तं विद्युन्मालासमावृतम् । अष्टघण्टं महानादं वियद्गतमशोभत ॥ ५९ ॥
तच्छूलं राघवो दृष्ट्वा ज्वलन्तं घोरदर्शनम् । ससर्ज विशिखान् रामश्चापमायम्य वीर्यवान् ॥ ६० ॥
आपतन्तं शरौघेण वारयामास राघवः । उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः ॥ ६१ ॥
निर्ददाह स तान् बाणान् रामकार्मुकनिस्सृतान् । रावणस्य महाञ्शूलः पतंगानिव पावकः ॥ ६२ ॥
तान् दृष्ट्वा भस्मसाद्भूताञ्शूलसंस्पर्शचूर्णितान् । सायकानन्तरिक्षस्थान् राघवः क्रोधमाहरत् ॥ ६३ ॥
स तां मातलिना नीतां शक्तिं वासवसम्मताम् । जग्राह परमक्रुद्धो राघवो रघुनन्दनः ॥ ६४ ॥

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Saying so, that suzerain lord of ogres hurled the aforesaid dart (at Śrī Rāma). (58) Loosed from the hand of Rāvaṇa, the dart flashed in the air, wreathed as it was in a circle of lightning, and making a loud noise, provided as it was with eight bells. (59) Seeing that flaming dart, terrible to behold, and stretching his bow, the gallant Śrī Rāma loosed (a number of) arrows. (60) Śrī Rāma (a scion of Raghu) tried to intercept the dart (even) as it came flying, with a stream of darts (just) as Indra (the ruler of gods) would endeavour to stay the fire emerging at the end of the world-cycle with showers. (61) That huge spear of Rāvaṇa consumed those arrows loosed from the bow of Śrī Rāma (even) as a flame would consume moths. (62) Seeing those arrows pulverized by the impact of the dart and reduced to ashes (even) in air, Śrī Rāma (a scion of Raghu) gave vent to his fury. (63) Feeling extremely enraged, that scion of Raghu, the delight of the Raghus, seized hold of the celebrated javelin, esteemed by Indra (the ruler of gods) and brought by (his charioteer) Mātali. (64)

सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना । नभः प्रज्वालयामास युगान्तोल्केव सप्रभा ॥ ६५ ॥
सा क्षिप्ता राक्षसेन्द्रस्य तस्मिञ्छूले पपात ह । भिन्नः शक्त्या महाञ्शूलो निपपात गतद्युतिः ॥ ६६ ॥
निर्बिभेद ततो बाणैर्हयानस्य महाजवान् । रामस्तीक्ष्णैर्महावेगैर्वज्रकल्पैरजिह्मगैः ॥ ६७ ॥
निर्बिभेदोरसि तदा रावणं निशितैः शरैः । राघवः परमायत्तो ललाटे पत्रिभिस्त्रिभिः ॥ ६८ ॥
स शरैर्भिन्नसर्वाङ्गो गात्रप्रस्रुतशोणितः । राक्षसेन्द्रः समूहस्थः फुल्लाशोक इवाबभौ ॥ ६९ ॥
स रामबाणैरतिविद्धगात्रो निशाचरेन्द्रः क्षतजार्द्रगात्रः ।
जगाम खेदं च समाजमध्ये क्रोधं च चक्रे सुभृशं तदानीम् ॥ ७० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यधिकशततमः सर्गः ॥ १०२ ॥

Lifted up by the mighty prince, that brilliant javelin, which was rendered sonorous by its bells, lit up the sky like a meteor appearing at the end of the world-cycle. (65) The javelin, when hurled (by Śrī Rāma) fell on that dart of Rāvaṇa (the king of ogres): so the tradition goes. Split up by the javelin and bereft of its splendour, the enormous dart fell down. (66) Śrī Rāma then pierced the exceedingly fleet horses of Rāvaṇa with his sharp arrows resembling the thunderbolt, which flew with great speed and went straight to their target. (67) Śrī Rāma (a scion of Raghu) who was extremely energetic, then pierced Rāvaṇa in the breast with whetted shafts and (also) in the forehead with three arrows. (68) Pierced with arrows all over his body, blood flowing from his limbs, Rāvaṇa (the ruler of ogres), standing in the midst of a gathering (of ogres), shone like an Aśoka tree in blossom. (69) His limbs abnormally pierced with the arrows of Śrī Rāma and his body bathed in blood, the aforesaid ruler of ogres (lit. rangers of the night) felt exhausted in the midst of his army and at the same time gave vent to a violent rage at that moment. (70)

Thus ends Canto One hundred and two in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic.

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त्र्यधिकशततमः सर्गः

Canto CIII

Śrī Rāma upbraids Rāvaṇa, who, when wounded by the former is removed from the battle-field by his charioteer.

स तु तेन तदा क्रोधात् काकुत्स्थेनार्दितो भृशम् । रावणः समरश्लाघी महाक्रोधमुपागमत् ॥ १ ॥
स दीप्तनयनोऽमर्षाच्चापमुद्यम्य वीर्यवान् । अभ्यर्दयत् सुसंक्रुद्धो राघवं परमाहवे ॥ २ ॥
बाणधारासहस्रैस्तु स तोयद इवाम्बरात् । राघवं रावणो बाणैस्तटाकमिव पूरयन् ॥ ३ ॥
पूरितः शरजालेन धनुर्मुक्तेन संयुगे । महागिरिरिवाकम्प्यः काकुत्स्थो न प्रकम्पते ॥ ४ ॥
स शरैः शरजालानि वारयन् समरे स्थितः । गभस्तीनिव सूर्यस्य प्रतिजग्राह वीर्यवान् ॥ ५ ॥
ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः । निजघानोरसि क्रुद्धो राघवस्य महात्मनः ॥ ६ ॥

Hard pressed by the celebrated scion of Kakutstha in fury at that time, the said Rāvaṇa, for his part, who was given to bragging on the field of battle, flew into a great rage. (1) Raising his bow, his eyes flaming with anger, extremely enraged as he was, the gallant Rāvaṇa pressed Śrī Rāma (a scion of Raghu) hard in that major conflict. (2) He for his part continued to cover Śrī Rāma (a scion of Raghu) with arrows in the same way as a rainy cloud would fill a pond with thousands of arrow-like torrents falling from the heavens. (3) Śrī Rāma (a scion of Kakutstha), who was unshakable like a large mountain, did not flinch even though covered with a stream of arrows loosed from the bow (of Rāvaṇa) on the field of battle. (4) The heroic prince stood intercepting the streams of arrows (discharged by Rāvaṇa) with his (own) arrows on the battle-field and bore them like the rays of the sun. (5) Provoked to anger, the quick-handed night-stalker then dug thousands of arrows into the breast of the high-souled scion of Raghu. (6)

स शोणितसमादिग्धः समरे लक्ष्मणाग्रजः । दृष्टः फुल्ल इवारण्ये सुमहान् किंशुकद्रुमः ॥ ७ ॥
शराभिघातसंरब्धः सोऽभिजग्राह सायकान् । काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः ॥ ८ ॥
ततोऽन्योन्यं सुसंरब्धौ तावुभौ रामरावणौ । शरान्धकारे समरे नोपलक्ष्यतां तदा ॥ ९ ॥
ततः क्रोधसमाविष्टो रामो दशरथात्मजः । उवाच रावणं वीरः प्रहस्य परुषं वचः ॥ १० ॥

Covered with blood on the battle-field, that eldest (half-) brother of Lakṣmaṇa was seen like a huge Kiṃśuka tree with flowers in a forest. (7) Angered by the impact of the arrows (of Rāvaṇa), that scion of Kakutstha, endowed as he was with immense energy, took up arrows which shone like the sun blazing at the end of the world-cycle. (8) Though greatly enraged, both the aforesaid warriors, Śrī Rāma and Rāvaṇa, could not thereupon see each other at that time on the battle-field, which was shrouded in darkness by the (hail of) arrows. (9) Laughing heartily, though filled with anger, the valiant Śrī Rāma, son of Emperor Daśaratha, then administered the following harsh rebuke to Rāvaṇa:—(10)

मम भार्यां जनस्थानादज्ञानाद् राक्षसाधम । हृता ते विवशा यस्मात्तस्मात्त्वं नासि वीर्यवान् ॥ ११ ॥
मया विरहितां दीनां वर्तमानां महावने । वैदेहीं प्रसभं हृत्वा शूरोऽहमिति मन्यसे ॥ १२ ॥

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स्त्रीषु शूर विनाथासु परदाराभिमर्शनम् । कृत्वा कापुरुषं कर्म शूरोऽहमिति मन्यसे ॥ १३ ॥
भिन्नमर्याद निर्लज्ज चारित्रेष्वनवस्थित । दर्पान्मृत्युमुपादाय शूरोऽहमिति मन्यसे ॥ १४ ॥
शूरेण धनदभ्रात्रा बलैः समुदितेन च । श्लाघनीयं महत्कर्म यशस्यं च कृतं त्वया ॥ १५ ॥
उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च । कर्मणः प्राप्नुहीदानीं तस्याद्य सुमहत्फलम् ॥ १६ ॥
शूरोऽहमिति चात्मानमवगच्छसि दुर्मते । नैव लज्जास्ति ते सीतां चौरवद्व्यपकर्षतः ॥ १७ ॥
यदि मत्संनिधौ सीता धर्षिता स्यात्त्वया बलात् । भ्रातरं तु खरं पश्येस्तदा मत्सायकैर्हतः ॥ १८ ॥
दिष्ट्यासि मम मन्दात्मंश्चक्षुर्विषयमागतः । अद्य त्वां सायकैस्तीक्ष्णैर्नयामि यमसादनम् ॥ १९ ॥
अद्य ते मच्छरैश्छिन्नं शिरो ज्वलितकुण्डलम् । क्रव्यादा व्यपकर्षन्तु विकीर्णं रणपांसुषु ॥ २० ॥
निपत्योरसि गृध्रास्ते क्षितौ क्षिप्तस्य रावण । पिबन्तु रुधिरं तर्षाद्बाणशल्यान्तरोत्थितम् ॥ २१ ॥
अद्य मद्बाणभिन्नस्य गतासोः पतितस्य ते । कर्षन्त्वन्त्राणि पतगा गरुत्मन्त इवोरगान् ॥ २२ ॥

"Since my consort was borne away by you from Janasthāna, helpless as she was, through ignorance (about my real strength), O vile ogre, hence you are not heroic. (11) Having carried away by force the miserable Sītā (a princess of the Videha territory) while she was in the great forest away from me, you think: 'I am a hero'. (12) Having perpetrated the cowardly act of laying your hands on another's wife, O ogre, posing as a champion in relation to ladies without a protector, you think: 'I am a hero'. (13) O shameless creature, who have transgressed the bounds of morality and are unstable of character, having laid hold through vanity of death (in the form of Sītā) you think: 'I am a hero'. (14) (Indeed) a laudable, momentous and glorious act has been performed by you, a heroic (half-) brother of Kubera (the god of wealth), rich in might ! (15) Reap today and this (very) moment the rich fruit of that detested and pernicious act perpetrated through (sheer) vanity. (16) Although, O evil-minded one, you think to yourself: 'I am a hero', shame did not stand in your way at all when you were bearing Sītā away like a thief. (17) Had Sītā been forcibly laid hands upon by you in my presence, you would have surely joined your (half-) brother, Khara, that (very) moment, when struck with my shafts. (18) By good fortune, O dull-witted one, you have fallen within the range of my sight. I shall dispatch you to the abode of Death with my sharp arrows today. (19) Let carnivorous birds and beasts drag away here and there today your head severed with my arrows and lying scattered in the dust of the battle-field with its dazzling ear-rings. (20) Let vultures, swooping on your breast when you have been thrown down on the ground, O Rāvaṇa, quaff with avidity your blood gushing forth from the outlet made by the head of my arrow. (21) Let birds (such as crows and vultures) tear out your entrails as eagles would pluck off snakes, when you fall dead pierced by my arrows today." (22)

इत्येवं स वदन् वीरो रामः शत्रुनिबर्हणः । राक्षसेन्द्रं समीपस्थं शरवर्षैरवाकिरत् ॥ २३ ॥
बभूव द्विगुणं वीर्यं बलं हर्षश्च संयुगे । रामस्याक्लिष्टबलं चैव शत्रोर्निधनकाङ्क्षिणः ॥ २४ ॥
प्रादुर्बभूवुरस्त्राणि सर्वाणि विदितात्मनः । प्रहर्षाच्च महातेजाः शीघ्रहस्ततरोऽभवत् ॥ २५ ॥
शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः । भूय एवार्दयद् रामो रावणं राक्षसान्तकृत् ॥ २६ ॥
हरीणां चाश्मनिकरैः शरवर्षैश्च राघवात् । हन्यमानो दशग्रीवो विघूर्णहृदयोऽभवत् ॥ २७ ॥
यदा च शस्त्रं नारेभे न चकर्ष शरासनम् । नास्य प्रत्यकरोद्वीर्यं विक्लवेनान्तरात्मना ॥ २८ ॥

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क्षिताश्वाशु शरास्तेन शस्त्राणि विविधानि च । मरणार्थाय वर्तन्ते मृत्युकालोऽभ्यवर्तत ॥ २९ ॥
सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम् । शनैर्युद्धादसम्भ्रान्तो रथं तस्यापवाहयत् ॥ ३० ॥
रथं च तस्याथ जवेन सारथिर्निवार्य भीमं जलदस्वनं तदा ।
जगाम भीत्या समरान्महीपतिं निरस्तवीर्यं पतितं समीक्ष्य ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यधिकशततमः सर्गः ॥ १०३ ॥

Saying so, the valiant Śrī Rāma, the well-known exterminator of his enemies, covered Rāvaṇa (the ruler of ogres), who stood near, with showers of arrows. (23) The prowess, might and martial ardour as well as the force of the missiles of Śrī Rāma, who sought the destruction of his enemy, was redoubled. (24) All the mystic missiles appeared before Śrī Rāma (who was rich in self-knowledge). Nay, in his excessive joy (born of his martial ardour) the prince (who was endowed with extra-ordinary energy) became more nimble-handed (in discharging arrows). (25) Perceiving these auspicious prognostications in himself, the aforesaid Śrī Rāma, the exterminator of ogres, began to strike Rāvaṇa even more vehemently. (26) While being struck with volleys of stones hurled by the monkeys and the showers of arrows coming from Śrī Rāma, (a scion of Raghu) the ten-headed monster felt bewildered at heart. (27) When, on account of his mind being confused, he could no longer take up weapons nor stretch his bow, nor (again) could he oppose Śrī Rāma's valour, while the arrows and (other) weapons of every kind swiftly discharged by Śrī Rāma had his death for their objective, the hour of his death appeared imminent. (28-29) Perceiving him reduced to such a plight, the charioteer, who controlled his chariot, for his part, calmly and slowly drove his chariot out of the fray. (30) Turning in haste the chariot of Rāvaṇa, which was rumbling like a cloud, on perceiving the king (lit. the lord of the earth) sunk down bereft of energy, the charioteer forthwith sneaked away in dismay from the battle-field. (31)

Thus ends Canto One hundred and three in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरधिकशततमः सर्गः

Canto CIV

Rāvaṇa reproaches the charioteer and the latter after satisfying his master with his reply drives his chariot back to the battle-field.

स तु मोहात् सुसंक्रुद्धः कृतान्तबलचोदितः । क्रोधसंरक्तनयनो रावणः सूतमब्रवीत् ॥ १ ॥
हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम् । भीरुं लघुमिवासत्त्वं विहीनमिव तेजसा ॥ २ ॥
विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम् । मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे ॥ ३ ॥
किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च । त्वया शत्रुसमक्षं मे रथोऽयमपवाहितः ॥ ४ ॥
त्वयाद्य हि ममानार्य चिरकालमुपार्जितम् । यशो वीर्यं च तेजश्च प्रत्ययश्च विनाशितः ॥ ५ ॥
शत्रोः प्रख्यातवीर्यस्य रञ्जनीयस्य विक्रमैः । पश्यतो युद्धलुब्धोऽहं कृतः कापुरुषस्त्वया ॥ ६ ॥
यत् त्वं कथमिदं मोहान्न चेद्वहसि दुर्मते । सत्योऽयं प्रतितर्को मे परेण त्वमुपस्कृतः ॥ ७ ॥

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नहि तद् विद्यते कर्म सुहृदो हितकाङ्क्षिणः । रिपूणां सदृशं त्वेतद्यत्त्वयैतदनुष्ठितम् ॥ ८ ॥
निवर्तय रथं शीघ्रं यावन्नापैति मे रिपुः । यदि वाध्युषितोऽसि त्वं स्मर्यते यदि मे गुणः ॥ ९ ॥

Feeling extremely enraged due to infatuation, his eyes blood-red through anger, Rāvaṇa, impelled by force of destiny, spoke (as follows) to his charioteer:—(1) "Disdaining me as though I were deficient in prowess, powerless, bereft of manliness, cowardly and petty-minded, devoid of energy, forsaken by conjuring tricks and abandoned by mystic missiles, O evil-minded fellow, you act according to your own discretion ! (2-3) What for was this chariot of mine removed by you in the presence of the enemy, belittling me and without ascertaining my will ? (4) By you, O unworthy soul, have my glory, which was earned through a long period, nay, my valour, dignity and (peoples') faith (in my bravery) too been wiped out. (5) While my adversary, whose prowess is widely known, and who deserved to be gratified through feats of valour, stood looking on, myself, who was covetous of fighting, was made a coward of by you ! (6) In case you do not through perversity drive the chariot at any event (against the enemy), O evil-minded fellow, my suspicion that you stand corrupted by the enemy will be justified. (7) This act which has been done by you (in the shape of removing me from the battle-field, is worthy of an enemy alone. Surely it cannot be the work of a friend wishing well of his friend. (8) Speedily drive the chariot back (to the battle-field) till my enemy does not withdraw, if you have lived with me long enough and if the benefits received from me are (still) remembered (by you)." (9)

एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना । अब्रवीद्रावणं सूतो हितं सानुनयं वचः ॥ १० ॥

Spoken to in these harsh words by the insensate Rāvaṇa, the charioteer for his part, who thought well of him, made to Rāvaṇa the following friendly and courteous reply:— (10)

न भीतोऽस्मि न मूढोऽस्मि नोपक्षतोऽस्मि शत्रुभिः । न प्रमत्तो न निःस्नेहो विस्मृता न च सत्क्रिया ॥ ११ ॥
मया तु हितकामेन यशश्च परिरक्षता । स्नेहप्रसन्नमनसा हितमित्यप्रियं कृतम् ॥ १२ ॥
नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम् । कश्चिल्लघुरिवानार्यो दोषतो गन्तुमर्हसि ॥ १३ ॥
श्रूयतां प्रति दास्यामि यन्निमित्तं मया रथः । नदीवेग इवाम्भोभिः संयुगे विनिवर्तितः ॥ १४ ॥
श्रमं तवावगच्छामि महता रणकर्मणा । नहि ते वीर्यसौमुख्यं प्रकर्षे नोपधारये ॥ १५ ॥
रथोद्वहनखिन्नाश्च भग्ना मे रथवाजिनः । दीना घर्मपरिश्रान्ता गावो वर्षहता इव ॥ १६ ॥

"I was neither afraid nor perplexed, nor was I won over by the enemies, nor was I negligent nor disloyal, nor (again) have the benefits conferred by you been forgotten (by me). (11) An act which was not to your taste was (nevertheless) done by me as something conducive to your interest with a mind affectionately disposed (towards you) through attachment, desiring (as I did) to be of service to you and safeguarding your glory. (12) Like a petty-minded and unworthy man, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter (of taking you away from the field of battle), O monarch ! (13) Kindly listen: I will make answer to your query as to why your chariot was taken back by me from the battle-field (even) as the onrush of a stream (disgorging itself into a sea) is pushed back by a tide. (14) I took note of the exhaustion occasioned by your

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strenuous fighting. Indeed there was no exhibition of valour on your part nor did I notice any superiority to your adversary in you. (15) The steeds of my chariot too, which had been exhausted by drawing the chariot and broken down and, being worn out with sunshine, felt miserable like cows lashed by a downpour. (16)

निमित्तानि च भूयिष्ठं यानि प्रादुर्भवन्ति नः । तेषु तेष्वभिपन्नेषु लक्षयाम्यप्रदक्षिणम् ॥ १७ ॥
देशकालौ च विज्ञेयौ लक्षणानीङ्गितानि च । दैन्यं हर्षश्च खेदश्च रथिनश्च बलाबलम् ॥ १८ ॥
स्थलनिम्नानि भूमेश्च समानि विषमाणि च । युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम् ॥ १९ ॥
उपयानापयाने च स्थानं प्रत्यपसर्पणम् । सर्वमेतद् रथस्थेन ज्ञेयं रथकुटुम्बिना ॥ २० ॥
तव विश्रामहेतोस्तु तथैषां रथवाजिनाम् । रौद्रं वर्जयता खेदं क्षमं कृतमिदं मया ॥ २१ ॥
स्वेच्छया न मया वीर रथोऽयमपवाहितः । भर्तुः स्नेहपरीतेन मयेदं यत् कृतं प्रभो ॥ २२ ॥
आज्ञापय यथातत्त्वं वक्ष्यस्यरिनिषूदन । तत् करिष्याम्यहं वीर गतानृण्येन चेतसा ॥ २३ ॥

"Moreover in the event of those portents which appear in large numbers before our eyes (today) proving true, I foresee (only) that which is unpropitious (to us). (17) (Propitious and unpropitious) time and place as well as (good and evil) omens, facial expressions, depression and liveliness, (the measure of) fatigue as also the strength and weakness of the warrior occupying the chariot must be ascertained (by a charioteer). (18) Nay, the eminences and depressions of the earth's surface, as well as the parts which are level and rugged, the time opportune for combat and the visible weak points of the enemy too must be known (by a charioteer). (19) How to advance (towards the enemy) and how to recede, how to hold one's position and how to make good a retreat—all this must be known by a charioteer seated in his chariot. (20) This meet action (of removing you from the battle-field) was evidently taken by me in order to give rest to you as well as to these steeds of the chariot and to relieve your terrible fatigue. (21) Your chariot was not arbitrarily removed by me, O gallant warrior. What was done by me was done because I was overwhelmed with affection for my master, O lord ! (22) Command me with an eye to the reality of things, O valiant exterminator of your enemies ! (Now) with a mind which feels relieved of all obligations (on having come to your rescue on the field of battle), I shall do that which you will enjoin me to do ." (23)

संतुष्टस्तेन वाक्येन रावणस्तस्य सारथेः । प्रशस्यैनं बहुविधं युद्धलुब्धोऽब्रवीदिदम् ॥ २४ ॥
रथं शीघ्रमिमं सूत राघवाभिमुखं नय । नाहत्वा समरे शत्रून् निवर्तिष्यति रावणः ॥ २५ ॥
एवमुक्त्वा रथस्थस्य रावणो राक्षसेश्वरः ।
ददौ तस्य शुभं ह्येकं हस्ताभरणमुत्तमम् । श्रुत्वा रावणवाक्यानि सारथिः संन्यवर्तत ॥ २६ ॥
ततो द्रुतं रावणवाक्यचोदितः प्रचोदयामास हयान् स सारथिः ।
स राक्षसेन्द्रस्य ततो महारथः क्षणेन रामस्य रणाग्रतोऽभवत् ॥ २७ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः ॥ १०४ ॥

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Satisfied with the foregoing explanation of the aforesaid charioteer, nay, applauding him in many ways, Rāvaṇa, who was covetous of fighting, replied as follows:—(24) "Speedily drive this chariot, O charioteer, towards Rāma (a scion of Raghu). Rāvaṇa would not turn back without killing his enemies in combat." (25) Saying so, Rāvaṇa, the lord of ogres, actually bestowed on the charioteer even while the latter remained seated in the chariot, an excellent and brilliant ornament for the hand. Hearing the instructions of Rāvaṇa, the charioteer drove the chariot back (to the battle-field). (26) Urged on by the command of Rāvaṇa, the aforesaid charioteer then immediately drove the horses forward and that huge chariot of Rāvaṇa (the ruler of ogres) thereupon stood in an instant before Śrī Rāma on the battle-field. (27)

Thus ends Canto One hundred and four in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Sage Agastya advises Śrī Rāma to recite the 'Āditya-Hṛdaya', a collection of verses in praise of the sun-god, with a view to gaining victory.

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् । रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ १ ॥
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् । उपगम्याब्रवीद् राममगस्त्यो भगवांस्तदा ॥ २ ॥

Beholding Śrī Rāma, standing absorbed in thought on the battle-field, exhausted (as he was) by the fight, and Rāvaṇa facing him, duly prepared for an encounter, and approaching Śrī Rāma, the glorious sage Agastya, who had come in the company of gods to witness the (epoch-making) encounter (of Śrī Rāma with Rāvaṇa) now spoke as follows:—(1-2)

राम राम महाबाहो शृणु गुह्यं सनातनम् । येन सर्वानरीन् वत्स समरे विजयिष्यसे ॥ ३ ॥
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् । जयावहं जपं नित्यमक्षयं परमं शिवम् ॥ ४ ॥
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् । चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥ ५ ॥

"Rāma, O mighty-armed Śrī Rāma, hearken to the following eternal secret,—in the form of a holy, eternal, immortal and supremely blessed and excellent encomium, entitled the "Āditya-Hṛdaya" (which is intended to propitiate Brahma, installed in the heart of the orb of the sun), the blessing of all blessings, by means of which, my child, you will (be able to) conquer once for all your adversaries on the battle-field, and which is calculated to bring victory, root out all sins, allay all anxiety and grief once for all and prolong life. (3—5)

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् । पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६ ॥
सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः । एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः ॥ ७ ॥
एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः । महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥ ८ ॥
पितरो वसवः साध्या अश्विनौ मरुतो मनुः । वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥ ९ ॥
आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् । सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥ १० ॥

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हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् । तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्डकोंऽशुमान् ॥ ११ ॥
हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः । अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ १२ ॥
व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः । धनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवंगमः ॥ १३ ॥
आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः । कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥ १४ ॥
नक्षत्रग्रहताराणामधिपो विश्वभावनः । तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते ॥ १५ ॥

"Worship (you) the sun-god, the ruler of the worlds, who is crowned with rays, (nay) who appears at the horizon (every day without fail), who is greeted by gods and demons (alike) and brings light (to the world). (6) Indeed he is the embodiment of all gods and full of glory and creates and sustains the gods and the demons as well as their worlds by his rays. (7) Indeed he is the same as Brahmā (the creator) as well as Viṣṇu (the Protector of the universe), Lord Śiva (the god of destruction), Skanda (son of Lord Śiva), Prajāpati (the lord of creation), the mighty Indra (the ruler of gods), Kubera (the bestower of riches), Kāla (the Time-spirit), Yama (the god of retribution), Soma (the moon-god), Varuṇa (the ruler of the waters), the Pitṛs (manes), the (eight) Vasus, the (twelve) Sādhyas, the (two) Aświs (the physicians of gods), the (forty-nine) Maruts (wind-gods), Manu (a progenitor of the human race), Vāyu (the wind-god) and the god of fire. He constitutes (all) created beings, he is the life-breath (of the universe), the source of the seasons, the store-house of light, an offspring of Aditi, the progenitor (of all), the sun-god, the courser in the heavens, the nourisher (of all), the possessor of rays, the golden, the brilliant, the one whose energy constitutes the seed of the universe and the maker of day. (8—10) He has seven green horses (yoked to his chariot), is myriad-rayed, full of rays, the destroyer of darkness, the source of happiness, the mitigator of the suffering of his devotees, the infuser of life in the lifeless cosmic egg, all-pervading and the cause of the creation, preservation and destruction of the universe. He is blissful by nature, the ruler of all, the bringer of day and the Teacher. A son of Aditi, he bears the fire of dissolution in his womb, is bliss personified and all-enveloping (like space), the destroyer of cold, the lord of the heavens, the disperser of darkness, a master of the three Vedas (Ṛk, Sāma and Yajur), the sender of thick showers and the friend (giver) of water. He courses swiftly along his own orbit, carries in him the resolve to evolve the universe and is adorned with a circle of rays. He is death (itself), tawny (of hue) and the destroyer of all. He is omniscient, all-formed, endowed with extraordinary brilliance, coppery, the source of all evolutes, the controller of (all) lunar mansions, planets and stars, the creator of all, the resplendent among the splendid. O god appearing in twelve forms (in the shape of twelve months of the year), hail to you! (11—15)

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः । ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ १६ ॥
जयाय जयभद्राय हर्यश्वाय नमो नमः । नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ १७ ॥
नम उग्राय वीराय सारंगाय नमो नमः । नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते ॥ १८ ॥
ब्रह्मेशानाच्युतेशाय सूरायादित्यवर्चसे । भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ १९ ॥
तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने । कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ २० ॥
तप्तचामीकराभाय हरये विश्वकर्मणे । नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥ २१ ॥

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सोऽभिगम्य महात्मानं ज्ञात्वापि ध्यानमास्थितम् । प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत् ॥ १६ ॥
तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् । रोषं हर्षं च दैन्यं च राघवः प्राप शत्रुहा ॥ १७ ॥
ततो यानगतां सीतां सविमर्शं विचारयन् । विभीषणमिदं वाक्यमहृष्टो राघवोऽब्रवीत् ॥ १८ ॥
राक्षसाधिपते सौम्य नित्यं मद्विजये रतः । वैदेही संनिकर्षं मे क्षिप्रं समभिगच्छतु ॥ १९ ॥

Hearing the aforesaid submission of Vibhīṣaṇa, the virtuous Sītā (a princess of Mithila), who looked upon her spouse as a god and was adorned by devotion to her husband, said in reply, "Amen !" (13) Prevailing upon Sītā to ascend a brilliant palanquin covered with an exceedingly valuable cloth and guarded by numerous ogres, after she had laved her head, and had put on very costly robes and had been adorned with exceedingly valuable jewels and decorated, Vibhīṣaṇa then brought her (to the presence of Śrī Rāma). (14-15) Approaching Śrī Rāma (the high-souled prince), and even after coming to know that he was (still) absorbed in thought, nay, bent low and full of great joy, he announced to him that Sītā had arrived. (16) Hearing that Sītā, who had lived long in the abode of an ogre, had arrived, Śrī Rāma (a scion of Raghu), the destroyer of enemies, was filled with indignation and joy and felt miserable (too). (17) Feeling distressed on considering with deep thought the question of Sītā having come (all the way) in a palanquin, Śrī Rāma (a scion of Raghu) then spoke to Vibhīṣaṇa as follows:—(18) "Let Sītā (a princess of the Videha territory) duly seek my presence soon, O suzerain lord of ogres, O gentle one, ever intent on scoring a victory for me !" (19)

तस्य तद् वचनं श्रुत्वा राघवस्य विभीषणः । तूर्णमुत्सारणं तत्र कारयामास धर्मवित् ॥ २० ॥
कञ्चुकोष्णीषिणस्तत्र वेत्रझर्झरपाणयः । उत्सारयन्तस्तान् योधान् समन्तात् परिचक्रमुः ॥ २१ ॥
ऋक्षाणां वानराणां च राक्षसानां च सर्वशः । वृन्दान्युत्सार्यमाणानि दूरमुत्तस्थुरन्ततः ॥ २२ ॥
तेषामुत्सार्यमाणानां निःस्वनः सुमहानभूत् । वायुनोद्धूयमानस्य सागरस्येव निःस्वनः ॥ २३ ॥
उत्सार्यमाणांस्तान् दृष्ट्वा समन्ताज्जातसम्भ्रमान् । दाक्षिण्यात् तदमर्षाच्च वारयामास राघवः ॥ २४ ॥
संरम्भाच्चाब्रवीद् रामश्चक्षुषा प्रदहन्निव । विभीषणं महाप्राज्ञं सोपालम्भमिदं वचः ॥ २५ ॥

Hearing the foregoing command of the aforesaid scion of Raghu, Vibhīṣaṇa, who knew what is right, speedily began to disperse the crowd (of monkeys, who had gathered out of curiosity to have a look at Sītā). (20) Ogres clad in jackets and wearing turbans, their hands carrying staffs which made a jingling sound, paced all round, dispersing the aforesaid warriors. (21) While being driven away collectively from the vicinity of the palanquin, the hordes of bears, monkeys and ogres moved to a distance. (22) A tremendous uproar, resembling the roar of a sea which was being lashed by a storm, arose even as the aforesaid warriors were being driven away. (23) Seeing them being dispersed on all sides and (therefore) excited, Śrī Rāma (a scion of Raghu) stopped those who were dispersing them, out of kindness (for those who were being dispersed) and resentment (at the behaviour of the ogres who were dispersing them). (24) Nay, consuming the ogres with his glances as it were, Śrī Rāma addressed in indignation the following reproachful words to the highly intelligent Vibhīṣaṇa:—(25)

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किमर्थं मामनादृत्य क्लिश्यतेऽयं त्वया जनः । निवर्तयैनमुद्वेगं जनोऽयं स्वजनो मम ॥ २६ ॥
न गृहाणि न वस्त्राणि न प्राकारस्तिरस्क्रिया । नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियाः ॥ २७ ॥
व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे । न क्रतौ नो विवाहे वा दर्शनं दूष्यते स्त्रियाः ॥ २८ ॥
सैषा विपद्गता चैव कृच्छ्रेण च समन्विता । दर्शने नास्ति दोषोऽस्या मत्समीपे विशेषतः ॥ २९ ॥
विसृज्य शिविकां तस्मात् पद्भ्यामेवापसर्पतु । समीपे मम वैदेही पश्यन्त्वेते वनौकसः ॥ ३० ॥

"Why, disregarding me, are these people being molested by you? (Pray) stop this annoyance. They are my own people. (26) Neither apartments nor costumes nor a protective wall nor again royal honours constitute a veil for a woman. Her character (alone) is her shield. (27) The appearance of a woman in public is not condemned in times of adversity, in straits, in conflicts, during the selection of a husband (by a princess or daughter of a Kṣatriya at a public assembly of suitors), at a sacrificial performance or at the nuptial ceremony. (28) The yonder Sītā is in distress and beset with difficulty. (Hence) there is no objection to her appearing in public, particularly in my presence. (29) Therefore, leaving the palanquin, let Sītā seek my presence on foot alone. Let these monkeys (lit. denizens of the forest) have a look at the princess of the Videha kingdom." (30)

एवमुक्तस्तु रामेण सविमर्शो विभीषणः । रामस्योपानयत् सीतां संनिकर्षे विनीतवत् ॥ ३१ ॥
ततो लक्ष्मणसुग्रीवौ हनूमांश्च प्लवङ्गमः । निशम्य वाक्यं रामस्य बभूवुर्व्यथिता भृशम् ॥ ३२ ॥
कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः । अप्रीतमिव सीतायां तर्कयन्ति स्म राघवम् ॥ ३३ ॥
लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली । विभीषणेनानुगता भर्तारं साभ्यवर्तत ॥ ३४ ॥
विस्मयाच्च प्रहर्षाच्च स्नेहाच्च पतिदेवता । उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना ॥ ३५ ॥
अथ समपनुदन्मनःक्लमं सा सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य ।
वदनमुदितपूर्णचन्द्रकान्तं विमलशशाङ्कनिभानना तदाऽऽसीत् ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः ॥ ११४ ॥

Becoming thoughtful when commanded as aforesaid by Śrī Rāma, Vibhīṣaṇa reverently conducted Sītā to the former's presence. (31) Lakṣmaṇa and Sugrīva as well as the monkey chief, Hanūmān, thereupon felt greatly distressed to hear the order of Śrī Rāma. (32) From his stern gestures, which were lacking in regard for his consort, they concluded Śrī Rāma (a scion of Raghu) to be displeased with Sītā. (33) Shrinking into her limbs out of modesty, and followed by Vibhīṣaṇa, the said princess of Mithila for her part approached her husband. (34) Sītā (who looked upon her spouse as a god) of (still) more gracious aspect regarded the agreeable countenance of her husband with (a mixed feeling of) astonishment, excessive delight and affection. (35) Gazing on the face of her darling, which had not been seen (by her) for long and which was lovely like the full moon just risen, she forthwith actually dispelled the fatigue of her mind and her face shone at that time as the cloudless full moon. (36)

Thus ends Canto One hundred and fourteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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"Hail to (you in the form of) the eastern mountain and hail to the western mountain. Hail to the lord of hosts of luminaries, the lord of the day. (16) Hail to (you,) the giver of victory, hail to (you,) the joy born of victory ! Hail to (you,) the god having green horses (yoked to your chariot). Hail, hail to you with thousands of rays ! Hail hail to you, son of Aditi ! (17) Hail to (you,) the subduer of the senses, the valiant one ! Hail to you as denoted by the mystic syllable OM ! Hail to (you,) the awakener of the lotus ! Hail to you, the fierce one ! (18) Hail (to you,) the ruler of Brahmā, Lord Śiva and Lord Viṣṇu (the infallible) ! Hail to (you,) the sun-god, the (spiritual) light indwelling the solar orb, the resplendent one, the devourer of all, appearing in the form of Rudra (who drives away ignorance). (19) Hail to (you,) the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god who are the ruler of (all) lights ! (20) Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, splendour incarnate, the onlooker of the world ! (21)

नाशयत्येष वै भूतं तदेव सृजति प्रभुः । पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ २२ ॥
एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः । एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ २३ ॥
देवाश्च क्रतवश्चैव क्रतूनां फलमेव च । यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः ॥ २४ ॥
एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च । कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ २५ ॥
पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् । एतत्त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यति ॥ २६ ॥
अस्मिन् क्षणे महाबाहो रावणं त्वं जहिष्यसि ।

"The aforesaid Lord alone actually destroys, brings into existence and sustains (all) that has come into being. He (alone) radiates heat by his rays and sends showers. (22) Planted in (all) created beings (as their Inner Controller), he remains awake when they have fallen asleep. Nay, he himself is the act of pouring oblations into the sacred fire as well as the fruit attained by those who pour such oblations. (23) Nay, he comprises (all) the gods as well as the sacrifices as also the fruit of sacrifices. Again, he is the Supreme Controller of (all) activities which are found in all living beings. (24) No individual celebrating the aforesaid Lord (through the foregoing encomium) in straits, in difficulties, in the woods as well as in times of peril comes to grief, O scion of Raghu ! (25) Worship the aforesaid Lord of the universe, the adored of (all) gods, with a concentrated mind. Muttering this praise (as many as) three times, one will come out victorious in combats. You will (be able to) make short work of Rāvaṇa this (very) moment, O mighty-armed one !"

एवमुक्त्वा ततोऽगस्त्यो जगाम स यथागतम् ॥ २७ ॥
एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत् तदा । धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ २८ ॥
आदित्यं प्रेक्ष्य जप्त्वेदं परं हर्षमवाप्तवान् । त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ २९ ॥
रावणं प्रेक्ष्य हृष्टात्मा जयार्थं समुपागमत् । सर्वयत्नेन महता वृतस्तस्य वधेऽभवत् ॥ ३० ॥
अथ रविरवदन्निरीक्ष्य रामं मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा सुरगणमध्यगतो वचस्त्वरेति ॥ ३१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाधिकशततमः सर्गः ॥ १०५ ॥

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Saying so, the celebrated Sage Agastya thereupon left in the same way as he had come. (26-27) Hearing this advice, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy and had a subdued mind, found his grief immediately dissipated. Nay, feeling greatly delighted, he retained the alleluia in his memory. (28) Sipping water thrice (with the name of the Lord on his lips) and getting purified (in this way), (nay) looking intently on (the orb of) the sun and repeating this prayer, the valiant one experienced supreme felicity. Seizing hold of his bow (afterwards) and fixing his eyes on Rāvaṇa, the hero (who felt delighted in mind) advanced (on the battle-field) with a view to attaining victory (in combat). He stood vowed to kill Rāvaṇa with an intense and all-sided effort. (29-30) Delighted in mind to gaze on Śrī Rāma, (nay) feeling supremely exhilarated on perceiving the destruction of Rāvaṇa (the ruler of the night-stalkers) at hand, the sun-god, standing (in person) in the midst of a host of gods, exclaimed: "Make haste !" (31)

Thus ends Canto One hundred and five in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडधिकशततमः सर्गः

Canto CVI

Catching sight of Rāvaṇa's chariot, Śrī Rāma asks Mātali to be on his guard. A description of portents prognosticating the fall of Rāvaṇa and good omens predicting the victory of Śrī Rāma.

सारथिः स रथं हृष्टः परसैन्यप्रधर्षणम् । गन्धर्वनगराकारं समुच्छ्रितपताकिनम् ॥ १ ॥
युक्तं परमसम्पन्नैर्वाजिभिर्हेममालिभिः । युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम् ॥ २ ॥
ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम् । प्रणाशं परसैन्यानां स्वसैन्यस्य प्रहर्षणम् ॥ ३ ॥
रावणस्य रथं क्षिप्रं चोदयामास सारथिः । तमापतन्तं सहसा स्वनवन्तं महाध्वजम् ॥ ४ ॥
रथं राक्षसराजस्य नरराजो ददर्श ह । कृष्णवाजिसमायुक्तं युक्तं रौद्रेण वर्चसा ॥ ५ ॥
दीप्यमानमिवाकाशे विमानं सूर्यवर्चसम् । तडित्पताकागहनं दर्शितेन्द्रायुधप्रभम् ॥ ६ ॥
शरधारा विमुञ्चन्तं धाराधरमिवाम्बुदम् ।

Feeling delighted, that charioteer, the charioteer of Rāvaṇa, drove forward with speed his chariot, a chariot which was capable of crushing the enemy's army and was a wonderful piece of art (like the city of the Gandharvas), which bore exceptionally lofty pennons and was drawn by horses richly endowed with excellent qualities and adorned with gold necklaces, which was fully equipped with implements of war and adorned with rows of flags and pennons, which was swallowing space as it were and was making the earth resound (with its sound), (nay), which was the doom of the enemy's forces and brought immense joy to its own. Śrī Rāma (the ruler of men), they say, saw advancing precipitately (towards him) the aforesaid chariot of Rāvaṇa (the king of ogres), which bore a huge standard and was noisy, (nay), which was drawn by sombre steeds and clothed with a dreadful lustre and was shining in space like an aerial car, bright as the sun, and which, crowded as it was with pennons that flashed like

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lightning and displaying as it did the splendours of a rainbow (because of its decorations), looked like a cloud holding streams of water and releasing torrents in the shape of arrows.

स दृष्ट्वा मेघसंकाशमापतन्तं रथं रिपोः ॥ ७ ॥
गिरेर्वज्राभिमृष्टस्य दीर्यतः सदृशस्वनम् । विस्फारयन् वै वेगेन बालचन्द्रानतं धनुः ॥ ८ ॥
उवाच मातलिं रामः सहस्राक्षस्य सारथिम् । मातले पश्य संरब्धमापतन्तं रथं रिपोः ॥ ९ ॥
यथापसव्यं पतता वेगेन महता पुनः । समरे हन्तुमात्मानं तथानेन कृता मतिः ॥ १० ॥
तदप्रमादमातिष्ठ प्रत्युद्गच्छ रथं रिपोः । विध्वंसयितुमिच्छामि वायुर्मेघमिवोत्थितम् ॥ ११ ॥
अविक्लवमसम्भ्रान्तमव्यग्रहृदयेक्षणम् । रश्मिसंचारनियतं प्रचोदय रथं द्रुतम् ॥ १२ ॥
कामं न त्वं समाधेयः पुरंदररथोचितः । युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये ॥ १३ ॥
परितुष्टः स रामस्य तेन वाक्येन मातलिः । प्रचोदयामास रथं सुरसारथिरुत्तमः ॥ १४ ॥
अपसव्यं ततः कुर्वन् रावणस्य महारथम् । चक्रसम्भूतरजसा रावणं व्यवधूनयत् ॥ १५ ॥
ततः क्रुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः । रथप्रतिमुखं रामं सायकैरवधूनयत् ॥ १६ ॥
धर्षणामर्षितो रामो धैर्यं रोषेण लम्भयन् । जग्राह सुमहावेगमैन्द्रं युधि शरासनम् ॥ १७ ॥
शरांश्च सुमहावेगान् सूर्यरश्मिसमप्रभान् ।
तदुपोढं महद् युद्धमन्योन्यवधकाङ्क्षिणोः । परस्पराभिमुखयोर्दंतयोरिव सिंहयोः ॥ १८ ॥

Beholding the enemy's chariot advancing like a cloud and making noise like a mountain bursting asunder when struck with lightning, and stretching with impetuosity his bow, which when bent looked like the crescent moon, Śrī Rāma spoke (as follows) to Mātali, the charioteer of Indra (the god with a thousand eyes):—"From the way in which he is darting forward from left to right with great impetuosity once more it appears that heart has been set by him upon destroying himself in combat. (1—10) Therefore take care and advance towards the enemy's chariot. I wish to destroy it completely (even) as the wind would blow away a cloud coming into view. (11) Without confusion or getting flurried and with a steady heart and vision and the movement of the reins fully controlled, drive the chariot swiftly. (12) True, you need not be instructed (by me), accustomed as you are to drive the chariot of Indra (the destroyer of strongholds). Keen as I am to fight with one-pointed attention, I (just) refresh your memory and do not admonish you." (13) Extremely gratified with the foregoing apology of Śrī Rāma, Mātali, the excellent charioteer of gods, drove the chariot on. (14) Passing the huge chariot of Rāvaṇa on the right, Śrī Rāma then set Rāvaṇa a trembling by the dust risen from the wheels (of his own chariot). (15) With his coppery eyes wide open, angered as he was, Rāvaṇa thereupon struck Śrī Rāma, who stood facing his chariot, with arrows. (16) Joining patience with anger, though provoked by the assault, Śrī Rāma seized hold on the battle-field of Indra's bow, which was possessed of extraordinary impulse, as also arrows of exceeding swiftness, which were brilliant like sunbeams. Then ensued a major conflict between the two warriors (Śrī Rāma and Rāvaṇa), who stood facing each other like two proud lions, desirous of killing each other. (17-18)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । समीयुर्द्रष्टुं रथं रावणक्षयकाङ्क्षिणः ॥ १९ ॥
समुत्पेतुरथोत्पाता दारुणा रोमहर्षणाः । रावणस्य विनाशाय राघवस्योदयाय च ॥ २० ॥

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ववर्ष रुधिरं देवो रावणस्य रथोपरि । वाता मण्डलिनस्तीव्रा व्यपसव्यं प्रचक्रमुः ॥ २१ ॥
महद् गृध्रकुलं चास्य भ्रममाणं नभःस्थले । येन येन रथो याति तेन तेन प्रधावति ॥ २२ ॥
संध्यया चावृता लङ्का जपापुष्पनिकाशया । दृश्यते सम्प्रदीप्तेव दिवसेऽपि वसुंधरा ॥ २३ ॥
सनिर्घाता महोल्काश्च सम्प्रपेतुर्महास्वनाः । विषादयंस्ते रक्षांसि रावणस्य तदाहिताः ॥ २४ ॥

Thereupon gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis (too) assembled to witness the duel, longing as they did for the destruction of Rāvaṇa. (19) Then burst into view fearful portents that caused one's hair to stand on end, giving a warning of doom to Rāvaṇa and prosperity to the scion of Raghu. (20) The god of rain rained blood on the chariot of Rāvaṇa, while violent whirlwinds blew from left to right. (21) Hovering in the aerial region, a large flock of vultures followed the evolutions of his chariot. (22) Nay, Lankā looked enshrouded in dusk hued like a (red) Japa flower even in the daytime and the region round about appeared aglow (with it). (23) Huge meteors accompanied by thunder fell with a great noise at that time. Forboding evil to Rāvaṇa, they filled the ogres with despondency at that time,. (24)

रावणश्च यतस्तत्र प्रचचाल वसुंधरा । रक्षसां च प्रहरतां गृहीता इव बाहवः ॥ २५ ॥
ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः । दृश्यन्ते रावणस्याग्रे पर्वतस्येव धातवः ॥ २६ ॥
गृध्रैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः । प्रणेदुर्मुखमीक्षन्त्यः संरब्धमशिवं शिवाः ॥ २७ ॥
प्रतिकूलं ववौ वायू रणे पांसून् समुत्किरन् । तस्य राक्षसराजस्य कुर्वन् दृष्टिविलोपनम् ॥ २८ ॥
निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः । दुर्विषह्यस्वरा घोरा विना जलधरोदयम् ॥ २९ ॥
दिशश्च प्रदिशः सर्वा बभूवुस्तिमिरावृताः । पांसुवर्षेण महता दुर्दर्शं च नभोऽभवत् ॥ ३० ॥

Nay, the earth shook in whichever direction Rāvaṇa moved and the arms of the ogres were clasped as it were (even) as they struck. (25) Fallen before Rāvaṇa, the rays of the sun appeared coppery, yellow, white and dark like ores on a mountain. (26) Nay, beholding the angry mien of Rāvaṇa and vomiting fire from their mouths, she-jackals, followed by vultures, uttered sinister howls. (27) Raising the clouds of dust over the battle-field and clouding the vision of that king of ogres, the wind blew in a direction unfavourable to him. (28) Nay, without the appearance of any cloud fearful thunder-bolts of Indra (the god of rain), fell on his army, on all sides with a noise which was hard to endure. (29) All the quarters as well as the intermediate points of the compass were shrouded in darkness; and due to a shower of dust the sky became obscure. (30)

कुर्वत्यः कलहं घोरं सारिकास्तद्रथं प्रति । निपेतुः शतशस्तत्र दारुणा दारुणारुताः ॥ ३१ ॥
जघनेभ्यः स्फुलिङ्गाश्च नेत्रेभ्योऽश्रूणि संततम् । मुमुचुस्तस्य तुरगास्तुल्यमग्निं च वारि च ॥ ३२ ॥
एवंप्रकारा बहवः समुत्पाता भयावहाः । रावणस्य विनाशाय दारुणाः सम्प्रजज्ञिरे ॥ ३३ ॥
रामस्यापि निमित्तानि सौम्यानि च शिवानि च । बभूवुर्जयशंसीनि प्रादुर्भूतानि सर्वशः ॥ ३४ ॥
निमित्तानीह सौम्यानि राघवः स्वजयाय वै । दृष्ट्वा परमसंहृष्टो हतं मेने च रावणम् ॥ ३५ ॥

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ततो निरीक्ष्यात्मगतानि राघवो रणे निमित्तानि निमित्तकोविदः ।
जगाम हर्षं च परां च निर्वृतिं चकार युद्धे ह्यधिकं च विक्रमम् ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडधिकशततमः सर्गः ॥ १०६ ॥

Carrying on a desperate fight (among themselves) and emitting sharp cries fearful minas fell in hundreds on his chariot on that battle-field. (31) The horses of his chariot incessantly let out sparks from their hips and loins and tears from their eyes, releasing out (in this way) fire and water (both) at a time. (32) Foreboding disaster to Rāvaṇa, many such appalling and fearful portents appeared. (33) Before Śrī Rāma too appeared on all sides omens which were delightful and propitious and foreshadowed victory to him. Śrī Rāma (a scion of Raghu) was really overjoyed to behold on this occasion delightful omens foretelling his own triumph, and regarded Rāvaṇa as (already) killed. (34-35) Śrī Rāma, who was well-versed in the science of omens, now experienced delight, nay, supreme felicity on observing the omens appearing on his own person on the battle-field and exhibited even greater prowess in combat. (36)

Thus ends Canto One hundred and six in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

Fierce encounter of Śrī Rama with Ravaṇa

ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा । सुमहद् द्वैरथं युद्धं सर्वलोकभयावहम् ॥ १ ॥
ततो राक्षससैन्यं च हरीणां च महद्बलम् । प्रगृहीतप्रहरणं निश्चेष्टं समवर्तत ॥ २ ॥
सम्प्रयुद्धौ तु तौ दृष्ट्वा बलवन्नरराक्षसौ । व्याक्षिप्तहृदयाः सर्वे परं विस्मयमागताः ॥ ३ ॥
नानाप्रहरणैर्व्यग्रैर्भुजैर्विस्मितबुद्धयः । तस्थुः प्रेक्ष्य च संग्रामं नाभिजग्मुः परस्परम् ॥ ४ ॥
रक्षसां रावणं चापि वानराणां च राघवम् । पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ ॥ ५ ॥
तौ तु तत्र निमित्तानि दृष्ट्वा राघवरावणौ । कृतबुद्धी स्थिरामर्षौ युयुधाते ह्यभीतवत् ॥ ६ ॥
जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः । धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा ॥ ७ ॥

Then ensued on that occasion a fierce and prolonged duel between Śrī Rāma and Rāvaṇa, which struck terror in all the worlds. (1) At that time the army of ogres as well as the huge army of the monkeys stood motionless with their weapons held fast (in their hands). (2) Distracted in heart to behold the two warriors, a human being and an ogre, (both) full of might, engaged in a desperate duel, all for their part experienced great wonderment. (3) Their arms, which were ready with weapons and impatient for action, the warriors (on both sides) stood amazed in mind to witness the encounter and did not attack one another. (4) The army of the ogres, who were looking on Rāvaṇa, as well as of the monkeys, who were gazing on Śrī Rāma with astonished eyes, appeared as though they were paintings. (5) Indeed, having made up their minds (to carry the contest through) and firm in their indignation, the aforesaid Śrī Rāma (a scion of Raghu) and Rāvaṇa for their part fought fearlessly, as it were, on witness-

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ing the omens on the field of battle. (6) Śrī Rāma (a scion of Kakutstha), who was convinced that he was going to win (in combat) and Rāvaṇa, who was firmly persuaded that he would die, exhibited the entire wealth of their prowess in the struggle on that occasion. (7)

ततः क्रोधाद् दशग्रीवः शरान् संधाय वीर्यवान् । मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम् ॥ ८ ॥
ते शरास्तमनासाद्य पुरंदररथध्वजम् । रथशक्तिं परामृश्य निपेतुर्धरणीतले ॥ ९ ॥
ततो रामोऽपि संक्रुद्धश्चापमाकृष्य वीर्यवान् । कृतंप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे ॥ १० ॥
रावणध्वजमुद्दिश्य मुमोच निशितं शरम् । महासर्पमिवासह्यं ज्वलन्तं स्वेन तेजसा ॥ ११ ॥
रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम् । जगाम स महीं छित्त्वा दशग्रीवध्वजं शरः ॥ १२ ॥
स निकृत्तोऽपतद् भूमौ रावणस्यन्दनध्वजः ।

Fitting arrows to his bow, the valiant Rāvaṇa (the ten-headed monster), thereupon loosed them in his wrath at the standard fixed on the chariot of Śrī Rāma (a scion of Raghu). (8) Failing to reach the aforesaid ensign on the chariot of Indra (a destroyer of citadels) and glancing off the staff supporting the banner, those arrows fell on the earth's surface. (9) Stretching his bow in great fury, the valiant Śrī Rāma too duly proceeded with his mind to return blow for blow. (10) He loosed a whetted shaft, irresistible as a great snake and burning with its own glory, aiming it at the banner of Rāvaṇa. (11) The glorious Śrī Rāma let fly the arrow aiming it at the standard of Rāvaṇa. Tearing asunder the ensign of Rāvaṇa (the ten-headed monster), that arrow entered the earth. (12) Torn down, the flag of Rāvaṇa's chariot fell to the ground.

ध्वजस्योन्मथनं दृष्ट्वा रावणः स महाबलः ॥ १३ ॥
सम्प्रदीप्तोऽभवत् क्रोधादमर्षात् प्रदहन्निव । स रोषवशमापन्नः शरवर्षं ववर्ष ह ॥ १४ ॥
रामस्य तुरगान् दीप्तैः शरैर्विव्याध रावणः । ते दिव्या हरयस्तत्र नास्खलन्नापि बभ्रमुः ॥ १५ ॥
बभूवुः स्वस्थहृदयाः पद्मनालैरिवाहताः । तेषामसम्भ्रमं दृष्ट्वा वाजिनां रावणस्तदा ॥ १६ ॥
भूय एव सुसंक्रुद्धः शरवर्षं मुमोच ह । गदाश्च परिघांश्चैव चक्राणि मुसलानि च ॥ १७ ॥
गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान् ।
मायाविहितमेतत् तु शस्त्रवर्षमपातयत् । सहस्रशस्तदा बाणानश्रान्तहृदयोद्यमः ॥ १८ ॥
तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम् । तद् वर्षमभवद् युद्धे नैकशस्त्रमयं महत् ॥ १९ ॥
विमुच्य राघवरथं समन्ताद् वानरे बले । सायकैरन्तरिक्षं च चकार सुनिरन्तरम् ॥ २० ॥
मुमोच च दशग्रीवो निस्सङ्गेनान्तरात्मना ।

The notorious Rāvaṇa, who was endowed with extraordinary might, was inflamed with fury on perceiving the destruction of his standard and stood blazing as it were with indignation. Fallen a prey to anger, he loosed a hail of arrows: so the tradition goes. (13-14) (Nay) with his flaming arrows, Rāvaṇa pierced the horses (of the chariot) of Śrī Rāma. The aforesaid heavenly steeds, (however) neither staggered nor reeled, but remained complacent at heart as they would feel when struck with lotus stalks. Infuriated to perceive the nonchalance of those horses on that occasion, Rāvaṇa, they say, let loose a further shower of shafts as also maces as well as iron clubs, discuses and mallets, mountain peaks and trees as well as pikes and axes.

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He, however, let fall this rain of weapons as a creation of magic. Unwearied at heart as well as in effort, he loosed (more) arrows in thousands on that occasion. (15—18) Leaving alone the chariot of Śrī Rāma (a scion of Raghu), that tumultuous, alarming, fearful and great shower of numerous weapons, which was attended with a terrible echo, descended on the simian army on all sides on the battle-field. Nay, Rāvaṇa (the ten-headed monster) loosed arrows with a mind which had given up (all) hope of survival, and wholly covered the space.

व्यायच्छमानं तं दृष्ट्वा तत्परं रावणं रणे ॥ २१ ॥
प्रहसन्निव काकुत्स्थः संदधे निशिताञ्छरान् । स मुमोच ततो बाणाञ्छतशोऽथ सहस्रशः ॥ २२ ॥
तान् दृष्ट्वा रावणश्चक्रे स्वशरैः खं निरन्तरम् । ताभ्यां नियुक्तेन तदा शरवर्षेण भास्वता ॥ २३ ॥
शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम् । नानिमित्तोऽभवद्बाणो नानिर्भेत्ता न निष्फलः ॥ २४ ॥
अन्योन्यमभिसंहत्य निपेतुर्धरणीतले । तथा विसृजतोर्बाणान् रामरावणयोर्मृधे ॥ २५ ॥
प्रायुध्येतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम् । चक्रतुश्च शरैर्घोरैर्निरुच्छ्वासमिवाम्बरम् ॥ २६ ॥
रावणस्य हयान् रामो हयान् रामस्य रावणः । जघ्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ ॥ २७ ॥

Seeing the notorious Rāvaṇa putting forth great effort in the struggle, the celebrated Śrī Rāma (a scion of Kakutstha) thereupon fitted whetted shafts to his bow as though laughing and then loosed them in hundreds and thousands. (19—22) Seeing those arrows, Rāvaṇa completely covered the sky with his own. Due to that dazzling shower of shafts discharged by the two (contending) warriors at that time, the shining space looked like a second heaven raised with a network of arrows. No arrow (discharged by them) failed to reach the mark; there was not one which failed to pierce its target and not one which was loosed in vain. (23-24) Colliding with one another, the arrows of Śrī Rāma and Rāvaṇa, who were loosing them on the battle-field as aforesaid, fell to the ground. Discharging arrows to their right and left, the two warriors fought vehemently without interruption and covered the sky with their formidable arrows so as not to leave even breathing space (between them) as it were. (25-26) Exchanging blow for blow, the two warriors struck each other on that occasion, Śrī Rāma hitting the steeds of Rāvaṇa and the latter those of Śrī Rāma. (27)

एवं तु तौ सुसंक्रुद्धौ चक्रतुर्युद्धमुत्तमम् । मुहूर्तमभवद् युद्धं तुमुलं रोमहर्षणम् ॥ २८ ॥
तौ तथा युध्यमानौ तु समरे रामरावणौ । ददृशुः सर्वभूतानि विस्मितेनान्तरात्मना ॥ २९ ॥
अर्दयन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ । परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ ॥ ३० ॥
परस्परवधे युक्तौ घोररूपौ बभूवतुः । मण्डलानि च वीथीश्च गतप्रत्यागतानि च ॥ ३१ ॥
दर्शयन्तौ बहुविधां सूतौ सारथ्यजां गतिम् । अर्दयन् रावणं रामो राघवं चापि रावणः ॥ ३२ ॥
गतिवेगं समापन्नौ प्रवर्तननिवर्तने । क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ ॥ ३३ ॥
चेरतुः संयुगमहीं सासारौ जलदाविव । दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे ॥ ३४ ॥
परस्परस्याभिमुखौ पुनरेव च तस्थतुः । धुरं धुरेण रथयोर्वक्त्रं वक्त्रेण वाजिनाम् ॥ ३५ ॥
पताकाश्च पताकाभिः समीयुः स्थितयोस्तदा ।

Extremely enraged, the two warriors for their part thus carried on a keen contest. For an hour or so, there raged a fierce struggle which caused one's hair to stand

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on end. (28) All created beings (present there) for their part gazed with an astonished mind on the said Śrī Rāma and Rāvaṇa, fighting as aforesaid on the battle-field. (29) Furiously attacking and injuring each other on the battle-field, nay, intent on destroying each other, the aforesaid excellent chariots of the two warriors for their part assumed a terrible aspect. The two charioteers too went on displaying multifarious movements of their chariots born of their driving skill, such as moving in a circle, moving straight and darting forward and receding forthwith. The two warriors had recourse to impetuosity of movement in their forward and backward motion, Śrī Rāma wounding Rāvaṇa and *vice versa*. Those excellent chariots of the two warriors, who were discharging streams of arrows, ranged the battle-ground like two clouds pouring showers. Having displayed movements of many kinds, on the field of battle, the two chariots once more stood facing each other. The shafts of the two chariots even as they stood at that moment met one with the other; the muzzles of the horses of the one closed with those of the horses of the other and the pennons (too) of the one closed with those of the other.

रावणस्य ततो रामो धनुर्मुक्तैः शितैः शरैः ॥ ३६ ॥
चतुर्भिश्चतुरो दीप्तान् हयान् प्रत्यपसर्पयत् । स क्रोधवशमापन्नो हयानामपसर्पणे ॥ ३७ ॥
मुमोच निशितान् बाणान् राघवाय दशाननः । सोऽतिविद्धो बलवता दशग्रीवेण राघवः ॥ ३८ ॥
जगाम न विकारं च न चापि व्यथितोऽभवत् । चिक्षेप च पुनर्बाणान् वज्रपातसमस्वनान् ॥ ३९ ॥
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः । मातलेस्तु महावेगाः शरीरे पतिताः शराः ॥ ४० ॥
न सूक्ष्ममपि सम्मोहं व्यथां वा प्रददुर्युधि । तया घर्षणया क्रुद्धो मातलेर्न तथाऽऽत्मनः ॥ ४१ ॥
चकार शरजालेन राघवो विमुखं रिपुम् । विंशतिं त्रिंशतिं षष्टिं शतशोऽथ सहस्रशः ॥ ४२ ॥
मुमोच राघवो वीरः सायकान् स्यन्दने रिपोः ।

With four sharp arrows loosed from his bow Śrī Rāma thereupon drove back the four spirited horses of Rāvaṇa. Fallen a prey to anger, on the retreating of his horses, that ten-headed monster let fly his whetted shafts against Śrī Rāma (a scion of Raghu). Though grievously wounded by the mighty Rāvaṇa (the ten-headed monster), the said scion of Raghu neither felt agitated nor disquieted. The ten-headed monster then directed arrows which emitted a sound like a stroke of lightning at the charioteer of Indra (who carries the thunderbolt in his hand). Fallen on the body of Mātali, the arrows for their part, which were loosed with great impetuosity, did not cause the least confusion or torment to him on the battle-field. Angered by that assault on Mātali, Śrī Rāma (a scion of Raghu), who for his part did not feel provoked by the assault on himself, made his adversary averse to fighting by (directing) a stream of his arrows against him. The valiant scion of Raghu loosed twenty, thirty, sixty and hundreds and thousands of arrows on the enemy's chariot.

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ॥ ४३ ॥
गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे । तत् प्रवृत्तं पुनर्युद्धं तुमुलं रोमहर्षणम् ॥ ४४ ॥
गदानां मुसलानां च परिघाणां च निःस्वनैः । शराणां पुङ्खवातैश्च क्षुभिताः सप्त सागराः ॥ ४५ ॥
क्षुब्धानां सागराणां च पातालतलवासिनः । व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः ॥ ४६ ॥
चकम्पे मेदिनी कृत्स्ना सशैलवनकानना । भास्करो निष्प्रभश्चासीन्न ववौ चापि मारुतः ॥ ४७ ॥

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ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । चिन्तामापेदिरे सर्वे सकिंनरमहोरगाः ॥ ४८ ॥
स्वस्ति गोब्राह्मणेभ्यस्तु लोकास्तिष्ठन्तु शाश्वताः । जयतां राघवः संख्ये रावणं राक्षसेश्वरम् ॥ ४९ ॥
एवं जपन्तोऽपश्यंस्ते देवाः सर्षिगणास्तदा । रामरावणयोर्युद्धं सुघोरं रोमहर्षणम् ॥ ५० ॥
गन्धर्वाप्सरसां संघा दृष्ट्वा युद्धमनूपमम् । गगनं गगनाकारं सागरः सागरोपमः ॥ ५१ ॥
रामरावणयोर्युद्धं रामरावणयोरिव । एवं ब्रुवन्तो ददृशुस्तद् युद्धं रामरावणम् ॥ ५२ ॥

Provoked to anger, while seated in his chariot, the king of ogres, Rāvaṇa too thereupon tormented Śrī Rāma with a shower of maces and mallets in return. Then there ensued once more a tumultuous struggle, which caused one's hair to stand on end. (30—44) Nay, (all) the seven seas were thrown into agitation by the sound of maces, mallets and iron bludgeons and the gusts raised by the plumes adorning the (flying) arrows. (45) All the devils as well as the snakes inhabiting in their thousands the nethermost subterranean region situated underneath the agitated seas felt disquieted. (46) The entire globe shook with its mountains, forests and jungles. Nay, the sun (the source of light) lost its brilliance and the wind too ceased to blow. (47) Thereupon all the gods—including the Gandharvas (celestial musicians), as well as the Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man) and huge serpents—as also Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis (the seers of Vedic Mantras) fell a prey to anxiety. (48) "May all be well with the cows and the Brahmans. May (all) the worlds endure for ever. May Śrī Rāma (a scion of Raghu) conquer Rāvaṇa, the king of ogres, in combat !" (49) Saying so, the gods including the hosts of Ṛṣis (the seers of Vedic Mantras) present on the occasion witnessed the fierce struggle between Śrī Rāma and Rāvaṇa, which caused one's hair to stand on end. (50) Watching that matchless struggle and observing that even as the sky is its own compeer and that the sea is its own analogue, the struggle between Śrī Rāma and Rāvaṇa can be likened only to the struggle between Śrī Rāma and Rāvaṇa*, the hosts of Gandharvas (celestial musicians) and Apsarās (heavenly nymphs) looked on that combat between Śrī Rāma and Rāvaṇa. (51-52)

ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः । संधाय धनुषा रामः शरमाशीविषोपमम् ॥ ५३ ॥
रावणस्य शिरोऽछिन्दच्छ्मश्रुमज्ज्वलितकुण्डलम् । तच्छिरः पतितं भूमौ दृष्टं लोकैस्त्रिभिस्तदा ॥ ५४ ॥
तस्यैव सदृशं चान्यद् रावणस्योत्थितं शिरः । तत् क्षिप्रं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा ॥ ५५ ॥
द्वितीयं रावणशिरश्छिन्नं संयति सायकैः । छिन्नमात्रं च तच्छीर्षं पुनरेव प्रदृश्यते ॥ ५६ ॥
तदप्यशनिसंकाशैश्छिन्नं रामस्य सायकैः । एवमेव शतं छिन्नं शिरसां तुल्यवर्चसाम् ॥ ५७ ॥
न चैव रावणस्यान्तो दृश्यते जीवितक्षये । ततः सर्वास्त्रविद् वीरः कौसल्यानन्दवर्धनः ॥ ५८ ॥
मार्गणैर्बहुभिर्युक्तैश्चिन्तयामास राघवः । मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः ॥ ५९ ॥
क्रौञ्चावटे विराधस्तु कबन्धो दण्डकावने । यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः ॥ ६० ॥
त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम । किं नु तत् कारणं येन रावणे मन्दतेजसः ॥ ६१ ॥

* This verse 'गगनं गगनाकारं.....रामरावणयोरिव ।' has been quoted in works on Sanskrit poetics as an illustration of the figure of speech known by the name of 'Ananvaya', the occasion of which arises only where the object described is peerless and serves as its own comparison.

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Fitting to his bow an arrow, which resembled a venomous serpent (in its fierceness) in wrath the mighty-armed Śrī Rāma, who enhanced the glory of the Raghus (his forbears), cut off the glorious head* of Rāvaṇa, which was graced with flaming ear-rings. The aforesaid head was seen fallen on the ground by the denizens of all the three worlds on that occasion. (53-54) Another head, exactly similar to the former, cropped up on the shoulders of Rāvaṇa. That second head (too) of Rāvaṇa was struck off on the battle-field in no time by the nimble-handed Śrī Rāma,—who was quick in action,—with his arrows. The aforesaid head rose into view once more the moment it was severed; but that too was severed by the thunderbolt-like shafts of Śrī Rāma. In the same way a hundred of heads, equally brilliant, was (successfully) struck off (by Śrī Rāma), yet no certainty about his death could be arrived at. Though equipped with numerous arrows and well-versed in the use of all kinds of mystic missiles, the valiant Śrī Rāma (a scion of Raghu), the enhancer of Kausalyā's joy, thereupon became thoughtful. (He said to himself:—) "I wonder what is the reason why these well-known shafts,—which have all been tried and found infallible by me on the battle-field, (nay) by the help of which the ogre Mārīcha for his part was made short work of (by me) as also Khara along with Dūṣaṇa, nay, (the ogre) Virādha too was disposed of in a hole in the ground in the Krauñcha wood, and Kabandha in the Daṇḍaka forest, by which (again) were the (seven) sal trees (at Kiṣkindhā) and mountains too were transfixed as also Vālī (the lord of monkeys) and (last of all) the sea was thrown into agitation,—have proved of little efficacy against Rāvaṇa." (55–61)

इति चिन्तापरश्चासीदप्रमत्तश्च संयुगे । ववर्ष शरवर्षाणि राघवो रावणोरसि ॥ ६२ ॥
रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः । गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे ॥ ६३ ॥
तत् प्रवृत्तं महद् युद्धं तुमुलं रोमहर्षणम् । अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि ॥ ६४ ॥
देवदानवयक्षाणां पिशाचोरगरक्षसाम् । पश्यतां तन्महद् युद्धं सर्वरात्रमवर्तत ॥ ६५ ॥
नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम् । रामरावणयोर्युद्धं विराममुपगच्छति ॥ ६६ ॥
दशरथसुतराक्षसेन्द्रयोस्तयोर्जयमनवेक्ष्य रणे स राघवस्य ।
सुरवररथसारथिर्महात्मा रणरतराममुवाच वाक्यमाशु ॥ ६७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताधिकशततमः सर्गः ॥ १०७ ॥

Though absorbed in thought as aforesaid, yet not at all careless on the battle-field, Śrī Rāma (a scion of Raghu) rained showers of arrows on the breast of Rāvaṇa. (62) Provoked to anger, the king of ogres, Rāvaṇa, too, who was seated in his chariot, tormented Śrī Rāma in return with a shower of maces and mallets on the battle-field. (63) Then followed a great and tumultuous fight, which caused one's hair to stand, on end, in the air as well as on the earth and again on the top of the (Trikūṭa) mountain. (64) While the gods, the devils and the Yakṣas as also the fiends, the Nāgas (serpent-demons or semi-divine beings credited with the face of a man and the tail of a serpent, and said to inhabit the nethermost subterranean region, Pātala) and the ogres looked on that major conflict continued for entire days and nights. (65) The contest between Śrī Rāma and Rāvaṇa ceased neither by night nor by day, not even for an hour or a moment. (66) Not perceiving the victory of Śrī Rāma in the duel between

* It seems Rāvaṇa appeared on the battle-field with a single head only during this combat.

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the aforesaid two, the son of Daśaratha and the king of ogres, that high-souled charioteer of Indra (the foremost of gods) quickly spoke as follows to Śrī Rāma, (while he was still) engaged in fighting. (67)

Thus ends Canto One hundred and seven in the Yuddha-Kāṇḍa of the Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Rāvaṇa's death at Śrī Rāma's hands

अथ संस्मारयामास मातली राघवं तदा । अजानन्निव किं वीर त्वमेनमनुवर्तसे ॥ १ ॥
विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो । विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते ॥ २ ॥
ततः संस्मारितो रामस्तेन वाक्येन मातलेः । जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम् ॥ ३ ॥

Mātali forthwith refreshed the memory of Śrī Rāma (a scion of Raghu) on that occasion and said, "How do you (merely) do as Rāvaṇa does (by acting on the defensive) as though you did not know (how to dispose of him), O gallant prince? (1) With a view to his destruction discharge you on him the mystic missile presided over by Brahmā (the grand-father of the universe, which was created by the ten Prajāpatis or lords of creation, who were all his mind-born sons), my lord. The hour of his doom, which was foretold by the gods, has now arrived." (2) Reminded (of that missile) by the aforesaid suggestion of Mātali, Śrī Rāma then seized hold of a flaming arrow, which flew like a hissing serpent. (3)

यं तस्मै प्रथमं प्रादादगस्त्यो भगवानृषिः । ब्रह्मदत्तं महद् बाणममोघं युधि वीर्यवान् ॥ ४ ॥
ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा । दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः ॥ ५ ॥
यस्य वाजेषु पवनः फले पावकभास्करौ । शरीरमाकाशमयं गौरवे मेरुमन्दरौ ॥ ६ ॥
जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम् । तेजसा सर्वभूतानां कृतं भास्करवर्चसम् ॥ ७ ॥
सधूममिव कालाग्निं दीप्तमाशीविषोपमम् । नरनागाश्ववृन्दानां भेदनं श्विप्रकारिणम् ॥ ८ ॥
द्वाराणां परिघाणां च गिरीणां चापि भेदनम् । नानारुधिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम् ॥ ९ ॥
वज्रसारं महानादं नानासमितिदारणम् । सर्वत्रासनं भीमं श्वसन्तमिव पन्नगम् ॥ १० ॥
कङ्कगृध्रबकानां च गोमायुगणरक्षसाम् । नित्यभक्षप्रदं युद्धे यमरूपं भयावहम् ॥ ११ ॥
नन्दनं वानरेन्द्राणां रक्षसामवसादनम् । वाजितं विविधैर्वाजैश्चारुचित्रैर्गरुत्मतः ॥ १२ ॥

The glorious and powerful Sage Agastya had already bestowed on him (while he was moving in the Daṇḍaka forest*) that enormous arrow gifted to him by Brahmā (the creator), which never missed its target. (4) Having been created of yore for (the use of) Indra (the ruler of gods) by Brahmā (the creator), whose strength was immeasurable, it was bestowed in the past on the ruler of gods, who was eager to conquer the three worlds. (5) The wind-god presided over its feathers; the god of fire (lit. the purifier) and the sun-god (the source of light) over its head; its shaft was made up of ether; while the Mandara and Meru mountains presided over its weight. (6) Provided with lovely feathers and decked with gold, the arrow, which emitted

* Vide III. xii. 32–37 on p. 684 of Vālmīki-Rāmāyaṇa Number—V, comprising No. 12 of Vol. XXVIII of the 'Kalyāṇa-Kalpataru'.

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splendour from its body, had been made up of the essence of all the elements and shone like the sun. (7) Flaming like the fire of universal dissolution enveloped in smoke, and resembling a venomous snake, it was quick in action and capable of splitting asunder hosts of men, elephants and horses and smashing gateways and iron bars and mountains too. Smeared with the blood of various victims and coated with their marrow, it presented a dreadful appearance. (8-9) (Nay) hard as adamant and loud-sounding, it was capable of dispersing armies of every kind. Terrible (to behold) and hissing like a serpent, it frightened all. (10) Providing lasting nourishment on the battle-field to buzzards, vultures and herons as well as to packs of jackals as also to ogres, it assumed the aspect of Yama (the god of retribution) and inspired terror. (11) The delight of monkey chiefs and the scourge of ogres, it was provided with various kinds of lovely and picturesque plumes of Garuḍa. (12)

तमुत्तमेषुं लोकानामिक्ष्वाकुभयनाशनम् । द्विषतां कीर्तिहरणं प्रहर्षकरमात्मनः ॥ १३ ॥
अभिमन्त्र्य ततो रामस्तं महेषुं महाबलः । वेदप्रोक्तेन विधिना संदधे कार्मुके बली ॥ १४ ॥
तस्मिन् संधीयमाने तु राघवेण शरोत्तमे । सर्वभूतानि संत्रेसुश्चचाल च वसुंधरा ॥ १५ ॥
स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् । चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ १६ ॥
स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः । कृतान्त इव चावार्यो न्यपतद् रावणोरसि ॥ १७ ॥

Charging with a mystic spell in accordance with the scriptural ordinance that great arrow,—which was supremely destructive, (nay) capable of dispelling the fear of (all) the worlds (in general) and the Ikṣwākus (in particular), taking away the glory of the enemies and delighting one's own self,—the mighty Śrī Rāma, who was endowed with extraordinary strength, then placed it on his bow. (13-14) While that excellent arrow was being fitted by Śrī Rāma (a scion of Raghu) to his bow, all created beings for their part felt terrified and the earth shook. (15) Stretching his bow at full length, Śrī Rāma, who felt highly provoked and was supremely active, loosed on Rāvaṇa the arrow, which was capable of tearing asunder his vital parts. (16) Difficult to prevail against like the thunderbolt hurled by the arm of Indra (the wielder of the thunderbolt), nay, incapable of being warded off like Death, the arrow impinged on the breast of Rāvaṇa. (17)

स विसृष्टो महावेगः शरीरान्तकरः परः । विभेद हृदयं तस्य रावणस्य दुरात्मनः ॥ १८ ॥
रुधिराक्तः स वेगेन शरीरान्तकरः शरः । रावणस्य हरन् प्राणान् विवेश धरणीतलम् ॥ १९ ॥
स शरो रावणं हत्वा रुधिरार्द्रकृतच्छविः । कृतकर्मा निभृतवत् स तूर्णी पुनराविशत् ॥ २० ॥
तस्य हस्ताद्धतस्याशु कार्मुकं तत् ससायकम् । निपपात सह प्राणैर्भ्रश्यमानस्य जीवितात् ॥ २१ ॥
गतासुर्भीमवेगस्तु नैर्ऋतेन्द्रो महाद्युतिः । पपात स्यन्दनाद् भूमौ वृत्रो वज्रहतो यथा ॥ २२ ॥
तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः । हतनाथा भयत्रस्ताः सर्वतः सम्प्रदुद्रुवुः ॥ २३ ॥
नर्दन्तश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः । दशग्रीववधं दृष्ट्वा वानरा जितकाशिनः ॥ २४ ॥
अर्दिता वानरैर्हृष्टैर्लङ्कामभ्यपतन् भयात् । हताश्रयत्वात् करुणैर्बाष्पप्रस्रवणैर्मुखैः ॥ २५ ॥
ततो विनेदुः संहृष्टा वानरा जितकाशिनः । वदन्तो राघवजयं रावणस्य च तद्वधम् ॥ २६ ॥

As soon as loosed, the arrow, which was endowed with exceeding velocity and was supremely capable of putting an end to the (enemy's) body, pierced the heart of the notorious and evil-minded Rāvaṇa. (18) Taking the life of

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Rāvaṇa with all speed and stained with blood, that deadly shaft penetrated the earth's surface. (19) Soaked in blood on having killed Rāvaṇa, and thereby accomplished its mission, nay, appearing graceful, that well-known arrow re-entered the quiver (of Śrī Rāma) like a meek servant. (20) The notorious bow of Rāvaṇa, when the latter was struck, immediately dropped down from his hand along with the arrow (fitted to it), synchronously with his life-breath even while he was being separated from his life. (21) His life having departed, the ruler of ogres (lit. the progeny of the ogre Nirṛti, the deity presiding over the south-west corner) for his part, who was (once) endowed with terrible impetuosity and invested with extraordinary splendour, fell from his chariot to the ground (even) like the demon Vṛtra when the latter was struck down by the thunderbolt (of Indra). (22) Seeing him fallen on the ground, the night-rangers who had escaped, the carnage ran very fast in all directions panic-stricken, their lord having (now) been killed. (23) Nay, monkeys, who fought with trees, fell roaring upon them. Perceiving the destruction of Rāvaṇa (the ten-headed monster) the monkeys had assumed a triumphant air. (24) Harassed by the jubilant monkeys, the ogres rushed (back) in panic towards Laṅkā, with faces exciting pity and raining tears, their supporter having (now) been killed. (25) Assuming a triumphant air, highly rejoiced as they were, and proclaiming the victory of Śrī Rāma (a scion of Raghu) and the death of Rāvaṇa at his hands, the monkeys thereupon shouted at the top of their voice. (26)

अथान्तरिक्षे व्यनदत् सौम्यस्त्रिदशदुन्दुभिः । दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ ॥ २७ ॥
निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि । किरन्ती राघवरथं दुरावापा मनोहरा ॥ २८ ॥
राघवस्तवसंयुक्ता गगने च विशुश्रुवे । साधुसाध्विति वागम्या देवतानां महात्मनाम् ॥ २९ ॥
आविवेश महान् हर्षो देवानां चारणैः सह । रावणे निहते रौद्रे सर्वलोकभयंकरे ॥ ३० ॥
ततः सकामं सुग्रीवमङ्गदं च विभीषणम् । चकार राघवः प्रीतो हत्वा राक्षसपुंगवम् ॥ ३१ ॥
ततः प्रजग्मुः प्रशमं मरुद्गणा दिशः प्रसेदुर्विमलं नभोऽभवत् ।
मही चकम्पे न च मारुतो ववौ स्थिरप्रभश्चाप्यभवद् दिवाकरः ॥ ३२ ॥
ततस्तु सुग्रीवविभीषणाङ्गदाः सुहृद्विशिष्टाः सहलक्ष्मणस्तदा ।
समेत्य हृष्टा विजयेन राघवं रणेऽभिरामं विधिनाभ्यपूजयन् ॥ ३३ ॥
स तु निहतरिपुः स्थिरप्रतिज्ञः स्वजनबलाभिवृतो रणे बभूव ।
रघुकुलनृपनन्दनो महौजास्त्रिदशगणैरभिसंवृतो महेन्द्रः ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाधिकशततमः सर्गः ॥ १०८ ॥

Presently there sounded loudly in the air the happy drums of the gods and a highly delightful breeze sprang up there, wafting heavenly odours. (27) Nay, covering the chariot of Śrī Rāma (a scion of Raghu), a soul-ravishing shower of flowers, which was difficult to find (elsewhere), fell from the heavens to the earth on that occasion. (28) Nay, the excellent utterance of the high-souled gods saying 'Well done ! Bravo !', combined with a panegyric in praise of Śrī Rāma (a scion of Raghu) was distinctly heard in the heavens. (29) The fierce Rāvaṇa, the terror of all the worlds, having been killed, a great joy filled (the heart of) the gods including the Chāraṇas (the celestial bards). (30) Rejoiced on having dispatched the foremost of the ogres, Śrī Rāma (a scion

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of Raghu) then fulfilled the desire of Sugrīva, Angada and Vibhīṣaṇa (by seeing and felicitating them on the fall of Rāvaṇa). (31) Thereupon the hosts of gods attained great peace of mind, (all) the (four) quarters brightened up and the sky (too) became clear. The earth no longer shook, the wind blew gently and the sun shed a steady light. (32) Coming together, rejoiced as they were by the victory (of Śrī Rāma), Sugrīva, Vibhīṣaṇa and Angada for their part, who were supplemented by their friends and accompanied by Lakṣmaṇa, then paid their homage with due ceremony to Śrī Rāma (a scion of Raghu) who looked charming on the battle-field. (33) Śrī Rāma, the delight of Daśaratha (the king of Raghu's race), for his part, who had just killed his adversary (Rāvaṇa) and was thus steadfast in his vows, and who was endowed with extraordinary might, stood encompassed on the battle-field by his own people as well as by his army (even) like the mighty Indra (the ruler of gods) surrounded by the celestial hosts. (34)

Thus ends Canto One hundred and eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Vibhīṣaṇa bursts into a lament and Śrī Rāma comforts him and asks him to perform the obsequies in relation to his deceased eldest brother.

भ्रातरं निहतं दृष्ट्वा शयानं निर्जितं रणे । शोकवेगपरीतात्मा विललाप विभीषणः ॥ १ ॥
वीर विक्रान्त विख्यात प्रवीण नयकोविद । महार्हशयनोपेत किं शेषे निहतो भुवि ॥ २ ॥
निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ । मुकुटेनापवृत्तेन भास्कराकारवर्चसा ॥ ३ ॥
तदिदं वीर सम्प्राप्तं यन्मया पूर्वमीरितम् । काममोहपरीतस्य यत् तन्न रुचितं तव ॥ ४ ॥
यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः ।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः । न स्वयं बहु मन्येथास्तस्योदर्कोऽयमागतः ॥ ५ ॥
गतः सेतुः सुनीतानां गतो धर्मस्य विग्रहः । गतः सत्त्वस्य संक्षेपः सुहृत्तानां गतिर्गता ॥ ६ ॥
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः ।
चित्रभानुः प्रशान्तार्चिर्व्यवसायो निरुद्यमः । अस्मिन् निपतिते वीरे भूमौ शस्त्रभृतां वरे ॥ ७ ॥
किं शेषमिह लोकस्य गतसत्त्वस्य सम्प्रति । रणे राक्षसशार्दूले प्रसुप्त इव पांसुषु ॥ ८ ॥

Seeing his (eldest) brother (Rāvaṇa) lying vanquished and killed on the battle-field, Vibhīṣaṇa began to lament (as follows), his mind overcome with an outburst of grief:—(1) "O renowned and valiant hero, powerful and skilled in polity, having thrown about your (two) arms, which though (still) adorned with armlets are (now) motionless, and with your diadem, brilliant as the sun, knocked down, why are you lying killed on the ground, O brother who were accustomed to a sumptuous bed ? (2-3) That very fate which was predicted by me has been met with by you, O valiant brother, inasmuch as my aforesaid advice did not find favour with you,

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overcome as you were with concupiscence and infatuation. (4) This calamity has come about as a sequel to the fact that in their presumption neither Prahasta nor Indrajit nor other people nor (even) Kumbhakarṇa, an exceeding car-warrior, nor (again) Atikāya nor Narāntaka nor you yourself prized my counsel. (5) Since this hero, (who was) the prince of those wielding weapons, has fallen on the ground, the foremost of those conducting themselves with prudence has disappeared, the incarnation of virtue has departed, the repository of might has left for good, the refuge of deft-handed warriors has gone out of sight, the sun has fallen to earth, the moon has merged in darkness, fire has ceased to emit flames and (all) energy has become effortless. (6-7) Now that Rāvaṇa (a tiger among the ogres) is lying fast asleep as it were in the dust on the battle-field, everything belonging to the people in this city (of Laṅkā), whose strength has departed, has gone to the dogs. (8)

धृतिप्रवालः प्रसभाग्र्यपुष्पस्तपोबलः शौर्यनिबद्धमूलः ।
रणे महान् राक्षसराजवृक्षः सम्मर्दितो राघवमारुतेन ॥ ९ ॥
तेजोविषाणः कुलवंशवंशः कोपप्रसादापरगात्रहस्तः ।
इक्ष्वाकुसिंहावग्रहीतदेहः सुप्तः क्षितौ रावणगन्धहस्ती ॥ १० ॥
पराक्रमोत्साहविजृम्भितार्चिर्निःश्वासधूमः स्वबलप्रतापः ।
प्रतापवान् संयति राक्षसाग्निर्निर्वापितो रामपयोधरेण ॥ ११ ॥
सिंहर्क्षलाङ्गूलककुद्विषाणः पराभिजिद् गन्धनगन्धवाहः ।
रक्षोवृषश्चापलकर्णचक्षुः क्षितीश्वरव्याग्रहतोऽवसन्नः ॥ १२ ॥

"With firmness for its foliage, stubbornness for its excellent blossom, asceticism for its strength and valour for its firm roots, the huge tree in the shape of Rāvaṇa (the king of ogres) has been crushed on the battle-field by the tempest in the shape of Śrī Rāma (a scion of Raghu). (9) With ardour for its tusks, the line of ancestors for its backbone, wrath for its lower parts (legs etc.) and graciousness for its proboscis the elephant in rut in the shape of Rāvaṇa is lying asleep on the ground, its body having been overthrown by a lion in the shape of Śrī Rāma (a scion of Ikṣwāku). (10) With prowess and energy for its developed flame, sighs for its smoke and his native strength for its scorching heat the blazing fire in the shape of the ogre (Rāvaṇa) has been extinguished on the battle-field by the rainy cloud in the shape of Śrī Rāma. (11) With the ogres* (who followed him) for its tail, hump and horns, and lasciviousness for its ears and eyes, the bull in the shape of the ogre (Rāvaṇa), the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Śrī Rāma (a ruler of the earth)." (12)

वदन्तं हेतुमद्वाक्यं परिदृष्टार्थनिश्चयम् । रामः शोकसमाविष्टमित्युवाच विभीषणम् ॥ १३ ॥

To Vibhīṣaṇa, who was uttering words full of reason, nay, which revealed his determined view of the matter, nay, who was fully possessed by grief, Śrī Rāma spoke as follows:— (13).

* The word 'Simharkṣa' stands for the lunar mansion known by the name of Mūla, which holds sway over the ogre race. Due to its close association with the ogre race the word has been used in this verse as a synonym for the ogres.

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नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः । अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः ॥ १४ ॥
नैवं विनष्टाः शोच्यन्ते क्षत्रधर्मव्यवस्थिताः । वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे ॥ १५ ॥
येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता । तस्मिन् कालसमायुक्ते न कालः परिशोचितुम् ॥ १६ ॥
नैकान्तविजयो युद्धे भूतपूर्वः कदाचन । परैर्वा हन्यते वीरः परान् वा हन्ति संयुगे ॥ १७ ॥
इयं हि पूर्वैः संदिष्टा गतिः क्षत्रियसम्मता । क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ॥ १८ ॥
तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः । यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय ॥ १९ ॥

"Rāvaṇa has not met his death because he lacked in energy. He has fallen in combat for the good of the world even though he was endowed with terrible prowess and exhibited extraordinary enthusiasm of a very exalted type and remained undaunted (throughout). (14) Warriors who fall on the battle-field while remaining steadfast in the duty of a Kṣatriya (warrior) and seeking advancement (in the shape of victory) and are thus destroyed need not be mourned for. (15) There is no occasion to grieve for his having been brought under the sway of death by whom, intelligent as he was, (all) the three worlds (*viz.* earth, heaven and the intermediate region) including Indra (their ruler) were (constantly) thrown into a fright. (16) None has ever been exclusively victorious (even) in the past. A hero is either killed by his enemies or makes short work of them in combat. (17) Such indeed is the destiny proclaimed by the ancients as highly esteemed for a warrior. A warrior killed in action does not deserve to be mourned: such is the conclusion of the Śāstras. (18) Therefore, bearing this conclusion in mind, (nay) holding on to the right path and freed from grief, (please) consider what duty deserves to be performed next at this juncture." (19)

तमुक्तवाक्यं विक्रान्तं राजपुत्रं विभीषणः । उवाच शोकसंतप्तो भ्रातुर्हितमनन्तरम् ॥ २० ॥

To that valiant prince (Śrī Rāma), who had (just) finished his say, Vibhīṣaṇa, who was torn with grief, next made the following submission in the interest of his (deceased eldest) brother. (20)

योऽयं विमर्देष्वविभग्नपूर्वः सुरैः समस्तैरपि वासवेन ।
भवन्तमासाद्य रणे विभग्नो वेलामिवासाद्य यथा समुद्रः ॥ २१ ॥
अनेन दत्तानि वनीपकेषु भुक्ताश्च भोगा निभृताश्च भृत्याः ।
धनानि मित्रेषु समर्पितानि वैराण्यमित्रेषु च यापितानि ॥ २२ ॥
एषोऽहिताग्निश्च महातपाश्च वेदान्तगः कर्मसु चाप्यशूरः ।
एतस्य यत् प्रेतगतस्य कृत्यं तत् कर्तुमिच्छामि तव प्रसादात् ॥ २३ ॥

"This ogre, who had never been vanquished before in trials of strength by all the gods (combined), or even by Indra (himself) has been routed on confronting you on the battle-field (even) as the sea breaks up on reaching the shore. (21) By him gifts were conferred on mendicants, pleasures too were enjoyed and dependants were fully maintained, riches were bestowed on friends and grudges against enemies were also revenged. (22) Nay, he maintained a perpetually sacred fire and practised great religious austerities, had completely mastered the Vedas and was highly proficient in ritual acts. Through your goodwill I seek to perform that which ought to be performed in relation to this brother (of mine), who has departed to the other world." (23)

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स तस्य वाक्यैः करुणैर्महात्मा सम्बोधितः साधु विभीषणेन ।
आज्ञापयामास नरेन्द्रसूनुः स्वर्गीयमाधानमदीनसत्त्वः ॥ २४ ॥
मरणान्तानि वैराणि निवृत्तं नः प्रयोजनम् । क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवाधिकशततमः सर्गः ॥ १०९ ॥

Appealed to by Vibhiṣaṇa in his (own) pathetic words, that high-souled prince (Śrī Rāma), who was undepressed in spirits, commanded him (as follows) to perform (funeral) rites, which were calculated to lead the departed soul to heaven:—(24) "Animosity ends with death. Our purpose has been achieved. (Therefore) let obsequies be performed in relation to him (now). He is as good mine too as yours." (25)

Thus ends Canto One hundred and nine in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशाधिकशततमः सर्गः

Canto CX

The Lament of Rāvaṇa's consorts

रावणं निहतं श्रुत्वा राघवेण महात्मना । अन्तःपुराद् विनिष्पेतू राक्षस्यः शोककर्शिताः ॥ १ ॥
वार्यमाणाः सुबहुशश्चेष्टन्त्यः क्षितिपांसुषु । विमुक्तकेश्यः शोकार्ता गावो वत्सहता इव ॥ २ ॥
उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः । प्रविश्ययोधनं घोरं विचिन्वन्त्यो हतं पतिम् ॥ ३ ॥
आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः । परिपेतुः कबन्धाङ्कां महीं शोणितकर्दमाम् ॥ ४ ॥
ता बाष्पपरिपूर्णाक्ष्यो भर्तृशोकपराजिताः । करिण्य इव नर्दन्त्यः करेण्वो हतयूथपाः ॥ ५ ॥
ददृशुस्ता महाकायं महावीर्यं महाद्युतिम् । रावणं निहतं भूमौ नीलाञ्जनचयोपमम् ॥ ६ ॥

Emaciated through grief on hearing of Rāvaṇa having been killed by the high-souled Śrī Rāma (a scion of Raghu), the ogresses (living in the gynaeceum of Rāvaṇa) rushed out of the gynaeceum, rolling in the dust (of the streets), though being held back every now and then (by their maid-servants), their hair dishevelled, stricken as they were with grief like cows that had lost their calf. (1-2) Issuing out of the northern gate (of Laṅkā) along with ogres, and penetrating deep into the dreadful battle-field searching for their husband, who had been killed, (nay) crying out, "O my husband! Ah my lord!", they all ran hither and thither on the ground, which was covered with headless trunks and rendered muddy with gore. (3-4) Crying like female elephants, their eyes full of tears, overcome as they were with grief for their husband, the aforesaid ogresses, who (also) looked like female elephants that had lost the leader of their herd, saw the gigantic Rāvaṇa, who was endowed with extraordinary prowess and invested with great splendour, lying killed on the ground like a heap of black antimony. (5-6)

ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु । निपेतुस्तस्य गात्रेषु च्छिन्ना वनलता इव ॥ ७ ॥
बहुमानात् परिष्वज्य काचिदेनं रुरोद ह । चरणौ काचिदालम्ब्य काचित्कण्ठेऽवलम्ब्य च ॥ ८ ॥
उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते । हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत् ॥ ९ ॥

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काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती । स्रापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम् ॥ १० ॥
एवमार्ताः पतिं दृष्ट्वा रावणं निहतं भुवि । चुक्रुशुर्बहुधा शोकाद् भूयस्ताः पर्यदेवयन् ॥ ११ ॥

Beholding their husband lying in the dust of the battle-field, they precipitately fell down on his limbs like (so many) uprooted wild creepers. (7) Embracing him out of great regard one burst into tears, another sobbed holding his feet; while a third began to weep hanging on his neck. (8) Yet another rolled on the ground, throwing up her arms; while still another fell into a swoon on seeing the face of her deceased husband. (9) Laying his head in her lap, one wept as she looked on his countenance, bathing his face with tears even as nature would cover a lotus with dewdrops. (10) Afflicted thus to see their husband, Rāvaṇa, lying killed on the ground as mentioned above, the ladies cried in diverse ways out of grief and then began to wail as follows:—(11)

येन वित्रासितः शक्रो येन वित्रासितो यमः । येन वैश्रवणो राजा पुष्पकेण वियोजितः ॥ १२ ॥
गन्धर्वाणामृषीणां च सुराणां च महात्मनाम् । भयं येन रणे दत्तं सोऽयं शेते रणे हतः ॥ १३ ॥
असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा । भयं यो न विजानाति तस्येदं मानुषाद्भयम् ॥ १४ ॥
अवध्यो देवतानां यस्तथा दानवरक्षसाम् । हंतः सोऽयं रणे शेते मानुषेण पदातिना ॥ १५ ॥
यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा । सोऽयं क्वश्चिदिवासक्तो मृत्युं मर्त्येन लम्भितः ॥ १६ ॥

"Here lies killed on the battle-field the warrior by whom Indra was thrown into a fright and Yama (the god of retribution) was (also) struck with terror, (nay) by whom Kubera (son of Sage Viśravā), the king of Yakṣas, was deprived of (his aerial car) Puṣpaka, and by whom fear was inspired on the battle-field in the Gandharvas (celestial musicians), in the Ṛṣis (the seers of Vedic Mantras) as well as in the lofty-minded gods. (12-13) This catastrophe (in the form of death) has come from a mortal to him who did not conceive any fear from the demons or the gods or even from reptiles for that matter! (14) Here lies killed in combat by a mortal come walking (all the way from Ayodhya) a warrior who was incapable of being killed by gods and even so by devils and ogres (too)! (15) Here lies conveyed by a mortal to the region of death, like one devoid of strength, he who could not be disposed of by gods, Yakṣas and demons (alike)." (16)

एवं वदन्त्यो रुरुदुस्तस्य ताः दुःखिताः स्त्रियः । भूय एव च दुःखार्ता विलेपुश्च पुनः पुनः ॥ १७ ॥
अशृण्वता तु सुहृदां सततं हितवादिनाम् ।
मरणायाहृता सीता राक्षसाश्च निपातिताः । एताः सममिदानीं ते वयमात्मा च पातितः ॥ १८ ॥
ब्रुवाणोऽपि हितं वाक्यमिष्टो भ्राता विभीषणः । दृष्टं परुषितो मोहात् त्वयाऽऽत्मवधकाङ्क्षिणा ॥ १९ ॥
यदि निर्यातिता ते स्यात् सीता रामाय मैथिली । न नः स्याद् व्यसनं घोरमिदं मूलहरं महत् ॥ २० ॥
वृत्तकामो भवेद् भ्राता रामो मित्रकुलं भवेत् । वयं चाविधवाः सर्वाः सकामा न च शत्रवः ॥ २१ ॥
त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात् । राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम् ॥ २२ ॥
न कामकारः कामं वा तव राक्षसपुंगव । दैवं चेष्टयते सर्वं हतं दैवेन हन्यते ॥ २३ ॥
वानराणां विनाशोऽयं राक्षसानां च ते रणे । तव चैव महाबाहो दैवयोगादुपागतः ॥ २४ ॥
नैवार्थेन च कामेन विक्रमेण न चाज्ञया । शक्या दैवगतिर्लोके निवर्तयितुमुद्यता ॥ २५ ॥

Wailing as aforesaid, those wretched consorts of Rāvaṇa burst into tears. Nay, stricken with agony, they repeatedly lamented once more (in the

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following words):—(17) "To your (own) destruction was Sītā borne away by you, who did not listen to the remonstrances of your near and dear ones, who always offered friendly counsel to you. Nay, ogres (too) have been struck down and here stand we (your consorts) as well as your (own) self destroyed all at once. (18) Though tendering salutary advice (to you), your beloved (younger) brother, Vibhīṣaṇa, was harshly treated through ignorance by you, who (evidently) sought your own destruction; and the result has been seen (by us). (19) Had Sītā, a princess of Mithila, been restored by you to Rāma, this appalling and major calamity, which has robbed us of our very root, would not have befallen us. (20) Your brother (Vibhīṣaṇa) would have (in that case) had his desire fulfilled, Rāma would have turned our ally; nay, we all would have been spared the curse of widowhood and our enemies would not have realized their ambition. (21) By you, however, who, hard-hearted as you were, was forcibly kept Sītā under detention, the ogres, we (your consorts) as well as your own self—(all) the three have been ruined all at once. (22) Your acting according to your own will (however) was not sufficient to ruin you, O bull among the ogres! (For) Providence (alone) prompts all to action. He (alone) is killed who is killed by destiny. (23) This destruction of the monkeys as also of the ogres as well as yours in the conflict courted by you has come about as an act of destiny (alone), O mighty-armed one! (24) The course of destiny, when about to bear fruit, cannot be diverted by money, wish, valour or even by command." (25)

विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः । क्रुरयं इव दुःखार्ता बाष्पपर्याकुलेक्षणाः ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे दशाधिकशततमः सर्गः ॥ ११० ॥

Thus lamented like female ospreys the aforesaid consorts of Rāvaṇa (the suzerain lord of ogres), stricken with agony as they were, their eyes bedimmed with tears. (26)

Thus ends Canto One hundred and ten in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Mandodarī's lament and the funeral of Rāvaṇa

तासां विलपमानानां तदा राक्षसयोषिताम् । ज्येष्ठपत्नी प्रिया दीना भर्तारं समुदैक्षत ॥ १ ॥
दशग्रीवं हतं दृष्ट्वा रामेणाचिन्त्यकर्मणा । पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत् ॥ २ ॥

Of the aforesaid consorts of the ogre (Rāvaṇa), who were lamenting (as above) on that occasion, the beloved and seniormost consort, who was feeling miserable, gazed on her husband. (1) Seeing her spouse, Rāvaṇa (the ten-headed monster), made short work of by Śrī Rāma of inconceivable exploits, the wretched Mandodarī lamented (as follows) on that spot:—(2)

ननु नाम महाबाहो तव वैश्रवणानुज । क्रुद्धस्य प्रमुखे स्थातुं त्रस्यत्यपि पुरंदरः ॥ ३ ॥
ऋषयश्च महान्तोऽपि गन्धर्वाश्च यशस्विनः । ननु नाम तवोद्वेगाच्चारणाश्च दिशो गताः ॥ ४ ॥
स त्वं मानुषमात्रेण रामेण युधि निर्जितः । न व्यपत्रपसे राजन् किमिदं राक्षसेश्वर ॥ ५ ॥

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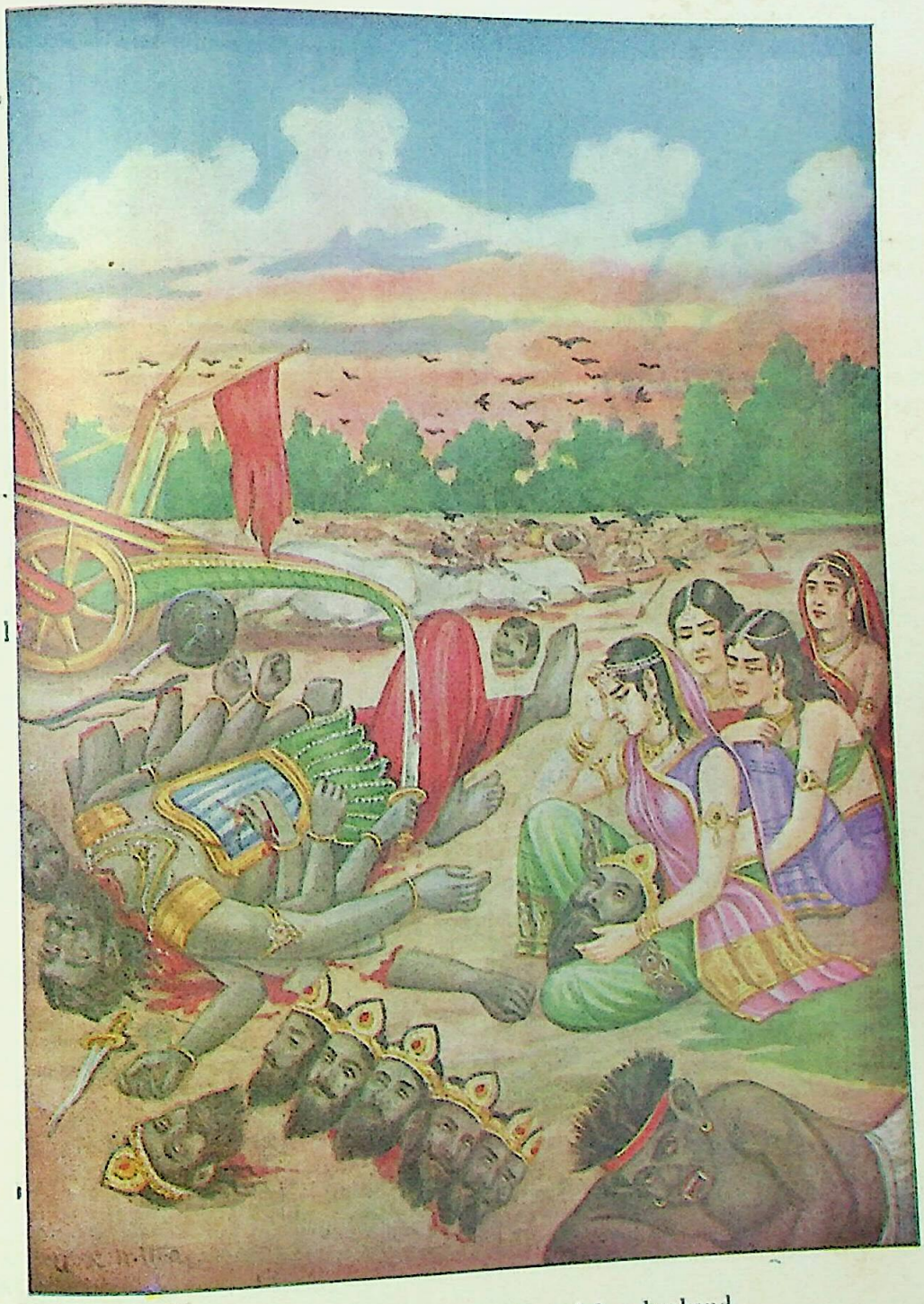

Mandodarī bewailing the loss of her husband

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कथं त्रैलोक्यमाक्रम्य श्रिया वीर्येण चान्वितम् । अविषह्यं जघान त्वां मानुषो वनगोचरः ॥ ६ ॥
मानुषाणामविषये चरतः कामरूपिणः । विनाशस्तव रामेण संयुगे नोपपद्यते ॥ ७ ॥
न चैतत् कर्म रामस्य श्रद्दधामि चमूमुखे । सर्वतः समुपेतस्य तव तेनाभिमर्षणम् ॥ ८ ॥
अथवा रामरूपेण कृतान्तः स्वयमागतः । मायां तव विनाशाय विधायाप्रतितर्किताम् ॥ ९ ॥
अथवा वासवेन त्वं धर्षितोऽसि महाबल । वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे ॥ १० ॥
महाबलं महावीर्यं देवशत्रुं महौजसम् ।

"Indeed it is well known, O mighty-armed younger (half-) brother of Kubera (son of Sage Viśravā), that even Indra (the destroyer of citadels) feared to stand in front of you when you were angry. (3) Even eminent Ṛṣis (seers of Vedic Mantras) and illustrious Gandharvas (celestial musicians) and Chāraṇas (celestial bards) too, they say, actually fled in all directions for fear of you. (4) How is it that you do not feel abashed even though vanquished in combat by Rāma, a mere mortal, O king, O ruler of ogres ! (5) How did a mortal wandering in the woods kill you, who, having overcome (all) the three worlds by dint of your prowess, had grown irresistible and were endowed with glory ? (6) That you, who lived in a place inaccessible to man and were able to assume any form at will, were destroyed in combat by Rāma is not compatible with reason. (7) Nor do I believe that your discomfiture at his hands in the van, of your army, fully equipped as you were with all implements of war, was the achievement of Rāma. (8) Or, taking recourse to inconceivable magic for your destruction, Death himself appeared in the form of Rāma. (9) Or (it seems) you were overcome by Indra (disguised as Rāma), O lord endowed with extra-ordinary might ! Indra, however, had no power even to gaze on you, the (avowed) enemy of gods, on the battle-field, endowed as you were with extraordinary might, valour and energy.

व्यक्तमेष महायोगी परमात्मा सनातनः ॥ ११ ॥
अनादिमध्यनिधनो महतः परमो महान् । तमसः परमो धाता शङ्खचक्रगदाधरः ॥ १२ ॥
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः । मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ॥ १३ ॥
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः । सर्वलोकेश्वरः श्रीमाँल्लोकानां हितकाम्यया ॥ १४ ॥
स राक्षसपरीवारं देवशत्रुं भयावहम् । इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ॥ १५ ॥
स्मरद्भिरिव तद् वैरमिन्द्रियैरेव निर्जितः । यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः ॥ १६ ॥
खरस्तु निहतो भ्राता तदा रामो न मानुषः । यदैव नगरीं लङ्कां दुष्प्रवेशां सुरैरपि ॥ १७ ॥
प्रविष्टो हनुमान् वीर्यात् तदैव व्यथिता वयम् । क्रियतामविरोधश्च रावणेनेति यन्मया ॥ १८ ॥
उच्यमानो न गृह्णासि तस्येयं व्युष्टिरागता ।

"Assuming a human semblance, prompted as He was by the desire to do good to all the worlds and surrounded by all the gods, who had taken the form of (so many) monkeys, evidently the celebrated Lord Viṣṇu of unfailing prowess, the eternal Supreme Spirit, a great master of yoga, the gracious Ruler of all the (three) worlds, as well as their sustainer, who has no beginning, middle or end is supremely greater than the great and stands (eternally) beyond darkness (ignorance), who carries a conch, a discus and a mace (on His person) and is distinguished by the (mark of) Śrivatsa (a curl of white hair) on the breast, who is constantly endowed with fortune, is invincible, everlasting

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and perpetual, made short work of you, a terrible enemy of gods, along with the ogres who surrounded you. After subduing the senses (including the mind, the internal sense) (all) the three worlds were conquered by you (in the course of the austerities practised by you) in the past. (10—15) You (now) stand vanquished (in your turn) by the senses themselves (who have ceased to cooperate with you) as though they recollected their old grudge against you (occasioned by their discomfiture at your hands). The moment your brother, Khara, was actually killed by Śrī Rāma in Janasthāna, even though surrounded by numerous ogres, it became evident that Śrī Rāma was really no mortal. (Nay) we (all) felt perturbed (about our future) the moment Hanumān penetrated by dint of his prowess deep into the city of Lankā, which was difficult to penetrate into even for gods. This nemesis has come upon you since you did not heed my advice. You were being (repeatedly) admonished by me to the effect that no hostility should be entered into with Śrī Rāma (a scion of Raghu).

अकस्माच्चाभिकामोऽसि सीतां राक्षसपुंगव ॥ १९ ॥
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च । अरुन्धत्या विशिष्टां तां रोहिण्याश्चापि दुर्मते ॥ २० ॥
सीतां धर्षयता मान्यां त्वया ह्यसदृशं कृतम् । वसुधाया हि वसुधां श्रियाः श्रीं भर्तृवत्सलाम् ॥ २१ ॥
सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम् । आनयित्वा तु तां दीनां छद्मनाऽऽत्मस्वदूषणम् ॥ २२ ॥
अप्राप्य तं चैव कामं मैथिलीसंगमे कृतम् । पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो ॥ २३ ॥
तदैव यन्न दग्धस्त्वं धर्षयंस्तनुमध्यमाम् । देवा बिभ्यति ते सर्वे सेन्द्राः साग्निपुरोगमाः ॥ २४ ॥
अवश्यमेव लभते फलं पापस्य कर्मणः । भर्तः पर्यागते काले कर्ता नास्त्यत्र संशयः ॥ २५ ॥
शुभकृच्छुभमाप्नोति पापकृत् पापमश्नुते । विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम् ॥ २६ ॥

"Nay, to the destruction of your sovereignty, life and your own people you unaccountably conceived a passion for Sītā, O bull among the ogres ! Surely an unworthy act was perpetrated by you, O foolish one, while treating with indignity, the celebrated Sītā, who is superior (in point of devotion to her husband), even to Arundhatī (wife of Sage Vasiṣṭha) and Rohiṇī (the principal spouse of the moon-god), who deserved to be respected and who is the model of forbearance even to Goddess Earth and a model of grace even to Śrī (the goddess of fortune and charm) and is (extremely) fond of her husband. (16—21) Bearing away by recourse to a fraud the aforesaid Sītā, who was living in a lonely forest, was faultless of every limb and charming, though miserable, ruination has undoubtedly been brought (by you) on yourself as well as on yours. (22) Nay, having failed to realize the well-known ambition cherished by you for union with Sītā (the princess of Mithila), you have surely been consumed by the asceticism of that lady devoted to her husband, my lord ! (23) It is because all the gods together with Indra (the ruler of gods) and including those headed by the god of fire fear you that you were not consumed even while laying violent hands on that slender-waisted lady. (24) When the time (for retribution) comes, O husband, the doer assuredly reaps the fruit of his sinful deed: there is no doubt about it. (25) The doer of a blessed act gathers happiness, while the perpetrator of a sinful act reaps misery. While Vibhīṣaṇa has attained happiness you have met with such an evil destiny. (26)

सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः । अनङ्गवशमापन्नस्त्वं तु मोहान्न बुध्यसे ॥ २७ ॥
न कुलेन न रूपेण न दाक्षिण्येन मैथिली । मयाधिका वा तुल्या वा तत्तु मोहान्न बुध्यसे ॥ २८ ॥

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सर्वदा सर्वभूतानां नास्ति मृत्युरलक्षणः । तव तद्धृदयं मृत्युर्मैथिलीकृतलक्षणः ॥ २९ ॥
सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहृतः । मैथिली सह रामेण विशोका विहरिष्यति ॥ ३० ॥
अल्पपुण्या त्वहं घोरे पतिता शोकसागरे । कैलासे मन्दरे मेरौ तथा चैत्ररथे वने ॥ ३१ ॥
देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया । विमानेनानुरूपेण या यास्यतुलया श्रिया ॥ ३२ ॥
पश्यन्ती विविधान् देशांस्तांस्तांश्चित्रस्रगम्बरा । भ्रंशिता कामभोगेभ्यः सास्मि वीर वधात्तव ॥ ३३ ॥
सैवान्येवास्मि संवृत्ता धिग् राज्ञां चञ्चलां श्रियम् ।

"There are in your gynaeceum other young ladies superior to Sītā in physical charm; having fallen a prey to concupiscence, however, you did not perceive this through ignorance. (27) The princess of Mithila is no match for me, much less superior to me, in birth nor in comeliness nor again in urbanity. You, however, did not perceive this through infatuation. (28) Death does not come to any living being at any time without any (exciting) cause. Your demise on this occasion has likewise been brought about on account of Sītā (a princess of Mithila). (29) Death which was to be brought about on account of Sītā was invited by you from afar. Rid of her grief, the princess of Mithila will (now) sport with Śrī Rāma. I, however, whose stock of merit was poor, have tumbled into a fearful ocean of grief. I, who, having sported with you on Mount Kailāsa, Mount Mandara, Mount Meru, in the grove known by the name of Chaitraratha (belonging to Kubera and named after Chaitraratha, the king of the Gandharvas, who is reputed to have planted it) as well as in all celestial gardens, adorned (as I was) with lovely garlands and clad in picturesque robes and invested with a matchless splendour, roamed in a suitable aerial car, visiting various lands of every description,—have now been deprived of (all) sense-enjoyments because of your fall. (30—33) Though the same, I stand transformed into another as it were. Woe be to the fleeting fortune of kings !

हा राजन् सुकुमारं ते सुभ्रु सुत्वक्सममुन्नसम् ॥ ३४ ॥
कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मदिवाकरैः । किरीटकूटोज्ज्वलितं ताम्रास्यं दीप्तकुण्डलम् ॥ ३५ ॥
मदव्याकुललोलाक्षं भूत्वा यत् पानभूमिषु । विविधस्रग्धरं चारु वल्गुस्मितकथं शुभम् ॥ ३६ ॥
तदेवाद्य तवैवं हि वक्त्रं न भ्राजते प्रभो । रामसायकनिर्भिन्नं रक्तं रुधिरविस्रवैः ॥ ३७ ॥
विशीर्णमेदोमस्तिष्कं रूक्षं स्यन्दनरेणुभिः ।

"Alas, that very countenance of yours, O king, which was (so) tender and distinguished by charming eyebrows, a glossy surface, an exceptionally prominent nose, coppery lips and brilliant ear-rings, (nay) which vied with the moon, the lotus and the sun in radiance, grace and brilliance respectively, was illuminated by a number of diadems which looked like so many peaks of a mountain, which shone with its eyes wild and rolling through inebriety in banqueting halls, bore garlands of every description, was lovely and charming (in every way), was lit with a captivating smile and indulged in a delightful talk, does not actually shine as before today, my lord ! Pierced with the shafts of Śrī Rāma, it lies dyed with streams of blood. (34—37) It has its marrow scattered and brains shattered and has got soiled through the dust raised by the chariots.

हा पश्चिमा मे सम्प्राप्ता दशा वैधव्यदायिनी ॥ ३८ ॥
या मयाऽऽसीन्न सम्बुद्धा कदाचिदपि मन्दया । पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ॥ ३९ ॥

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पुत्रो मे शक्रनिर्जेता इत्यहं गर्विता भृशम् । दृप्तारिमथनाः क्रूराः प्रख्यातबलपौरुषाः ॥ ४० ॥
अकृतश्चिद्भया नाथा ममेत्यासीन्मतिर्ध्रुवा । तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः ॥ ४१ ॥
कथं भयमसम्बुद्धं मानुषादिदमागतम् ।

"Alas, the last stage of life (*viz*, death), which has conferred widowhood on me, and which was never contemplated by me, a wretched woman (as I am) has been reached by you. I was extremely proud to think that Maya (the king of devils) was my father, you (the king of ogres) were my husband and Indrajit (the conqueror of Indra) was my son. My guardians were capable of crushing their arrogant enemies, cruel, (nay) renowned for their might and valour and (as such) had no fear from any quarter: such was my firm conviction. How did this unknown peril come to you, who were so powerful, O bulls among the ogres, from a mortal ?

स्निग्धेन्द्रनीलनीलं तु प्रांशुशैलोपमं महत् ॥ ४२ ॥
केयूराङ्गदवैदूर्यमुक्ताहारस्रगुज्ज्वलम् । कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु ॥ ४३ ॥
भात्याभरणभाभिर्यद् विद्युद्भिरिव तोयदः । तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम् ॥ ४४ ॥
पुनर्दुर्लभसंस्पर्शं परिष्वक्तुं न शक्यते । श्वाविधः शललैर्यद्वद् बाणैर्लग्नैर्निरन्तरम् ॥ ४५ ॥
स्वर्पितैर्मर्मसु भृशं संछिन्नस्नायुबन्धनम् । क्षितौ निपतितं राजञ्श्यामं वै रुधिरच्छवि ॥ ४६ ॥
वज्रप्रहाराभिहतो विकीर्ण इव पर्वतः । हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः ॥ ४७ ॥

"That very body of yours,—which was really dark as a glossy sapphire, gigantic like a lofty mountain, and resplendent with Keyūras and Angadas (two varieties of armlets), necklaces of cat's-eye gems and pearls and garlands, which looked more charming during pastimes and brilliant on the fields of battle, which shone with the lustre of jewels as a rainy cloud with flashes of lightning,—lies transfixed with numerous arrows today. (38—44) Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces by arrows (discharged by Śrī Rāma) dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark (of complexion), it is (now) transformed, O king, into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of lightning. Alas, that which seemed a dream has turned a stark reality. (But) how could you be killed by Rāma ? (45—47)

त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः । त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्वेगदं महत् ॥ ४८ ॥
जेतारं लोकपालानां क्षेत्तारं शंकरस्य च । दृप्तानां निग्रहीतारमाविष्कृतपराक्रमम् ॥ ४९ ॥
लोकक्षोभयितारं च साधुभूतविदारणम् । ओजसा दृप्तवाक्यानां वक्तारं रिपुसंनिधौ ॥ ५० ॥
स्वयूथभृत्यगोप्तारं हन्तारं भीमकर्मणाम् । हन्तारं दानवेन्द्राणां यक्षाणां च सहस्रशः ॥ ५१ ॥
निवातकवचानां तु निग्रहीतारमाहवे । नैकयज्ञविलोप्तारं त्रातारं स्वजनस्य च ॥ ५२ ॥
धर्मव्यवस्थाभेत्तारं मायास्रष्टारमाहवे । देवासुरनृकन्यानामाहर्तारं ततस्ततः ॥ ५३ ॥
शत्रुस्त्रीशोकदातारं नेतारं स्वजनस्य च । लङ्काद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम् ॥ ५४ ॥
अस्माकं कामभोगानां दातारं रथिनां वरम् । एवंप्रभावं भर्तारं दृष्ट्वा रामेण पातितम् ॥ ५५ ॥
स्थिरास्मि या देहमिमं धारयामि हतप्रिया ।

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"You were death to Death himself; how did you fall under his sway ? Stony (indeed) am I, who, though having lost my darling, (still) retain this body (of mine) even on seeing struck down by Rāma my husband, who enjoyed treasures of (all) the three worlds, and proved to be a great source of annoyance to (all) the three worlds; who was able to conquer (even) the guardians of the worlds and lifted up Lord Śiva (along with his seat, Mount Kailāsa); who manifested his prowess by subduing the arrogant, threw into disorder (all) the worlds (by oppressing them), and tormented pious men; who by virtue of his might uttered insolent words in the presence of his enemy, protected his own band as well as his dependants and killed those who indulged in terrible deeds; who made short work of devil chiefs and Yakṣas (a class of demigods) in thousands, subdued the Nivātakavachas (a class of Dānavas) in combat, put an end to a number of sacrificial performances and protected his own people; who violated the moral order, employed conjuring tricks on the battle-field and bore away from various places the virgin daughters of gods, demons and human beings; who brought mourning to his enemys' wives, was the leader of his own people and protected the island of Laṅkā, who perpetrated terrible deeds, provided sense-enjoyments to us and was the foremost of car-warriors—in other words, who was endowed with such (unique) power.

शयनेषु महार्हेषु शयित्वा राक्षसेश्वर ॥ ५६ ॥
इह कस्मात् प्रसुप्तोऽसि धरण्यां रेणुगुण्ठितः । यदा मे तनयः शस्तो लक्ष्मणेनेन्द्रजिद् युधि ॥ ५७ ॥
तदा त्वमिहता तीव्रमद्य त्वस्मि निपातिता । साहं बन्धुजनैर्हीना हीना नाथेन च त्वया ॥ ५८ ॥
विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः । प्रपन्नो दीर्घमध्वानं राजन्नद्य सुदुर्गमम् ॥ ५९ ॥
नय मामपि दुःखार्तां न वर्तिष्ये त्वया विना । कस्मात्त्वं मां विहायेह कृपणां गन्तुमिच्छसि ॥ ६० ॥
दीनां विलपतीं मन्दां किं च मां नाभिभाषसे । दृष्ट्वा न खल्वभिक्रुद्धो मामिहानवगुण्ठिताम् ॥ ६१ ॥
निर्गतां नगरद्वारात् पद्भ्यामेवागतां प्रभो । पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान् ॥ ६२ ॥
बहिर्निष्पतितान् सर्वान् कथं दृष्ट्वा न कुप्यसि । अयं क्रीडासहायस्तेऽनाथो लालप्यते जनः ॥ ६३ ॥
न चैनमाश्वासयसि किं वा न बहुमन्यसे ।

"Having reposed on sumptuous couches, O ruler of ogres, wherefore are you lying buried in deep slumber on the (bare) ground and shrouded in dust ? I was really hard hit on the occasion when my (eldest) son, Indrajit, was killed in combat by Lakṣmaṇa. Today of course I am undone. Disunited from my kinsfolk, nay, forsaken by you, my lord, and deprived of sense-enjoyments, I shall grieve for numberless years. Having embarked today on a long journey, which is very difficult to undertake, O king, take me also (with you), stricken as I am with agony. I shall no longer survive without you. Wherefore do you wish to depart, leaving me, miserable as I am, here ? (48–60) Why do you not speak to me, a forlorn and unfortunate creature, wailing as I am ? How are you not enraged at me, who have issued out of the city gate, unveiled and come on foot here, my lord ? Look on your consorts, whose veils have dropped off, O lover of your spouses ! (61-62) Why do you not feel enraged to see them all come forth ? Nay, this Mandodarī, your playmate, is lamenting in a forlorn condition. Why do you not comfort her or treat her with respect ?

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यास्त्वया विधवा राजन् कृता नैकाः कुलस्त्रियः ॥ ६४ ॥
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः । ताभिः शोकाभितप्ताभिः शप्तः परवशं गतः ॥ ६५ ॥
त्वया विप्रकृताभिर्यत् तदा शप्तं तदागतम् । प्रवादः सत्यमेवायं त्वां प्रति प्रायशो नृप ॥ ६६ ॥
पतिव्रतानां नाकस्मात् पतन्त्यश्रूणि भूतले । कथं च नाम ते राजँल्लोकानाक्रम्य तेजसा ॥ ६७ ॥
नारिचौर्यमिदं क्षुद्रं कृतं शौटीर्यमानिना । अपनीयाश्रमाद् रामं यन्मृगच्छद्मना त्वया ॥ ६८ ॥
आनीता रामपत्नी सा अपनीय च लक्ष्मणम् । कार्यं च न ते युद्धे कदाचित्संस्मराम्यहम् ॥ ६९ ॥
तत् तु भाग्यविपर्यासान्नूनं ते पक्वलक्षणम् । अतीतानागतार्थज्ञो वर्तमानविचक्षणः ॥ ७० ॥
मैथिलीमाहृतां दृष्ट्वा ध्यात्वा निःश्वस्य चायतम् । सत्यवाक् स महाबाहो देवरो मे यदब्रवीत् ॥ ७१ ॥
अयं राक्षसमुख्यानां विनाशः प्रत्युपस्थितः । कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना ॥ ७२ ॥
निवृत्तस्त्वत्कृतेनार्थः सोऽयं मूलहरो महान् । त्वया कृतमिदं सर्वमनाथं राक्षसं कुलम् ॥ ७३ ॥
नहि त्वं शोचितव्यो मे प्रख्यातबलपौरुषः । स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते ॥ ७४ ॥
सुकृतं दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः । आत्मानमनुशोचामि त्वद्विनाशेन दुःखिताम् ॥ ७५ ॥
सुहृदां हितकामानां न श्रुतं वचनं त्वया । भ्रातॄणां चैव कार्त्स्न्येन हितमुक्तं दशानन ॥ ७६ ॥
हेत्वर्थयुक्तं विधिवच्छ्रेयस्करमदारुणम् । विभीषणेनाभिहितं न कृतं हेतुमत्त्वया ॥ ७७ ॥
मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा । न कृतं वीर्यमत्तेन तस्येदं फलमीदृशम् ॥ ७८ ॥

"You have fallen under the sway of your enemy (Śrī Rāma) in that you were cursed by those numerous ladies of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were (accordingly) tormented with grief. (63—65) That curse which was pronounced by them at that time on their having been wronged by you, has fallen on you. The popular saying that 'the tears of women devoted to their husband do not generally fall on the earth's surface in vain' has come out true in your case, O king ! Nay, how was this mean act of abducting a woman actually perpetrated by you, O king, who, having invaded (all) the (three) worlds by your might, prided on your heroism ? How cowardly it was on your part that the aforesaid consort of Śrī Rāma was borne away by you after luring away Śrī Rāma from his hermitage by recourse to a fraud in the shape of an (illusory) deer and also removing Lakṣmaṇa (from the scene). Nay, I do not recall your faint-heartedness on any occasion on the battle-field. (66—69) The pusillanimity which appeared in you on the (solitary) occasion of your carrying off Sītā, due to an irony of fate was surely an indication of your impending doom. Whatever, O mighty-armed one, my (younger) brother-in-law (Vibhīṣaṇa), —who knows matters relating to the past as well as to the future, and is also conversant with the present,—said after reflecting and sighing for long, on seeing Sītā (a princess of Mithila) borne away (by you), *viz*, 'the extermination of the jewels among the ogres is now imminent !' has come true. Your (entire) fortune has disappeared due to the sin perpetrated by you (in the shape of Sītā's abduction), which had sprung from concupiscence and wrath and was attended with deep attachment. Hence this major disaster, which has destroyed our very root. This entire race of ogres has been deprived of its protector by you. (70—73) You, who were far famed for your strength and valour, do not deserve to be mourned for by me. Due to feminine nature,

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however, my mind is leaning towards sadness. (74) Taking with you (the stock of) your merit and sin, you have gone to the place for which you were destined. I (however) mourn for my own self, afflicted as I am by your loss. (75) The absolutely salutary advice tendered by your friends, who wished well of you, as well as by your brothers, was not heeded by you, O ten-headed ogre ! (76) The counsel duly offered by Vibhīṣaṇa, which was full of reason and pregnant with meaning, wholesome and agreeable, was not put into effect by you. (77) The advice given by Mārīcha (your maternal uncle) and Kumbhakarṇa (your own brother) as also the counsel of my father (the devil Maya) was not followed by you, drunk as you were with power. What has followed is the bitter consequence of your perversity. (78)

नीलजीमूतसंकाश पीताम्बर शुभाङ्गद । स्वगात्राणि विनिक्षिप्य किं शेषे रुधिरावृतः ॥ ७९ ॥
प्रसुप्त इव शोकार्तो किं मां न प्रतिभाषसे । महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः ॥ ८० ॥
यातुधानस्य दौहित्रीं किं मां न प्रतिभाषसे । उत्तिष्ठोत्तिष्ठ किं शेषे नयं परिभवे कृते ॥ ८१ ॥
अद्य वै निर्भया लङ्का प्रविष्टाः सूर्यरश्मयः । येन सूदयसे शत्रून् समरे सूर्यवर्चसा ॥ ८२ ॥
वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः । रणे बहुप्रहरणो हेमजालपरिष्कृतः ॥ ८३ ॥
परिघो व्यपकीर्णस्ते बाणैश्छिन्नः सहस्रधा । प्रियामिवोपसंगृह्य किं शेषे रणमेदिनीम् ॥ ८४ ॥
अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम् । धिगस्तु हृदयं यस्या ममेदं न सहस्रधा ॥ ८५ ॥
त्वयि पञ्चत्वमापन्ने फलते शोकरीडितम् ।

"My lord resembling a dark cloud in hue, (nay) clad in yellow and adorned with brilliant armlets, why having thrown about your limbs are you lying covered with blood ? (79) As though fast asleep, why do you not answer me stricken with grief as I am ? Why do you not vouchsafe a reply to me, the grand-daughter (daughter's daughter) of an ogre (Sumālī by name), who was clever and endowed with extraordinary prowess, and never retreated in battles. Get up ! Rise !! How are you lying down (even) though subjected to a fresh insult ? (80-81) Rid of (all) fear the sun's rays have actually penetrated deep into Lankā today. Torn into a thousand splinters, that very iron bludgeon of yours, which was brilliant as the sun and resembled the thunderbolt of Indra (lit. the wielder of the thunderbolt), with which you exterminated your enemies on the battle-field, and which was constantly honoured by you, which had struck many in combat and which was adorned with a net of gold, lies scattered. Why do you lie embracing the battle-ground as one would embrace a loved one ? (82—84) And why do you not feel inclined to speak to me as though I were loathsome (to you) ? Woe be to me, whose heart does not split into a thousand pieces, even though stricken with grief, now that you have returned to the five elements."

इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा ॥ ८६ ॥
स्नेहोपस्कन्नहृदया तदा मोहमुपागमत् । कदमलाभिहता सन्ना बभौ सा रावणोरसि ॥ ८७ ॥
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला । तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः ॥ ८८ ॥
पर्यवस्थापयामासू रुदत्यो रुदतीं भृशम् । किं ते न विदिता देवि लोकानां स्थितिरध्रुवा ॥ ८९ ॥
दशाविभागपर्याये राज्ञां वै चञ्चलाः श्रियः ।

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Wailing as aforesaid, Mandodarī, her eyes bedimmed with tears and heart moistened by love, presently fell into a swoon. Fallen on the breast of Rāvaṇa in a fit of unconsciousness, she shone like a vivid flash of lightning across a rainy cloud reddened by the glow of twilight. Raising up Mandodarī, who was reduced to such a plight, and was (still) bitterly weeping, her co-wives, who were (also) weeping, sore distressed as they were, restored her to her normal condition. (They said to her:) "Is the uncertain existence of the worlds known to you, O queen ? The wealth of kings actually becomes unsteady when there is a change in the tide of their fortune."

इत्येवमुच्यमाना सा सशब्दं प्ररुरोद ह ॥ ९० ॥
स्नपयन्ती तदास्रेण स्तनौ वक्त्रं सुनिर्मलम् । एतस्मिन्नन्तरे रामो विभीषणमुवाच ह ॥ ९१ ॥
संस्कारः क्रियतां भ्रातुः स्त्रीगणः परिसान्त्व्यताम् ।

While being consoled in these words, Mandodarī, they say, wailed aloud at that moment, bathing her breasts as well as her spotless countenance in tears. In the meantime Śrī Rāma spoke as follows to Vibhīṣaṇa:—"Let obsequies be offered to your (eldest) brother and let the womenfolk be comforted."

तमुवाच ततो धीमान् विभीषण इदं वचः ॥ ९२ ॥
विमृश्य बुद्धया प्रश्रितं धर्मार्थसहितं हितम् । त्यक्तधर्मव्रतं क्रूरं नृशंसमनृतं तथा ॥ ९३ ॥
नाहमर्हामि संस्कर्तुं परदाराभिमर्शनम् । भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः ॥ ९४ ॥
रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात् । नृशंस इति मां राम वक्ष्यन्ति मनुजा भुवि ॥ ९५ ॥
श्रुत्वा तस्यागुणान् सर्वे वक्ष्यन्ति सुकृतं पुनः ।

Reflecting within himself, the sagacious Vibhīṣaṇa thereupon made to Śrī Rāma the following humble and wholesome submission, which was in conformity with righteousness and self-interest:—"I cannot perform the funeral rites in relation to one who had abandoned (the path of) virtue and good conduct, who was cruel, merciless and untrue and laid his hands upon others' wives. Intent upon doing harm to all, Rāvaṇa was my virtual enemy in the guise of a brother. Though worthy of adoration by virtue of his seniority in that he was my elder brother, he does not merit my respect. (On my refusing to perform his obsequies) people on earth will (surely) brand me as ruthless, O Rāma ! (85—95) On hearing of his blemishes, however, all will speak of me as having done well."

तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतां वरः ॥ ९६ ॥
विभीषणमुवाचेदं वाक्यज्ञं वाक्यकोविदः । तवापि मे प्रियं कार्यं त्वत्प्रभावान्मया जितम् ॥ ९७ ॥
अवश्यं तु क्षमं वाच्यो मया त्वं राक्षसेश्वर । अधर्मानृतसंयुक्तः कामं त्वेष निशाचरः ॥ ९८ ॥
तेजस्वी बलवाञ्छूरः संग्रामेषु च नित्यशः । शतक्रतुमुखैर्देवैः श्रूयते न पराजितः ॥ ९९ ॥
महात्मा बलसम्पन्नो रावणो लोकरावणः । मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥१००॥
क्रियतामस्य संस्कारो ममाप्येष यथा तव । त्वत्सकाशान्महाबाहो संस्कारं विधिपूर्वकम् ॥१०१॥
क्षिप्रमर्हति धर्मेण त्वं यशोभाग् भविष्यसि ।

Highly pleased to hear the aforesaid answer, Śrī Rāma, the foremost of those upholding (the cause of) virtue, who was an adept in (the art of) expression, replied as follows to Vibhīṣaṇa, who (also) knew how to speak:—

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"A kindly act must be done by me to you as well inasmuch as victory has been scored by me through your might. (96–97) You, for your part, needs must be told by me that which is proper, O lord of ogres ! Granted that this ranger of the night was full of unrighteousness and falsity, he was (all the same) energetic, mighty and always heroic in battles. He was never heard of as vanquished (even) by gods with Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head. (98-99) Though he made people cry (by his tyranny), Rāvaṇa was high-minded and richly endowed with might. Hostilities endure till death (only). Our purpose (too) stands accomplished (now). (100) Let his obsequies be performed. He is as well mine as yours. He deserves to be cremated by you with due ceremony in accordance with the prescribed course of conduct without delay. You will (thereby) earn good repute, O mighty-armed one !"

राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ॥१०२॥
संस्कारयितुमारेभे भ्रातरं रावणं हतम् । स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः ॥१०३॥
रावणस्याग्निहोत्रं तु निर्यापयति सत्वरम् । शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा ॥१०४॥
तथा चन्दनकाष्ठानि काष्ठानि विविधानि च । अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा ॥१०५॥
मणिमुक्ताप्रवालानि निर्यापयति राक्षसः । आजगाम मुहूर्तेन राक्षसैः परिवारितः ॥१०६॥
ततो माल्यवता सार्धं क्रियामेव चकार सः । सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम् ॥१०७॥
रावणं राक्षसाधीशमश्रुपूर्णमुखा द्विजाः । तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम् ॥१०८॥
पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् । उल्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः ॥१०९॥
दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे । अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥११०॥
शरणाभिगताः सर्वे पुरस्तात् तस्य ते ययुः । अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥१११॥
पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः ।

Hearing the appeal of Śrī Rāma, Vibhīṣaṇa hastily proceeded to perform the obsequies relating to his (eldest) brother, Rāvaṇa, who had been killed (in combat). Penetrating deep into the city of Laṅkā, Vibhīṣaṇa, the celebrated king of ogres, for his part quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Rāvaṇa. The ogre (Vibhīṣaṇa) actually caused to be brought together carts, excellent species of firewood, the three sacred fires (maintained by Rāvaṇa) as well as the priests required to officiate at the obsequies, likewise logs of sandalwood as also various (other) species of firewood, pieces of fragrant aloe wood and odorous perfumes as well as gems, pearls and corals. Surrounded by (other) ogres, he returned awhile (to the field of battle) and then he initiated the obsequies themselves in conjunction with Mālyavān (the father of his own mother). Placing (the dead body of) Rāvaṇa, the suzerain lord of ogres,—who was shrouded in linen and was hailed with the blasts of various musical instruments as well as by panegyrists (singing his praises), Brahmans (forming part of the ogre race, which was apparently divided into four grades like human beings) stood round him with their faces bathed in tears. (101–103) Lifting up that bier, which had been decorated with picturesque pennons and flowers too, and taking up blocks of wood, all the ogres for their part with Vibhīṣaṇa at their head proceeded with their faces turned

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towards the south. All the aforesaid sacred fires, which were borne by priests well-versed in Yajurveda and were contained in (copper) vessels, nay, which were bursting into flames at that time, went in front of Rāvaṇa. All the well-known women of the gynaeceum followed at his heels with quick paces, sobbing and tottering on all sides.

रावणं प्रयते देशे स्थाप्य ते भृशदुःखिताः ॥११२॥

चितां चन्दनकाष्ठैश्च पद्मकोशीरचन्दनैः । ब्राह्म्या संवर्तयामासुः राङ्कवास्तरणावृताम् ॥११३॥
प्रचक्रुः राक्षसेन्द्रस्य पितृमेधमनुत्तमम् । वेदिं च दक्षिणाप्राचीं यथास्थानं च पावकम् ॥११४॥
पृषदाज्येन सम्पूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः । पादयोः शकटं प्रापुरूर्वोश्चोलूखलं तदा ॥११५॥
दारुपात्राणि सर्वाणि अरणिं चोत्तरारणिम् । दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ॥११६॥
शास्त्रदृष्टेन विधिना महर्षिविहितेन च । तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ॥११७॥
परिस्तरणिकां राज्ञो घृताक्तां समवेशयन् । गन्धैर्माल्यैरलंकृत्य रावणं दीनमानसाः ॥११८॥
विभीषणसहायास्ते वस्त्रैश्च विविधैरपि । लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥११९॥

Having placed (the bier bearing) Rāvaṇa on a consecrated spot, Vibhīṣaṇa and others, who were (all) feeling sore afflicted, piled up a pyre with logs of sandalwood, as well as with blocks of Padmakawood, the fragrant root of the Uśira plant and the grass Bhadrakāli in accordance with Vedic rites, and covered it with the skin of black antelopes. (109—113) (Placing Rāvaṇa on the pyre,) they (then) duly performed the obsequies in honour of the ruler of ogres in a superb way (as follows). Constructing an altar to the south-east (of the funeral pile) and placing the sacred fire in its proper place, they then poured a ladle full of ghee mixed with curds on his shoulders and placed a cart on his feet and a mortar on his thighs. (114-115) Having set at the proper places all the wooden vessels (used in Agnihotra) the (lower) piece of wood used for kindling fire at a sacrifice as well as the upper wood, (which is rotated at great speed on the lower one to produce fire by friction), as also the wooden pestle used in a Chāturmāsya sacrifice, they performed the obsequies according to the rules prescribed in the Vedas as well as according to the ordinance laid down by eminent Ṛṣis (in the Kalpa-Sūtras or manuals containing aphoristic rules for the performance of sacrifices). Having sacrificed a goat fit for sacrifice on that spot, the ogres spread a sheet daubed with ghee on the king of ogres. (Nay) adorning Rāvaṇa with perfumes and garlands the ogres accompanied by Vibhīṣaṇa, who were afflicted at heart, covered the former with clothes of various kinds as well as with parched grains of rice, their faces bathed in tears. (116—119)

स ददौ पावकं तस्य विधियुक्तं विभीषणः । स्नात्वा चैवार्द्रवस्त्रेण तिलान्दर्भविमिश्रितान् ॥१२०॥
उदकेन च सम्मिश्रान् प्रदाय विधिपूर्वकम् । ताः स्त्रियोऽनुनयामास सान्त्वयित्वा पुनः पुनः ॥१२१॥
गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ।
प्रविष्टासु पुरीं स्त्रीषु राक्षसेन्द्रो विभीषणः । रामपार्श्वमुपागम्य समतिष्ठद् विनीतवत् ॥१२२॥
रामोऽपि सह सैन्येनं ससुग्रीवः सलक्ष्मणः । हर्षं लेभे रिपुं हत्वा वृत्रं वज्रधरो यथा ॥१२३॥
ततो विमुक्त्वा सशरं शरासनं महेन्द्रदत्तं कवचं स तन्महत् ।
विमुच्य रोषं रिपुनिग्रहात् ततो रामः स सौम्यत्वमुपागतोऽरिहा ॥१२४॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः ॥ १११ ॥

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The celebrated Vibhīṣaṇa set fire to Rāvaṇa according to the scriptural ordinance. Nay, washing himself and offering with due ceremony in a wet cloth sesamum seeds mixed with blades of the sacred Kuśa grass as well as with water, he entreated the aforesaid ladies to return, consoling them again and again. (120-21) Thereupon they all re-entered the city. Moving, when the ladies had penetrated deep into the city, to the side of Śrī Rāma, Vibhīṣaṇa, the king of ogres, remained standing in a submissive manner. (122) Having made short work of his enemy, Śrī Rāma too experienced joy with his army as well as with Sugrīva and Lakṣmaṇa (even) as Indra (the wielder of the thunderbolt) did on dispatching of the demon Vṛtra. (123) Having laid aside once for all the bow along with the arrows, as well as the massive armour, conferred on him by the mighty Indra (the ruler of gods), and totally given up his anger now that his enemy had been subjugated, the aforesaid Śrī Rāma, the destroyer of his enemies, thereupon assumed a gentle mien. (124)

Thus ends Canto One hundred and eleven in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशाधिकशततमः सर्गः

Canto CXII

Installation of Vibhīṣaṇa on the throne of Laṅkā; Śrī Rāma sends his message to Sītā through Hanumān.

ते रावणवधं दृष्ट्वा देवगन्धर्वदानवाः । जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः ॥ १ ॥
रावणस्य वधं घोरं राघवस्य पराक्रमम् । सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम् ॥ २ ॥
अनुरागं च वीर्यं च मारुतेर्लक्ष्मणस्य च । पतिव्रतात्वं सीताया हनूमति पराक्रमम् ॥ ३ ॥
कथयन्तो महाभागा जग्मुर्हृष्टा यथागतम् । राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम् ॥ ४ ॥
अनुज्ञाप्य महाबाहुर्मातलिं प्रत्यपूजयत् । राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः ॥ ५ ॥
दिव्यं तं रथमास्थाय दिवमेवोत्पपात ह । तस्मिंस्तु दिवमारूढे सरथे रथिनां वरः ॥ ६ ॥
राघवः परमप्रीतः सुग्रीवं परिषस्वजे । परिष्वज्य च सुग्रीवं लक्ष्मणेनाभिवादितः ॥ ७ ॥
पूज्यमानो हरिगणैराजगाम बलालयम् ।

Seeing the destruction of Rāvaṇa, the aforesaid gods, Gandharvas (celestial musicians) and devils dispersed in their respective aerial cars, indulging in happy talks (relating to that episode). (1) Speaking about the fall of Rāvaṇa and the terrible prowess of Śrī Rāma (a scion of Raghu), the excellent fighting of the monkeys and the (sage) counsel tendered by Sugrīva, the devotion and valour of Hanumān (son of the wind-god) and Lakṣmaṇa, the fidelity of Sītā to her husband and the heroism of Hanūmān, the highly blessed ones joyously returned as they had come. Bidding adieu to the ethereal chariot which had been lent (to him) by Indra and shone like fire, the mighty-armed Śrī Rāma (a scion of Raghu) respectfully saluted Mātali (Indra's charioteer). Mounting the aforesaid heavenly car, when dismissed by Śrī Rāma (a scion of Raghu), Mātali, Indra's charioteer, ascended to

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heaven itself: so the tradition goes. Mātali having ascended to heaven in his chariot, Śrī Rāma (a scion of Raghu), the foremost of car-warriors, for his part, who felt highly rejoiced, embraced Sugrīva. Having hugged Sugrīva, (nay) greeted by Lakṣmaṇa and being honoured by the hordes of monkeys, Śrī Rāma returned to the camp where the troops had been stationed.

अथोवाच स काकुत्स्थः समीपपरिवर्तिनम् ॥ ८ ॥

सौमित्रिं सत्त्वसम्पन्नं लक्ष्मणं दीप्ततेजसम् । विभीषणमिमं सौम्य लङ्कायामभिषेचय ॥ ९ ॥
अनुरक्तं च भक्तं च तथा पूर्वोपकारिणम् । एष मे परमः कामो यदिमं रावणानुजम् ॥ १० ॥
लङ्कायां सौम्य पश्येयमभिषिक्तं विभीषणम् ।

The aforesaid son of Kakutstha then spoke (as follows) to Lakṣmaṇa, son of Sumitrā, who was full of courage and afire with spirit, and standing near-by:—"Consecrate, O gentle one, on the throne of Lankā the yonder Vibhīṣaṇa who is fond of, nay, devoted to me, and has done good offices to me in the past. It is my foremost desire, O gentle one, that I should see this younger brother of Rāvaṇa, Vibhīṣaṇa, consecrated on the throne of Lankā."

एवमुक्तस्तु सौमित्री राघवेण महात्मना ॥ ११ ॥

तथेत्युक्त्वा सुसंहृष्टः सौवर्णं घटमाददे । तं घटं वानरेन्द्राणां हस्ते दत्त्वा मनोजवान् ॥ १२ ॥
व्यादिदेश महासत्त्वान् समुद्रसलिलं तदा । अतिशीघ्रं ततो गत्वा वानरास्ते मनोजवाः ॥ १३ ॥
आगतास्तु जलं गृह्य समुद्राद् वानरोत्तमाः । ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने ॥ १४ ॥
घटेन तेन सौमित्रिरभ्यषिञ्चद् विभीषणम् । लङ्कायां रक्षसां मध्ये राजानं रामशासनात् ॥ १५ ॥
विधिना मन्त्रदृष्टेन सुहृद्गणसमावृतम् । अभ्यषिञ्चंस्तदा सर्वे राक्षसा वानरास्तथा ॥ १६ ॥
प्रहर्षमतुलं गत्वा तुष्टुवू राममेव हि । तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः ॥ १७ ॥
दृष्ट्वाभिषिक्तं लङ्कायां राक्षसेन्द्रं विभीषणम् । राघवः परमां प्रीतिं जगाम सहलक्ष्मणः ॥ १८ ॥

Saying "Amen !" when commanded as aforesaid by the high-souled Śrī Rāma (a scion of Raghu), and supremely rejoiced, Lakṣmaṇa (son of Sumitrā) for his part took up golden jars. (Nay) placing them in the hands of monkey chiefs, he particularly enjoined such of them as were quick as thought and endowed with extraordinary energy to fetch sea-water on that occasion. Moving with all speed from that place, the aforesaid monkeys, the foremost of them (all), for their part, who were quick as thought, returned (at once) taking water from (all) the (four) seas. Taking one jar and duly installing Vibhīṣaṇa on an excellent seat, Lakṣmaṇa (son of Sumitrā) for his part then consecrated the former as the king of ogres in Lankā in accordance with the scriptural ordinance with the water contained in that jar in obedience to the command of Śrī Rāma. All the ogres as also the monkeys then consecrated Vibhīṣaṇa, who was surrounded by hosts of his dear and near ones. (2—16) Experiencing an incomparable ecstasy, they (all) actually paid tribute to Śrī Rāma alone. His ministers as well as the ogres who were devoted to him rejoiced to see Vibhīṣaṇa consecrated on the throne of Lankā as the ruler of ogres. Śrī Rāma (a scion of Raghu) with Lakṣmaṇa (too) experienced supreme felicity (on this occasion). (17-18)

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स तद् राज्यं महत् प्राप्य रामदत्तं विभीषणः । सान्त्वयित्वा प्रकृतयस्ततो राममुपागमत् ॥ १९ ॥
दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा । आजह्रुरथ संहृष्टाः पौरास्तस्मै निशाचराः ॥ २० ॥
स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत् । मङ्गल्यं मङ्गलं सर्वं लक्ष्मणाय च वीर्यवान् ॥ २१ ॥
कृतकार्यं समृद्धार्थं दृष्ट्वा रामो विभीषणम् । प्रतिजग्राह तत् सर्वं तस्यैव प्रतिकाम्यया ॥ २२ ॥

Having inherited that great kingdom bestowed (on him) by Śrī Rāma, and consoled his subjects, the celebrated Vibhīṣaṇa forthwith sought the presence of Śrī Rāma. (19) Now the rangers of the night residing in the city (of Lankā), who were (all) feeling highly rejoiced, brought to him (by way of presents) curds and unbroken grains of rice and Modakas (a variety of sweets shaped like balls), parched grains of unhusked rice and flowers (too). (20) Accepting them (all), the valiant Vibhīṣaṇa, who was difficult to overpower, placed all those benign offerings, which were intended to bring felicity, at the disposal of Śrī Rāma (a scion of Raghu) and Lakṣmaṇa. (21) Seeing Vibhīṣaṇa accomplished of purpose and abundantly endowed with riches, Śrī Rāma accepted it all in sheer deference to his desire. (22)

ततः शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम् । उवाचेदं वचो रामो हनूमन्तं प्लवंगमम् ॥ २३ ॥
अनुज्ञाप्य महाराजमिमं सौम्य विभीषणम् । प्रविश्य नगरीं लङ्कां कौशलं ब्रूहि मैथिलीम् ॥ २४ ॥
वैदेह्यै मां च कुशलं सुग्रीवं च सलक्ष्मणम् । आचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे ॥ २५ ॥
प्रियमेतदिहाख्याहि वैदेह्यास्त्वं हरीश्वर । प्रतिगृह्य तु संदेशमुपावर्तितुमर्हसि ॥ २६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः ॥ ११२ ॥

Thereupon Śrī Rāma addressed the following words to the valiant monkey, Hanūmān, who resembled a mountain (in size) and stood in a suppliant mood with joined palms:—(23) "Taking the permission of this great monarch, Vibhīṣaṇa, O gentle one, and penetrating into the city of Lankā, inquire of Sītā (the princess of Mithila) how she is doing. Also speak to Sītā (the princess of the territory of Videha) about me as well as about Sugrīva including Lakṣmaṇa being well, and (also) speak to her about Rāvaṇa having been killed in combat, O jewel among the eloquent! (24-25) Communicate, O chief of monkeys, this agreeable tidings to Sītā (a princess of the Videha territory), and you for your part should return here after receiving her message." (26)

Thus ends Canto One hundred and twelve in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशाधिकशततमः सर्गः

Canto CXIII

Hanumān delivers Śrī Rāma's message to Sītā and brings back her message to him.

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः । प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः ॥ १ ॥
प्रविश्य च पुरीं लङ्कामनुज्ञाप्य विभीषणम् । ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम् ॥ २ ॥
सम्प्रविश्य यथान्यायं सीताया विदितो हरिः । ददर्श मूजया हीनां सातङ्कां रोहिणीमिव ॥ ३ ॥

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वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम् । निभृतः प्रणतः प्रह्वः सोऽभिगम्याभिवाद्य च ॥ ४ ॥
दृष्ट्वा तमागतं देवी हनूमन्तं महाबलम् । तूष्णीमास्त तदा दृष्ट्वा स्मृत्वा हृष्टाभवत् तदा ॥ ५ ॥
सौम्यं तस्या मुखं दृष्ट्वा हनूमान् प्लवगोत्तमः । रामस्य वचनं सर्वमाख्यातुमुपचक्रमे ॥ ६ ॥

Particularly commanded as aforesaid, Hanūmān, sprung from the loins of the wind-god, penetrated deep into the city of Lankā, being treated with honour by the rangers of the night, (1) Having penetrated deep into the city of Lankā and seeking the permission of Vibhīṣaṇa, nay, duly entering the grove of Aśoka trees (where Sītā had been detained), when permitted by him, the monkey then attracted the notice of Sītā. He found her without a bath and sitting cheerless at the foot of a tree surrounded by ogresses and looking like Rohiṇī (the deity presiding over a constellation of the same name and the favourite consort of the moon-god) in anguish (due to the evil influence exerted by a malevolent planet). Greeting and approaching her, Hanūmān stood motionless, bent low and meek. (2–4) Seeing the said Hanūmān, who was endowed with extraordinary might, duly arrived (but failing to recognize him), the godlike lady kept quiet in the first instance. Looking at him (again) and recognizing him, she felt rejoiced at that moment. (5) Marking her placid countenance Hanūmān, the foremost of monkeys, proceeded to communicate (to her) all that Śrī Rāma had said. (6)

वैदेहि कुशली रामः सहसुग्रीवलक्ष्मणः । कुशलं चाह सिद्धार्थो हतशत्रुरमित्रजित् ॥ ७ ॥
विभीषणसहायेन रामेण हरिभिः सह । निहतो रावणो देवि लक्ष्मणेन च वीर्यवान् ॥ ८ ॥
प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये । तव प्रभावाद् धर्मज्ञे महान् रामेण संयुगे ॥ ९ ॥
लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा । रावणश्च हतः शत्रुर्लङ्का चैव वशीकृता ॥ १० ॥
मया ह्यलब्धनिद्रेण धृतेन तव निर्जये । प्रतिज्ञैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ ॥ ११ ॥
सम्भ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये । विभीषणविधेयं हि लङ्कैश्वर्यमिदं कृतम् ॥ १२ ॥
तदाश्वसिहि विस्रब्धं स्वगृहे परिवर्तसे । अयं चाभ्येति संहृष्टस्त्वद्दर्शनसमुत्सुकः ॥ १३ ॥

(Hanumān said) "Śrī Rāma is doing well, O princess of the Videha territory, along with Sugrīva (the ruler of monkeys) and Lakṣmaṇa. And Śrī Rāma (the conqueror of his enemies), who stands accomplished of purpose now that his enemy (Rāvaṇa) has been killed, has inquired after your welfare. (7) The valiant Rāvaṇa has been killed by Śrī Rāma assisted by Vibhīṣaṇa and with the co-operation of the monkeys, O divine lady ! (8) I communicate this pleasant news to you O godlike lady, and will delight you, further by telling you, O knower of what is right, that this great victory in war has been scored by Śrī Rāma by strength of your devotion (to your husband). Take heart, O Sītā, and be freed from anxiety, since the enemy, Rāvaṇa, has been killed and Lankā too has been subdued. (9-10) (The following is the message of Śrī Rāma:—) 'By me, who have had no sleep (all these months) and was resolved to win you back, has this vow (of winning you back) been actually redeemed after constructing a bridge over the extensive sea. (11) Fear should no longer be entertained by you, living as you do in the abode of Rāvaṇa; for the dominionship of Lankā has now been placed under the control of Vibhīṣaṇa

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(who is our friend). (12) Therefore, complacently be at ease. (Feel that) you are dwelling in your own abode. Nay, Vibhīṣaṇa (himself), who is very keen to see you, is coming (to pay his respects to you) highly rejoiced.''' (13)

एवमुक्ता तु सा देवी सीता शशिनिभानना । प्रहर्षेणावरुद्धा सा व्याहर्तुं न शशाक ह ॥ १४ ॥
ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम् । किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे ॥ १५ ॥
एवमुक्ता हनुमता सीता धर्मपथे स्थिता । अब्रवीत् परमप्रीता बाष्पगद्गदया गिरा ॥ १६ ॥

Spoken to in these words, the divine Sītā for her part, whose countenance shone like the moon, felt tongue-tied due to excessive joy and could not speak: so the tradition goes. (14) Thereupon Hanumān (the foremost of monkeys) spoke (as follows) to Sītā, who was not making any answer:—''What are you thinking of, O godlike lady ? And why don't you speak to me ?'' (15) Thus interrogated by Hanumān, Sītā, who was devoted to the path of virtue and felt supremely delighted, replied (as follows) in a voice choked with tears:—(16)

प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रितम् । प्रहर्षवशमापन्ना निर्वाक्यास्मि क्षणान्तरम् ॥ १७ ॥
नहि पश्यामि सदृशं चिन्तयन्ती प्लवंगम । आख्यानकस्य भवतो दातुं प्रत्यभिनन्दनम् ॥ १८ ॥
न हि पश्यामि तत् सौम्य पृथिव्यामपि वानर । सदृशं यत्प्रियाख्याने तव दत्त्वा भवेत् सुखम् ॥ १९ ॥
हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च । राज्यं वा त्रिषु लोकेषु एतन्नार्हति भाषितम् ॥ २० ॥
एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवंगमः । प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ॥ २१ ॥
भर्तुः प्रियहिते युक्ते भर्तुर्विजयकाङ्क्षिणि । स्निग्धमेवंविधं वाक्यं त्वमेवार्हस्यनिन्दिते ॥ २२ ॥
तवैतद् वचनं सौम्ये सारवत् स्निग्धमेव च । रत्नौघाद् विविधाच्चापि देवराज्याद् विशिष्यते ॥ २३ ॥
अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः । हतशत्रुं विजयिनं रामं पश्यामि सुस्थितम् ॥ २४ ॥

"Overpowered by excessive joy on hearing this pleasant tidings bearing on the victory of my husband, I turned speechless for a while. (17) Though taxing my brain, I really conceive no gift equal (in value) to the news broken by you, O monkey ! (18) Nay, I can think of nothing on earth or even in the other worlds which is worthy of you or comparable to the act of communicating this (most) agreeable news (to me) and on bestowing which on you satisfaction may come to me, O good monkey. (19) Neither silver nor gold nor (even) precious stones of various kinds nor again sovereignty of (all) the three worlds can equal in value to this message." (20) Spoken to in these words by Sītā (a princess of the Videha territory), the monkey (Hanumān) for his part, who stood in front of Sītā with joined palms, joyfully submitted as follows:—(21) "You alone can utter such kind words, O irreproachable lady, devoted (as you are) to that which is pleasing and conducive to the good of your spouse, and solicitous of your husband's victory ! (22) This speech of yours, O gentle lady, which is full of substance and affectionate too, is superior (in value) to a heterogeneous collection of precious stones and even to the rulership of gods. (23) Nay, (all) blessings like the rulership of gods have been truly attained by me in that I see Śrī Rāma victorious and happy, now that his enemy (Rāvaṇa) has been killed." (24)

तस्य तद् वचनं श्रुत्वा मैथिली जनकात्मजा । ततः शुभतरं वाक्यमुवाच पवनात्मजम् ॥ २५ ॥
अतिलक्षणसम्पन्नं माधुर्यगुणभूषणम् । बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् ॥ २६ ॥

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श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः । बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम् ॥ २७ ॥
तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः । एते चान्ये च बहवो गुणास्त्वय्येव शोभनाः ॥ २८ ॥

Hearing his foregoing submission, Sītā (a princess of Mithila), daughter of Janaka, paid the following still more agreeable compliment to Hanumān (sprung from the loins of the wind-god):—(25) "You alone can actually utter words which are endowed with rare characteristics of good speech, (nay) adorned with the quality of mellifluity and dictated by an intellect which is characterized by (the well-known) eight excellences.* (26) You are a praiseworthy and supremely pious son of the wind-god. Nay, (physical) strength, valour, knowledge of scriptures, vigour, prowess, superlative skill (in action), spirit, forbearance, firmness, stability and humility: these and numerous other brilliant qualities exist in you alone." (27-28)

अथोवाच पुनः सीतामसम्भ्रान्तो विनीतवत् । प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ॥ २९ ॥
इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे । हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा ॥ ३० ॥
क्लिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम् । घोररूपसमाचाराः क्रूराः क्रूरतरेक्षणाः ॥ ३१ ॥
इह श्रुता मया देवि राक्षस्यो विकृताननाः । असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाज्ञया ॥ ३२ ॥
विकृता विकृताकाराः क्रूराः क्रूरकचेक्षणाः । इच्छामि विविधैर्घातैर्हन्तुमेताः सुदारुणाः ॥ ३३ ॥
राक्षस्यो दारुणकथा वरमेतत् प्रयच्छ मे । मुष्टिभिः पार्ष्णिघातैश्च विशालैश्चैव बाहुभिः ॥ ३४ ॥
जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः । कर्तनैः कर्णनासानां केशानां लुञ्चनैस्तथा ॥ ३५ ॥
निपात्य हन्तुमिच्छामि तव विप्रियकारिणीः । एवं प्रहारैर्बहुभिः सम्प्रहार्यं यशस्विनि ॥ ३६ ॥
घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा ।

Standing unembarrassed, with joined palms, before Sītā, Hanumān meekly and joyfully submitted once more as follows:—(29) "If you permit me, I for my part would surely make short work of all these notorious ogresses, by whom you have been intimidated in the past. (30) These cruel ogresses of hideous aspect and conduct and with still more cruel eyes and distorted features were heard by me at this (very) place addressing you, who are (so) devoted to your husband, more than once in unkind words at Rāvaṇa's command when you were suffering hardships in the Aśoka grove, O divine lady ! (31-32) I wish to kill by means of strokes of every description these cruel, extremely violent, and deformed ogresses with distorted features and terrible hairs and eyes. (33) I wish to make short work of these ogresses, who have spoken harsh words to you and wronged you, striking them down with my fists, kicks, long arms, the blows of my shanks and knees, as well as by causing pain to their teeth, biting off their ears and nose and pulling out their hair. (Pray) grant this boon to

* The eight excellences of an intellect are enumerated in the following verse of the Nīti-sāra Kāmandaka quoted by the commentators:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा । ऊहोऽपोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

"(1) Keenness to hear discourses on the Spirit, (2) readiness to hear such discourses, (3) receptivity and (4) retentive power, (5) reasoning for and (6) against a proposition, (7) the faculty of comprehension and (8) realization of truth: these are the eight characteristics of a sound and ripe intellect."

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me. Striking them violently by means of repeated blows as aforementioned, I would kill the ogresses of terrible aspect by whom you have been threatened in the past, O illustrious lady !"

इत्युक्ता सा हनुमता कृपणा दीनवत्सला ॥ ३७ ॥
हनूमन्तमुवाचेदं चिन्तयित्वा विमृश्य च । राजसंश्रयवश्यानां कुर्वतीनां पराज्ञया ॥ ३८ ॥
विधेयानां च दासीनां कः कुप्येद् वानरोत्तम । भाग्यवैषम्यदोषेण पुरस्ताद्दुष्कृतेन च ॥ ३९ ॥
मयैतत् प्राप्यते सर्वं स्वकृतं ह्यपभुज्यते । मैवं वद महाबाहो दैवी ह्येषा परा गतिः ॥ ४० ॥
प्राप्तव्यं तु दशायोगान्मयैतदिति निश्चितम् । दासीनां रावणस्याहं मर्षयामीह दुर्बला ॥ ४१ ॥
आज्ञप्ता राक्षसेनेह राक्षस्यस्तर्जयन्ति माम् । हते तस्मिन् न कुर्वन्ति तर्जनं मारुतात्मज ॥ ४२ ॥

Reflecting and pondering (awhile), when told thus by Hanumān, the wretched Sītā, who was fond of the miserable, spoke to him as follows:— "Who will be angry, O prince of monkeys, with obedient maid-servants, who are dependent on a king because of their being in his service and (as such) act according to others' command ? All this is being reaped by me as a result of my own fault in the shape of adverseness of fate, nay, on account of a misdeed committed in the past; for the fruit of one's own actions is reaped (in one's life). (Therefore) do not speak thus, O mighty-armed one ! Such was the destiny, which is supreme. (34—40) It was in fact predetermined that this must be reaped by me through a combination of circumstances. (As such) I condone the fault of the slaves of Rāvaṇa, feeble-hearted as I am in these matters. (41) The ogresses threatened me because they had been ordered by the ogre to do so. Now that he has been killed, they no longer threaten me, O offspring of the wind-god ! (42)

अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः । ऋक्षेण गीतः श्लोकोऽस्ति तं निबोध प्लवंगम ॥ ४३ ॥
न परः पापमादत्ते परेषां पापकर्मणाम् । समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ॥ ४४ ॥
पापानां वा शुभानां वा वधार्हाणामथापि वा । कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति ॥ ४५ ॥
लोकहिंसाविहाराणां क्रूराणां पापकर्मणाम् । कुर्वतामपि पापानि नैव कार्यमशोभनम् ॥ ४६ ॥

"The following is an old maxim, conformable to righteousness, actually uttered by a bear in the presence of a tiger. (Please) hear it, O monkey-chief ! (43) 'A superior man does not take into account the sin of those who have committed an offence (against him). The vow of not returning evil for evil must be redeemed at all costs; (for) the virtuous account good conduct as their ornament.'* (44) Compassion should be

* Formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was a bear already perched on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear:—"Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree." The bear, however, replied, "Having reached my abode, the hunter has in a way sought asylum with me. I am therefore not going to hurl him down; I would be deviating from my duty if I do so." Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, "Push the bear down. I shall afford protection to you." The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear:—"The hunter sought to hurl you down and has thus wronged you. Therefore push him down." Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above-quoted verse in support of his attitude.

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shown by a noble soul towards sinners as well as for the good, nay, even for those deserving death; (for) there is none who never commits a wrong. (45) No evil should be done even to those cruel men of sinful deeds, who revel in genocide, and continue to perpetrate sins." (46)

एवमुक्तस्तु हनुमान् सीतया वाक्यकोविदः । प्रत्युवाच ततः सीतां रामपत्नीमनिन्दिताम् ॥ ४७ ॥
युक्ता रामस्य भवती धर्मपत्नी गुणान्विता । प्रतिसंदिश मां देवि गमिष्ये यत्र राघवः ॥ ४८ ॥
एवमुक्ता हनुमता वैदेही जनकात्मजा । साब्रवीद् द्रष्टुमिच्छामि भर्तारं भक्तवत्सलम् ॥ ४९ ॥
तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः । हर्षयन् मैथिलीं वाक्यमुवाचेदं महामतिः ॥ ५० ॥
पूर्णचन्द्रमुखं रामं द्रक्ष्यस्यद्य सलक्ष्मणम् । स्थितमित्रं हतामित्रं शचीवेन्द्रं सुरेश्वरम् ॥ ५१ ॥
तामेवमुक्त्वा भ्राजन्तीं सीतां साक्षादिव श्रियम् । आजगाम महातेजा हनूमान् यत्र राघवः ॥ ५२ ॥
सपदि हरिवरस्ततो हनूमान् प्रतिवचनं जनकेश्वरात्मजायाः ।
कथितमकथयद् यथाक्रमेण त्रिदशवरप्रतिमाय राघवाय ॥ ५३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः ॥ ११३ ॥

Admonished in the foregoing words by Sītā, Hanumān for his part, who was an adept in expression, then replied as follows to Sītā, the irreproachable consort of Śrī Rāma:—(47) "You are the lawfully wedded spouse of Śrī Rāma, full of excellences and worthy of him (in all respects). (Pray) give me a message in return. I shall proceed to the place where Śrī Rāma (a scion of Raghu) is, O godlike lady !" (48) Requested thus by Hanumān, Sītā (a princess of the Videha territory), the celebrated daughter of Janaka, said, "I long to see my husband, who is (so) fond of his devotees." (49) Hearing her aforesaid reply, the highly intelligent Hanūmān, an offspring of the wind-god, submitted to the princess of Mithila as follows, bringing delight to her:—(50) "You shall see this (very) day Śrī Rāma,—whose countenance resembles the full moon, whose friends (such as Sugrīva and Vibhīṣaṇa) are alive, nay, whose enemies have been got rid of,—accompanied by Lakṣmaṇa, even as Śachī (the consort of Indra), would see Indra, the ruler of gods." (51) Assuring in the foregoing words Sītā, who shone like Śrī (the goddess of prosperity) Herself, Hanūmān, who was endowed with extraordinary energy, came back to the place where Śrī Rāma (a scion of Raghu) was (awaiting his return). (52) Hanūmān, the prince of monkeys then speedily repeated in order of sequence to Śrī Rāma (a scion of Raghu), who vied with Indra (the foremost of gods) the message which had been delivered in return by Sītā (daughter of the ruler of the Janakas). (53)

Thus ends Canto One hundred and thirteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

At the command of Śrī Rāma, Vibhīṣaṇa escorts Sītā to the former's presence and she feasts her eyes on the moon-like countenance of her darling.

तमुवाच महाप्राज्ञः सोऽभिवाद्य प्लवंगमः । रामं कमलपत्राक्षं वरं सर्वधनुष्मताम् ॥ १ ॥

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यन्निमित्तोऽयमारम्भः कर्मणां यः फलोदयः । तां देवीं शोकसंतप्तां द्रष्टुमर्हसि मैथिलीम् ॥ २ ॥
सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा । मैथिली विजयं श्रुत्वा द्रष्टुं त्वामभिकाङ्क्षति ॥ ३ ॥
पूर्वकात् प्रत्ययाच्चाहमुक्तो विश्वस्तया तया । द्रष्टुमिच्छामि भर्तारमिति पर्याकुलेक्षणा ॥ ४ ॥

Having greeted the foremost of all archers, Śrī Rāma, whose eyes resembled the petals of a lotus, that highly intelligent monkey (Hanumān) submitted to him as follows:—(1) "You ought to see that god-like princess of Mithila, who is sore stricken with grief, for whose sake this course of actions was undertaken, which has (now) borne fruit. (2) Having heard of your consummate victory, that princess of Mithila, who is overwhelmed with grief, her eyes bedimmed with tears, longs to see you. (3) By her, who was full of trust in me because of the confidence which had been inspired by me on a former occasion, I was spoken to in these words, 'I desire to see my husband', and her eyes grew wild (with emotion)." (4)

एवमुक्तो हनुमता रामो धर्मभृतां वरः । आगच्छत् सहसा ध्यानमीषद्बाष्पपरिप्लुतः ॥ ५ ॥
स दीर्घमभिनिःश्वस्य जगतीमवलोकयन् । उवाच मेघसंकाशं विभीषणमुपस्थितम् ॥ ६ ॥
दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम् । इह सीतां शिरःस्नातामुपस्थापय मा चिरम् ॥ ७ ॥
एवमुक्तस्तु रामेण त्वरमाणो विभीषणः । प्रविश्यान्तःपुरं सीतां स्त्रीभिः स्वाभिरचोदयत् ॥ ८ ॥
ततः सीतां महाभागां दृष्ट्वोवाच विभीषणः । मूर्ध्नि बद्धाञ्जलिः श्रीमान् विनीतो राक्षसेश्वरः ॥ ९ ॥
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता । यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति ॥ १० ॥
एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम् । अस्नात्वा द्रष्टुमिच्छामि भर्तारं राक्षसेश्वर ॥ ११ ॥
तस्यास्तद् वचनं श्रुत्वा प्रत्युवाच विभीषणः । यथाऽऽह रामो भर्ता ते तत्तथा कर्तुमर्हसि ॥ १२ ॥

Appealed to as aforesaid by Hanumān, Śrī Rāma, the foremost of those who uphold the cause of virtue, became a bit thoughtful all of a sudden, and got bathed in tears. (5) Drawing a deep audible breath, and casting his eyes on the ground, he spoke (as follows) to Vibhīṣaṇa, who closely resembled a cloud (in hue), standing near:—(6) "Bring here Sītā, a princess of the Videha territory, after she has bathed her head, has been anointed with heavenly cosmetics and adorned with celestial jewels. Let there be no delay." (7) Hurriedly penetrating deep into the gynaeceum, when commanded thus by Śrī Rāma, Vibhīṣaṇa for his part communicated his presence to Sītā (in the Aśoka grove) through his own women. (8) Forthwith beholding the blessed Sītā, the glorious Vibhīṣaṇa, the ruler of ogres, meekly submitted (as follows) to her with palms joined over his head:—(9) "(Having taken your bath, nay) anointed with heavenly cosmetics and adorned with celestial jewels, (pray) mount the palanquin. May prosperity attend you. Your husband desires to see you, O princess of the Videha territory !" (10) Requested in these words, Sītā (a princess of the Videha territory) for her part replied to Vibhīṣaṇa as follows:—"Without having bathed, O king of ogres, I wish to see my husband (immediately)." (11) Hearing her aforesaid answer, Vibhīṣaṇa submitted in reply:—"You ought to do the bidding of your husband, Śrī Rāma, (precisely) as he has enjoined you to do." (12)

तस्य तद् वचनं श्रुत्वा मैथिली पतिदेवता । भर्तृभक्त्याऽऽवृता साध्वी तथेति प्रत्यभाषत ॥ १३ ॥
ततः सीतां शिरःस्नातां संयुक्तां प्रतिकर्मणा । महार्हाभरणोपेतां महार्हाम्बरधारिणीम् ॥ १४ ॥
आरोप्य शिबिकां दीप्तां परार्ध्याम्बरसंवृताम् । रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः ॥ १५ ॥

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पञ्चदशाधिकशततमः सर्गः

Canto CXV

Regarding with suspicion the character of Sītā, Śrī Rāma repudiates her and asks her to seek shelter elsewhere.

तां तु पार्श्वे स्थितां प्रह्वां रामः सम्प्रेक्ष्य मैथिलीम् । हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे ॥ १ ॥

Looking intently on the aforesaid princess of Mithila, who stood by his side bent low, Śrī Rāma for his part proceeded (forthwith) to give expression (as under) to the feelings (concealed) in his heart:-(1)

एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे । पौरुषाद् यदनुष्ठेयं मयैतदुपपादितम् ॥ २ ॥
गतोऽस्म्यन्तममर्षस्य धर्षणा सम्प्रमार्जिता । अवमानश्च शत्रुश्च युगपन्निहतौ मया ॥ ३ ॥
अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः । अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः ॥ ४ ॥
या त्वं विरहिता नीता चलचित्तेन रक्षसा । दैवसम्पादितो दोषो मानुषेण मया जितः ॥ ५ ॥
सम्प्राप्तमवमानं यस्तेजसा न प्रमार्जति । कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः ॥ ६ ॥
लङ्घनं च समुद्रस्य लङ्कायाश्चापि मर्दनम् । सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः ॥ ७ ॥
युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा । सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः ॥ ८ ॥
विभीषणस्य च तथा सफलोऽद्य परिश्रमः । विगुणं भ्रातरं त्यक्त्वा यो मां स्वयमुपस्थितः ॥ ९ ॥

"You stand here won back (by me) after conquering the enemy on the field of battle, O blessed one! That which was worth doing (for me) through human effort has been accomplished by me. (2) I have attained the reward of my indignation; nay, the wanton offence given to me (by your abduction) has been fully requited and the indignity offered to me as also the enemy (who did it) have been wiped out all at once by me. (3) Today my manliness has been witnessed, today my exertion has become fruitful, today I have fulfilled my vow and today I am the master of myself once more. (4) The wrong done to you in that you, when you were quite alone, were borne away by the fickle-minded ogre (Rāvaṇa), which was ordained by destiny, has been repaid by me, a mortal. (5) What purpose will be served by the prowess, however great, of that petty-minded fellow who does not avenge by his might the insult suffered by him. (6) Nay, the laudable achievement of the celebrated Hanūmān in the shape of leaping across the sea and the devastation of Lankā has borne fruit today. (7) The exertion of Sugrīva, who exhibited his prowess on the battle-field with his army, and tendered friendly counsel, is fruitful today. (8) Nay, fruitful likewise is the exertion today of Vibhīṣaṇa, who personally sought my presence, deserting his (own) brother (Rāvaṇa), who was devoid of virtues." (9)

इत्येवं वदतः श्रुत्वा सीता रामस्य तद् वचः । मृगीवोत्फुल्लनयना बभूवाश्रुपरिप्लुता ॥ १० ॥
पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम् । जनवादभयाद् राज्ञो बभूव हृदयं द्विधा ॥ ११ ॥
सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम् । अवदद् वै वरारोहां मध्ये वानररक्षसाम् ॥ १२ ॥

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Hearing the foregoing speech of Śrī Rāma, (even) while he was speaking as aforesaid, Sītā, her eyes wide open like those of a female deer, was bathed in tears. (10) The heart of King Śrī Rāma, (even) as he beheld Sītā (the beloved of his heart) near him, was torn (within him) for fear of public scandal. (11) In the midst of monkeys and ogres (present on the spot) he actually spoke (as follows) to Sītā, whose eyes resembled the petals of a lotus, who wore dark curly hair (on her head) and was endowed with shapely limbs:—(12)

यत् कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जता । तत् कृतं रावणं हत्वा मयेदं मानकाङ्क्षिणा ॥ १३ ॥
निर्जिता जीवलोकस्य तपसा भावितात्मना । अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक् ॥ १४ ॥
विदितश्चास्तु भद्रं ते योऽयं रणपरिश्रमः । सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः ॥ १५ ॥
रक्षता तु मया वृत्तमपवादं च सर्वतः । प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता ॥ १६ ॥
प्राप्तचारित्रसंदेहा मम प्रतिमुखे स्थिता । दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढा ॥ १७ ॥
तद् गच्छ त्वानुजानेऽद्य यथेष्टं जनकात्मजे । एता दश दिशो भद्रे कार्यमस्ति न मे त्वया ॥ १८ ॥

"That which ought to be done by a man revenging an insult has been accomplished by me by killing Rāvaṇa, seeking (as I did) to redeem my honour. (13) Though difficult to approach for the world of mortals (for fear of Rāvaṇa), you have been won (back) by me (whose mind stands purified by asceticism) in the same way as the southern quarter, which was difficult to assail (for fear of the ogres Ilvala and Vātāpi) for mortals was conquered by Sage Agastya, who had realized his self through austerities. (14) Let it be known to you that (all) this exertion in the shape of war, which has been successfully carried through, thanks to the prowess of my friends (the monkeys and Vibhīṣaṇa), was not undertaken for your sake: may prosperity attend you! (15) This was, however, done by me in order to vindicate my good conduct and wipe off the obloquy coming to me from all sides as well as the stigma on my illustrious House. (16) Standing (unabashed) before me, even though suspicion has arisen with regard to your character, you are extremely disagreeable to me even as a light to one who is suffering from sore eyes. (17) Therefore, go wherever you like, O Janaka's daughter; I grant you leave to do so this (very) day. (All) these (ten) directions are open to you, O good lady! No more purpose of mine remains to be served by you. (18)

कः पुमांस्तु कुले जातः स्त्रियं परगृहोषिताम् । तेजस्वी पुनरादद्यात् सुहृल्लोभेन चेतसा ॥ १९ ॥
रावणाङ्कपरिक्लिष्टां दृष्टां दुष्टेन चक्षुषा । कथं त्वां पुनरादद्यां कुलं व्यपदिशन्महत् ॥ २० ॥
यदर्थं निर्जिता मे त्वं सोऽयमासादितो मया । नास्ति मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामिति ॥ २१ ॥
तदद्य व्याहृतं भद्रे मयैतत् कृतबुद्धिना । लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम् ॥ २२ ॥
शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे । निवेशय मनः सीते यथा वा सुखमात्मनः ॥ २३ ॥
नहि त्वां रावणो दृष्ट्वा दिव्यरूपां मनोरमाम् । मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम् ॥ २४ ॥

"What man of spirit and born in a noble family for his part would take back with an eager mind a woman who has dwelt in another's house, (simply) because she has been kindly disposed towards him (in the past)? (19) While boasting of my lineage, how can I accept again you, who were squeezed

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into the arms of Rāvaṇa (while being borne away by him) and regarded (by him) with an evil (lustful) eye ? (20) That object (*viz*, the retrieval of my lost honour) for which you have been won (back) by me, has been achieved by me. There is no more attachment for you (in my heart). You may (therefore) go wherever you like. (21) Hence this utterance has been made by me today, resolved as I am to act accordingly. Set your mind on Lakṣmaṇa or even on Bharata according to your pleasure. (22) (Nay) fix your mind on Śatrughna or even on Sugrīva or on the ogre, Vibhīṣaṇa, O Sītā, or do as it pleases your mind. (23) Seeing you, who are endowed with a charming exterior and are (so) soul-ravishing, detained in his abode, Rāvaṇa could not have endured your separation for long, O Sītā !'' (24)

ततः प्रियार्हश्रवणा तदप्रियं प्रियादुपश्रुत्य चिरस्य मानिनी ।
मुमोच बाष्पं रुदती तदा भृशं गजेन्द्रहस्ताभिहतेव वल्लरी ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः ॥ ११५ ॥

Hearing that unpalatable speech from (the mouth of) her beloved lord, the proud lady, who had been used to hearing pleasing words (alone), thereupon shed tears for long on that occasion, weeping bitterly and looking like a creeper struck down by the proboscis of a lordly elephant. (25)

Thus ends Canto One hundred and fifteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशाधिकशततमः सर्गः

Canto CXVI

With a taunting reply, Sītā undergoes a fire-ordeal in order to prove her conjugal fidelity.

एवमुक्ता तु वैदेही परुषं रोमहर्षणम् । राघवेण सरोषेण श्रुत्वा प्रव्यथिताभवत् ॥ १ ॥
सा तदाश्रुतपूर्वं हि जने महति मैथिली । श्रुत्वा भर्तुर्वचो घोरं लज्जयावनताभवत् ॥ २ ॥
प्रविशन्तीव गात्राणि स्वानि सा जनकात्मजा । वाक्शरैस्तैः सशल्येव भृशमश्रूण्यवर्तयत् ॥ ३ ॥
ततो वाष्पपरिक्लिन्नं प्रमार्जन्ती स्वमाननम् । शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत् ॥ ४ ॥

Hearing the harsh utterance, which caused her hair to stand on end, when spoken to as aforesaid by Śrī Rāma (a scion of Raghu), who was full of anger, Sītā (a princess of Videha territory) for her part, felt greatly afflicted. (1) That princess of Mithila stood bent low with shame on hearing on that occasion in the presence of a large gathering the (foregoing) vehement speech of her husband, (the like of) which had not been actually heard (by her) before. (2) As though pierced by those arrow-like words, (nay) shrinking into her limbs as it were (with shame), that daughter of Janaka shed profuse tears. (3) Then, wiping clean her face, which was bathed in tears, she slowly addressed in faltering accents the following reply to her spouse:—(4)

किं मामसदृशं वाक्यमीदृशं श्रोत्रदारुणम् । रूक्षं श्रावयसे वीर प्राकृतः प्राकृतामिव ॥ ५ ॥
न तथास्मि महाबाहो यथा मामवगच्छसि । प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शपे ॥ ६ ॥

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पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे । परित्यजैनां शङ्कां तु यदि तेऽहं परीक्षिता ॥ ७ ॥
यदहं गात्रसंस्पर्शं गताऽस्मि विवशा प्रभो । कामकारो न॰ मे तत्र दैवं तत्रापराध्यति ॥ ८ ॥
मदधीनं तु यत् तन्मे हृदयं त्वयि वर्तते । पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरी ॥ ९ ॥
सह संवृद्धभावेन संसर्गेण च मानद । यदि तेऽहं न विज्ञाता हता तेनास्मि शाश्वतम् ॥ १० ॥

"Why do you, like a common man, address to me, O hero, such unkind and unbecoming words, which are (so) jarring to the ear, as a common man would do to an ordinary woman ? (5) I am not as you take me to be, O mighty-armed one ! Be restored to confidence about me. I swear to you by my own character. (6) Judging by the conduct of vulgar women you (seem to) distrust the (entire) womankind (which is not reasonable). (Pray) shake off this doubt if I have been actually tested (and found trustworthy) by you. (7) I was helpless when I came into contact with the person of Rāvaṇa; I did not act of my own free will on that occasion. My (adverse) fate (alone) is to blame on that score, my lord. (8) That which is under my control, *viz*, my heart, (ever) abides in you. What could I do, helpless as I was, with regard to my limbs, which had fallen under the sway of another ? (9) If I could not be fully known to you, O bestower of honour (on others), in spite of our love (for each other) having simultaneously grown and despite our having lived together (for so many years), I am undone for good, thanks to such ignorance. (10)

प्रेषितस्ते महावीरो हनुमानवलोककः । लङ्कास्थाहं त्वया राजन् किं तदा न विसर्जिता ॥ ११ ॥
प्रत्यक्षं वानरस्यास्य तद्वाक्यसमनन्तरम् । त्वया संत्यक्तया वीर त्यक्तं स्याज्जीवितं मया ॥ १२ ॥
न वृथा ते श्रमोऽयं स्यात् संशये न्यस्य जीवितम् । सुहृज्जनपरिक्लेशो न चायं विफलस्तव ॥ १३ ॥
त्वया तु नृपशार्दूल रोषमेवानुवर्तता । लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम् ॥ १४ ॥
अपदेशो मे जनकान्नोत्पत्तिर्वसुधातलात् । मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम् ॥ १५ ॥
न प्रमाणीकृतः पाणिर्बाल्ये मम निपीडितः । मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम् ॥ १६ ॥

"When the eminent hero, Hanumān, was dispatched by you in order to find me out, why, O king, was I not repudiated by you even while I was (still) in Lankā ? (11) Life, O hero, would have been yielded up by me, when repudiated for good by you, immediately on hearing the message (conveying the repudiation) before the (very) eyes of this monkey (Hanumān). (12) This useless exertion (in the shape of crossing over to Lankā and waging war with the mighty Rāvaṇa) which you have put forth exposing your life to danger would not have been undertaken nor would your friends (*viz*, the monkeys and Vibhīṣaṇa) have been put to such fruitless hardship. (13) By you, however, who, like a small man, gave yourself up to anger alone, O jewel among the rulers of men, womanliness alone has been mainly taken into consideration. (14) (Only) my appellation (Jānakī or Vaidehī) has been derived from King Janaka (not that I owe my descent to him), since my birth took place from the (sacrificial) ground (of Janaka). (This divine origin of mine was, however, not taken into account by you.) My exalted character was not prized by you either, O appraiser of good conduct ? (15) The fact that my hand was pressed by you in my childhood (as a token of your acceptance when it was placed in yours by my father during the nuptials) was not duly recognized by you (while repudiating me). Nay, my devotion (to you) as well as my chastity have all been ignored by you." (16)

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इति ब्रुवन्ती रुदती वाष्पगद्गदभाषिणी । उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम् ॥ १७ ॥
चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम् । मिथ्यापवादोपहता नाहं जीवितुमुत्सहे ॥ १८ ॥
अप्रीतेन गुणैर्भर्त्रा त्यक्ताया जनसंसदि । या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम् ॥ १९ ॥
एवमुक्तस्तु वैदेह्या लक्ष्मणः परवीरहा । अमर्षवशमापन्नो राघवं समुदैक्षत ॥ २० ॥
स विज्ञाय मनश्छन्दं रामस्याकारसूचितम् । चितां चकार सौमित्रिर्मते रामस्य वीर्यवान् ॥ २१ ॥
नहि रामं तदा कश्चित् कालान्तकयमोपमम् । अनुनेतुमथो वक्तुं द्रष्टुं वाप्यशकत् सुहृत् ॥ २२ ॥
अधोमुखं स्थितं रामं ततः कृत्वा प्रदक्षिणम् । उपावर्तत वैदेही दीप्यमानं हुताशनम् ॥ २३ ॥
प्रणम्य दैवतेभ्यश्च ब्राह्मणेभ्यश्च मैथिली । बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपतः ॥ २४ ॥

Speaking as aforesaid in a voice choked with tears and weeping (all the while), Sītā appealed (as follows) to Lakṣmaṇa, who was absorbed in thought and feeling (sore) distressed:—(17) "(Pray) raise for me a pyre, the (only) antidote against this calamity. I no longer desire to survive, smitten as I am with false reproaches. (18) I will enter a fire, which is the (only) course appropriate for me, renounced as I am in a public gathering by my husband, who is no longer pleased with my virtues." (19) Requested thus by Sītā (a princess of the Videha territory), Lakṣmaṇa, the destroyer of hostile champions, looked at Śrī Rāma (a scion of Raghu), overcome as he was with indignation. (20) Ascertaining the pleasure of Śrī Rāma's mind as betrayed by his facial expression, the valiant son of Sumitrā prepared a pyre in deference to the wishes of Śrī Rāma. (21) No one near and dear actually dared on that occasion to speak to or even look upon, much less pacify Śrī Rāma, who vied with Yama (the destroyer of the worlds) at the time of universal dissolution. (22) Walking clockwise (as a mark of respect) about Śrī Rāma, standing with his head bent low, Sītā (a princess of the Videha territory) approached the blazing fire. (23) Nay, respectfully bowing down to the gods as well as to the Brahmans (in general) the princess of Mithila prayed as follows with joined palms in the presence of the fire:—(24)

यथा मे हृदयं नित्यं नापसर्पति राघवात् । तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ २५ ॥
यथा मां शुद्धचारित्रां दुष्टां जानाति राघवः । तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ २६ ॥
कर्मणा मनसा वाचा यथा नातिचराम्यहम् । राघवं सर्वधर्मज्ञं तथा मां पातु पावकः ॥ २७ ॥
आदित्यो भगवान् वायुर्दिशश्चन्द्रस्तथैव च ।
अहश्चापि तथा संध्ये रात्रिश्च पृथिवी तथा । यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम् ॥ २८ ॥

"As my heart never turns away from Śrī Rāma, so may the god of fire, the witness of the world, protect me on all sides. (25) Since Śrī Rāma (a scion of Raghu) takes me to be corrupt, though of unimpeachable conduct, let the god of fire, the witness of the world, under such circumstances, protect me on all sides. (26) Inasmuch as I have never been unfaithful in act, thought and speech to Śrī Rāma (a scion of Raghu) who knows (the secret of) all virtues, let the god of fire in that case afford protection to me. (27) Since the glorious sun-god, the wind-god, (the deities presiding over) the four quarters, and even so the moon-god, as also (the deity presiding over) the daytime and the (morning and evening) twilights and the night as also Mother Earth and others too likewise know me to be richly endowed with good character, let the god of fire protect me." (28)

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एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम् । विवेश ज्वलनं दीप्तं निर्व्यङ्केनान्तरात्मना ॥ २९ ॥
जनश्च सुमहांस्तत्र बालवृद्धसमाकुलः । ददर्श मैथिलीं दीप्तां प्रविशन्तीं हुताशनम् ॥ ३० ॥
सा तप्तनवहेमाभा तप्तकाञ्चनभूषणा । पपात ज्वलनं दीप्तं सर्वलोकस्य संनिधौ ॥ ३१ ॥
ददृशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम् । सीतां सर्वाणि रूपाणि रुक्मवेदिनिभां तदा ॥ ३२ ॥
ददृशुस्तां महाभागां प्रविशन्तीं हुताशनम् । ऋषयो देवगन्धर्वा यज्ञे पूर्णाहुतीमिव ॥ ३३ ॥
प्रचुक्रुशुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने । पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाध्वरे ॥ ३४ ॥
ददृशुस्तां त्रयो लोका देवगन्धर्वदानवाः । शप्तां पतन्तीं निरये त्रिदिवाद् देवतामिव ॥ ३५ ॥
तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः । रक्षसां वानराणां च सम्बभूवाद्भुतोपमः ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षोडशाधिकशततमः सर्गः ॥ ११६ ॥

Saying so, and going clockwise round the fire (as a mark of respect), Sītā (a princess of the Videha territory) for her part entered the flaming fire with a fearless mind. (29) Nay, the huge gathering present there, teeming (as it was) with children and old people, witnessed the resplendent princess of Mithila entering the fire. (30) The lady, who shone like fresh refined gold and was decked with ornaments of refined gold, rushed into the flaming fire in the presence of all the people. (31) All created beings beheld that large-eyed lady, Sītā, who shone like a golden altar, descending into the fire (lit. the bearer of sacrificial offerings) on that occasion. (32) Ṛṣis (the seers of Vedic Mantras), gods and the Gandharvas saw that highly blessed lady penetrating deep into the fire (lit. the consumer of oblations) like the consummating offering of ghee. (33) All the women (present on the occasion) screamed on perceiving her, adorned as she was, falling into the fire like an unbroken stream of ghee, (duly) consecrated by the recitation of Mantras, falling into a sacrificial fire. (34) (The denizens of all) the three worlds (including) gods, the Gandharvas (celestial musicians) and Dānavas (the devils), witnessed her falling (into the fire) like a goddess, subjected to a curse, falling from heaven into hell. (35) While she was entering into the flames, a loud cry, which appeared strange, rose from the ogres and the monkeys (alike). (36)

Thus ends Canto One hundred and sixteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशाधिकशततमः सर्गः

Canto CXVII

Gods seek the presence of Śrī Rāma and Brahmā (the creator) proclaims his divinity and extols him.

ततो हि दुर्मना रामः श्रुत्वैवं वदतां गिरः । दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ १ ॥
ततो वैश्रवणो राजा यमश्च पितृभिः सह । सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः ॥ २ ॥
पडर्धनयनः श्रीमान् महादेवो वृषध्वजः । कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः ॥ ३ ॥
एते सर्वे समागम्य विमानैः सूर्यसंनिभैः । आगम्य नगरीं लङ्कामभिजग्मुश्च राघवम् ॥ ४ ॥
ततः सहस्राभरणान् प्रगृह्य विपुलान् भुजान् । अब्रुवंस्त्रिदशश्रेष्ठा राघवं प्राञ्जलिं स्थितम् ॥ ५ ॥

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Hearing the cries of those who were wailing as aforesaid, Śrī Rāma for his part, whose mind was set on virtue, thereupon became thoughtful for a while, afflicted as he was in mind, his eyes blinded by tears. (1) Nay, gathering together and reaching the city of Lankā in their aerial cars, which shone brightly like the sun, Kubera (son of Sage Viśravā), the king (of Yakṣas), and Yama (the god of retribution), along with the Pitṛs (the eternal manes), as also the thousand-eyed Indra (the ruler of gods) and Varuṇa, the ruler of the waters, the glorious three-eyed Lord Śiva (the Supreme God), who bears the device of a bull on His banner, Brahmā, the creator of the entire universe, the foremost of the knowers of Brahma (the Absolute)—all these then approached Śrī Rāma (a scion of Raghu). (2—4) Lifting up their long arms, their hands adorned with jewels, the foremost of gods thereupon submitted (as follows) to Śrī Rāma (a scion of Raghu), who stood with joined palms (by way of salutation):—(5)

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानविदां विभुः ।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने । कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे ॥ ६ ॥
ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः । त्रयाणामपि लोकानामादिकर्ता स्वयम्प्रभुः ॥ ७ ॥
रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः । अश्विनौ चापि कर्णौ ते सूर्याचन्द्रमसौ दृशौ ॥ ८ ॥
अन्ते चादौ च मध्ये च दृश्यसे च परंतप । उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा ॥ ९ ॥

"The Maker of the entire cosmos, the foremost of those well-versed in the spiritual lore, and the suzerain lord (of the cosmos), how do You ignore Sītā falling into the fire (the bearer of sacrificial offerings) ? How do You not recognize Yourself to be the foremost of the hosts of gods ? (6) Among the Vasus (a class of gods) You are the Vasu Ṛtadhāmā, who was formerly a lord of creation and the first creator of (all) the three worlds, their self-constituted Ruler. (7) You are the eighth Rudra (Mahādeva) of the (eleven) Rudras and the fifth (Vīryavān by name) among the Sādhyas (a particular class of celestial beings). The twin Aświs (the physicians of the gods) are Your ears and the sun and the moon likewise constitute Your eyes. (8) Nay, You are seen (to exist) at the end as also at the beginning, as well as at the middle (of the creation), O scourge of Your enemies ! And (yet) You (seem to) ignore Sītā (a princess of the Videha territory) as a common man would do." (9)

इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः । अब्रवीत् त्रिदशश्रेष्ठान् रामो धर्मभृतां वरः ॥ १० ॥
आत्मानं मानुषं मन्ये रामं दशरथात्मजम् । सोऽहं यश्च यतश्चाहं भगवांस्तद् ब्रवीतु मे ॥ ११ ॥

Spoken to in these words by the aforesaid protectors of the world, Śrī Rāma, a scion of Raghu, the lord of the universe and the foremost of those upholding the cause of righteousness replied (as follows) to the (aforesaid) jewels among the gods:—(10) "I account myself a human being, Rāma (by name), sprung from the loins of (Emperor) Daśaratha. And (yet) let the glorious lord (Brahmā) tell me that which I as such (really) am and whence I have come." (11)

इति ब्रुवाणं काकुत्स्थं ब्रह्मा ब्रह्मविदां वरः । अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम ॥ १२ ॥
भवान् नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः । एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित् ॥ १३ ॥

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अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव । लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ॥ १४ ॥
शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः । अजितः खड्गधृग् विष्णुः कृष्णश्चैव बृहद्बलः ॥ १५ ॥
सेनानीर्ग्रामणीश्च त्वं बुद्धिः सत्त्वं क्षमा दमः । प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ॥ १६ ॥

To Śrī Rāma (a scion of Kakutstha), who was speaking in this strain, Brahmā (the creator), the foremost of the knowers of Brahma, replied (as follows):— "Listen, O Lord of unfailing prowess, to my true submission. (12) You are Lord Nārāyaṇa (Himself), the glorious god who wields the discus (Sudarśana). (Nay) You are the (divine) Boar with a single tusk, the conqueror of Your bygone as well as future enemies. (13) You are the imperishable Brahma (the Absolute), the Truth abiding at the beginning, in the middle, as well as at the end (of the universe), O scion of Raghu ! You are the supreme Law operating in (all) the worlds. Your forces (in the shape of Your controlling agents) are spread all round; You are the four-armed Lord (Śrī Hari). (14) You are the Wielder of the Śārnga bow, the Subduer of the senses, the Inner Controller and the Supreme Person, the invincible Viṣṇu, the Wielder of a sword (called Nandaka) as well as Śrī Kṛṣṇa endowed with great might. (15) You are Lord Kārtikeya (the commander of the celestial army) as well as the village headman. You are the faculty of understanding, strength, forbearance and sense-control. You are the origin as well as the end (of all). You are the Divine Dwarf (the younger brother of Indra) as also the exterminator of the demon Madhu. (16)

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् । शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः ॥ १७ ॥
सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः । त्वं त्रयाणां हि लोकानामादिकर्ता स्वयम्प्रभुः ॥ १८ ॥
सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः । त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारः परात्परः ॥ १९ ॥
प्रभवं निधनं चापि नो विदुः को भवानिति । दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च ॥ २० ॥
दिक्षु सर्वासु गगने पर्वतेषु नदीषु च । सहस्रचरणः श्रीमाञ्शतशीर्षः सहस्रदृक् ॥ २१ ॥

"You are the creator of Indra (in the form of Prajāpati, a creator of beings), the Supreme Ruler, Lord Viṣṇu (who has a lotus sprung from His navel), who puts an end to all in combat. Eminent divine sages pronounce You to be fit to afford protection (to all) as well as the refuge (of all). (17) In the shape of the Vedas You are the great Bull with a thousand horns (in the shape of as many redactions) and a hundred heads (in the shape of as many precepts). You are the first Creator of (all) the three worlds and the self-constituted Lord (of all). (18) You are the refuge as well as the forbear of the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as of the Sādhyas (a class of celestial beings). You are the Sacrificial performance; (nay) You are the sacred syllable 'Vaṣaṭ' (on hearing which the Adhvaryu priest casts the oblation offered to a deity into the sacred fire); You are the mystic syllable 'OM' (an appellation of God) and higher than the highest. (19) People neither know Your origin nor Your end nor who You are (in reality). You alone are manifest in all created beings, in the cows as well as in the Brahmans. (20) You exist in all the quarters, in the firmament, in mountains as well as in rivers. You are the glorious Being endowed with thousands of feet, hundreds of heads and thousands of eyes. (21)

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त्वं धारयसि भूतानि पृथिवीं सर्वपर्वतान् । अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ॥ २२ ॥
त्रींल्लोकान् धारयन् राम देवगन्धर्वदानवान् । अहं ते हृदयं राम जिह्वा देवी सरस्वती ॥ २३ ॥
देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो । निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा ॥ २४ ॥
संस्कारास्त्वभवन् वेदा नैतदस्ति त्वया विना । जगत् सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ॥ २५ ॥
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः । त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः ॥ २६ ॥
महेन्द्रश्च कृतो राजा बलिं बद्ध्वा सुदारुणम् । सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः ॥ २७ ॥

"You sustain (all) created beings, the earth as also all the mountains. On the disappearance of the earth (at the end of the Cosmic day) You are seen (lying) on a huge serpent (known by the name of Śeṣa), on the waters. (22) You are the Cosmic Person (Lord Nārāyaṇa) supporting (all) the three worlds as also the gods, the Gandharvas (celestial musicians) and the devils, O Rāma! I (Brahmā), constitute Your heart, while Goddess Saraswatī, O Rāma, Your tongue. (23) The gods created by Brahmā are the hair on Your limbs, O Lord! Night has been recognized as the closing of Your eyelids and the day as the opening of Your eyelids. (24) And the latencies of Your mind appeared as the Vedas. The visible universe does not exist but for You. The entire Cosmos is Your body and the earth constitutes Your firmness. (25) Fire is Your wrath and the moon constitutes Your placidity. (Nay) You are Lord Viṣṇu (who bears the mark of Śrīvatsa—a curl of white hair on His breast). (All) the three worlds were covered by You in Your three strides in the past. (26) Nay, after binding the exceptionally formidable Bali (the ruler of the three worlds) the mighty Indra was crowned king (by you). Sītā is (no other than) Goddess Lakṣmī (the divine consort of Lord Viṣṇu), while You are (the same as) Lord Viṣṇu. You (alone) are Kṛṣṇa (who is all Truth, Consciousness and Bliss) and You are the Lord of created beings. (27)

वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् । तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर ॥ २८ ॥
निहतो रावणो राम प्रहृष्टो दिवमाक्रम । अमोघं देव वीर्यं ते न ते मोघाः पराक्रमाः ॥ २९ ॥
अमोघं दर्शनं राम अमोघस्तव संस्तवः । अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि ॥ ३० ॥
ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् । प्राप्नुवन्ति तथा कामानिह लोके परत्र च ॥ ३१ ॥

"For the destruction of Rāvaṇa You entered a human semblance on this earth. This aforesaid purpose of ours has been accomplished by You, O prince of those upholding the cause of virtue! (28) Rāvaṇa has been killed by You, O Rāma! (Therefore) highly rejoiced, return to Your divine Abode. Unfailing, O Lord, is Your valour; (while) Your exploits never go in vain. (29) Your blessed sight is unfailing (in its effect); singing Your praises (too) never goes in vain. (Nay) those who are full of devotion to You will never be unsuccessful on earth. (30) Those who are devoted to You, the primeval and eternal Lord, the Supreme Person, likewise attain (all) their desired objects here as well as hereafter." (31)

इदमार्षं स्तवं दिव्यमितिहासं पुरातनम् । ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः ॥ ११७ ॥

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Discomfiture will never be the lot of those men who will repeat this hymn sung by Brahmā (the foremost seer) and recount this ancient story. (32)

Thus ends Canto One hundred and seventeen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

The god of fire emerges in person from the burning pyre with Sītā and, restoring her to Śrī Rāma, testifies to her purity and the latter joyfully accepts her.

एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम् । अङ्केनादाय वैदेहीमुत्पपात विभावसुः ॥ १ ॥
विधूयाथ चितां तां तु वैदेहीं हव्यवाहनः । उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम् ॥ २ ॥
तरुणादित्यसंकाशां तप्तकाञ्चनभूषणाम् । रक्ताम्बरधरां बालां नीलकुञ्चितमूर्धजाम् ॥ ३ ॥
अक्लिष्टमाल्याभरणां तथारूपामनिन्दिताम् । ददौ रामाय वैदेहीमङ्के कृत्वा विभावसुः ॥ ४ ॥

On hearing the foregoing excellent panegyric addressed by Brahmā (the creator), the god of fire presently emerged from the burning pyre taking Sītā (a princess of the Videha territory) in his arms. (1) Scattering that funeral pile, and taking the aforesaid daughter of Janaka, a princess of the Videha territory in his arms, the god of fire (lit, the bearer of sacrificial offerings) for his part forthwith rose at once (from the fire) in a corporeal form. (2) Bearing in his arms the youthful princess of the Videha territory,—who was shining brightly as the rising sun, was decked with ornaments of refined gold and attired in a red robe, and wore dark curly hair, who was (further) adorned with ornaments of flowers which had not been blasted even (on her entering the fire and emerging out of it), who was (absolutely) beyond reproach and looked (just) the same (as she did while entering the flames),—the god of fire restored her to Śrī Rāma. (3-4)

अब्रवीत् तु तदा रामं साक्षी लोकस्य पावकः । एषा ते राम वैदेही पापमस्यां न विद्यते ॥ ५ ॥
नैव वाचा न मनसा नैव बुद्ध्या न चक्षुषा । सुवृत्ता वृत्तशौटीर्ये न त्वामत्यचरच्छुभा ॥ ६ ॥
रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा । त्वया विरहिता दीना विवशा निर्जने सती ॥ ७ ॥
क्रुद्धा चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा । रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः ॥ ८ ॥
प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली । नाचिन्तयत तद्रक्षस्त्वद्गतेनान्तरात्मना ॥ ९ ॥
विशुद्धभावां निष्पापां प्रतिगृह्णीष्व मैथिलीम् । न किंचिदभिधातव्या अहमाज्ञापयामि ते ॥ १० ॥

The god of fire, the witness of the (whole) world, for his part then spoke (as follows) to Śrī Rāma:—"Here is your (spouse) Sītā (a princess of the Videha territory)! No sin exists in her. (5) The blessed lady, whose conduct has been excellent, has never been unfaithful to you,—who are endowed with strength of character,—either by word or by mind or again by conception or even by glance. (6) This wretched yet virtuous lady was borne away by the ogre (Rāvaṇa),—who was proud of his valour,—while she was in

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her lonely hermitage and separated from you, and (as such) powerless. (7) Though detained in his gynaeceum, kept hidden and guarded by frightful ogresses of a cruel mind, she kept her mind focussed on you and looked on you as her ultimate resort. (8) With her mind set on you, the princess of Mithila never thought of that ogre, even while being tempted in various ways and threatened (by him). (9) (Therefore) accept the sinless princess of Mithila of absolutely untainted mind. I (hereby) command you that she should not be told anything harsh." (10)

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः । दध्यौ मुहूर्तं धर्मात्मा हर्षव्याकुललोचनः ॥ ११ ॥
एवमुक्तो महातेजा धृतिमानुरुविक्रमः । उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः ॥ १२ ॥

Śrī Rāma, the foremost of the eloquent, whose mind was set on virtue, felt rejoiced in mind to hear the aforesaid speech, and reflected for a while, his eyes blinded by tears of joy. (11) Spoken to as aforesaid, Śrī Rāma, the foremost of those upholding the cause of virtue, who was endowed with extraordinary energy and great valour, and was full of firmness, replied (as follows) to the god of fire (the foremost of gods):—(12)

अवश्यं चापि लोकेषु सीता पावनमर्हति । दीर्घकालोषिता ह्रीयं रावणान्तःपुरे शुभा ॥ १३ ॥
बालिशो बत कामात्मा रामो दशरथात्मजः । इति वक्ष्यति मां लोको जानकीमविशोध्य हि ॥ १४ ॥
अनन्यहृदयां सीतां मच्चित्तपरिरक्षिणीम् । अहमप्यवगच्छामि मैथिलीं जनकात्मजाम् ॥ १५ ॥
इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा । रावणो नातिवर्तेत वेलामिव महोदधिः ॥ १६ ॥
प्रत्ययार्थं तु लोकानां त्रयाणां सत्यसंश्रयः । उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम् ॥ १७ ॥

"Sītā undoubtedly needed this purificatory ordeal in the eyes of the people inasmuch as this blessed lady had lived for a long time in the gynaeceum of Rāvaṇa. (13) The world would murmur against me saying that Rāma, son of Daśaratha, was really foolish and that his mind was dominated by lust, if I actually accepted the daughter of Janaka without proving her chastity. (14) I too know Sītā, the daughter of Janaka and a princess of Mithila, to be undivided in her affection to me and agreeable to my mind. (15) Rāvaṇa could not violate this large-eyed lady either, protected as she was by her own moral power, any more than a sea would transgress its bounds. (16) In order, however, to convince (the denizens of) the three worlds I, whose sheet-anchor is truth, ignored Sītā (a princess of the Videha territory) even while she was entering the fire. (17)

न हि शक्तः सुदुष्टात्मा मनसापि हि मैथिलीम् । प्रधर्षयितुमप्राप्यां दीप्तामग्निशिखामिव ॥ १८ ॥
नेयमर्हति वैक्लव्यं रावणान्तःपुरे सती । अनन्या हि मया सीता भास्करस्य प्रभा यथा ॥ १९ ॥
विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा । न विहातुं मया शक्या कीर्तिरात्मवता यथा ॥ २० ॥
अवश्यं च मया कार्यं सर्वेषां वो वचो हितम् । स्निग्धानां लोकनाथानामेवं च वदतां हितम् ॥ २१ ॥

"The extremely evil-minded fellow (Rāvaṇa) could not actually lay his violent hands even in thought on the princess of Mithila, who was inaccessible to him like a flaming tongue of fire. (18) This virtuous lady could not give way to frailty in the gynaeceum of Rāvaṇa inasmuch as Sītā is non-different from me even as sunlight is non-different from the sun. (19) The daughter of Janaka, a princess of Mithila, is absolutely unsullied in (all) the

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three worlds. She can no longer be renounced by me any more than good name by a man of prudence. (20) The friendly advice of you all, the loving protectors of the world, who are saying what is conducive to our good, needs must be acted upon by me." (21)

इत्येवमुक्त्वा विजयी महाबलः प्रशस्यमानः स्वकृतेन कर्मणा ।
समेत्य रामः प्रियया महायशाः सुखं सुखार्होऽनुबभूव राघवः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टादशाधिकशततमः सर्गः ॥ ११८ ॥

Saying as aforesaid and getting reunited with his darling (Sītā) the victorious and highly illustrious Śrī Rāma, a scion of Raghu, who was endowed with extraordinary might and deserved happiness, and was being glorified by exploits performed by his own self, experienced (great) felicity. (22)

Thus ends Canto One hundred and eighteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

As enjoined by Lord Śiva, Śrī Rama and Lakṣmaṇa pay their respects to the soul of Emperor Daśaratha, who appears in an ethereal form, a replica of his extinct personality, and ascends once more to heaven after giving necessary instructions to his two former sons and daughter-in-law.

एतच्छ्रुत्वा शुभं वाक्यं राघवेणानुभाषितम् । ततः शुभतरं वाक्यं व्याजहार महेश्वरः ॥ १ ॥

Hearing the foregoing excellent reply made by Śrī Rāma (a scion of Raghu), Lord Śiva (the Supreme Lord) thereupon delivered the following still more charming speech:— (1)

पुष्कराक्ष महाबाहो महावक्षः परंतप । दिष्ट्या कृतमिदं कर्म त्वया धर्मभृतां वर ॥ २ ॥
दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः । अपवृत्तं त्वया संख्ये राम रावणजं भयम् ॥ ३ ॥
आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम् । कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम् ॥ ४ ॥
प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृज्जनम् । इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल ॥ ५ ॥
इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः । ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि ॥ ६ ॥
एष राजा दशरथो विमानस्थः पिता तव । काकुत्स्थ मानुषे लोके गुरुस्तव महायशाः ॥ ७ ॥
इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः । लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय ॥ ८ ॥

"O lotus-eyed, mighty-armed and broad-chested scourge of your enemies, by good luck has this feat been performed by you, O jewel among those upholding the cause of virtue. (2) Fortunately has the dread born of Rāvaṇa,—which cast an enormous formidable gloom on the entire universe,—has been dispelled by you on the battle-field. (3) Comforting the wretched Bharata as well as (your mother) the illustrious Kausalyā and

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seeing (your stepmothers) Kaikeyī and Sumitrā, the mother of Lakṣmaṇa, attaining the sovereignty of Ayodhya, bringing delight to your dear and near ones, stabilizing your prosperity in the race of Ikṣwāku, propitiating the Lord by means of a horse-sacrifice, (nay) acquiring the highest renown and bestowing riches on the Brahmans, you ought to ascend the heaven, O prince endowed with extraordinary might !

(4—6) Here is your (deceased) father, King Daśaratha,—who was your highly illustrious senior in the world of mortals,—seated in an aerial car, O scion of Kakutstha ! (7) Having been delivered by you, his (pious) son, the glorious monarch has taken up his abode in the realm of Indra. Greet you him with your (younger half-) brother, Lakṣmaṇa." (8)

महादेववचः श्रुत्वा राघवः सहलक्ष्मणः । विमानशिखरस्थस्य प्रणाममकरोत् पितुः ॥ ९ ॥
दीप्यमानं स्वया लक्ष्म्या विरजोऽम्बरधारिणम् । लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः ॥ १० ॥
हर्षेण महताऽऽविष्टो विमानस्थो महीपतिः । प्राणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा ॥ ११ ॥
आरोप्याङ्के महाबाहुर्वरासनगतः प्रभुः । बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे ॥ १२ ॥

Hearing the speech of Lord Śiva (the Supreme Deity), Śrī Rāma (a scion of Raghu) along with Lakṣmaṇa respectfully bowed down to his father seated on the topmost part of an aerial car. (9) With his (younger half-) brother, Lakṣmaṇa, the Lord looked on His (deceased) father, who was blazing in his own effulgence and was clad in spotless raiment. (10) Seated in his aerial car, Daśaratha, a (quondam) ruler of the earth, was filled with excessive delight to behold on that occasion his (erstwhile) son (Śrī Rāma) who was dearer to him than life. (11) Placing the latter in his lap and folding him tightly in his arms, the mighty-armed (quondam) ruler, who (having landed) was resting on an excellent seat, now commenced his speech as follows:—(12)

न मे स्वर्गो बहु मतः सम्मानश्च सुरर्षभैः । त्वया राम विहीनस्य सत्यं प्रतिश्रृणोमि ते ॥ १३ ॥
अद्य त्वां निहतामित्रं दृष्ट्वा सम्पूर्णमानसम् । निस्तीर्णवनवासं च प्रीतिरासीत् परा मम ॥ १४ ॥
कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर । तव प्रव्राजनार्थानि स्थितानि हृदये मम ॥ १५ ॥
त्वां तु दृष्ट्वा कुशलिनं परिष्वज्य सलक्ष्मणम् । अद्य दुःखाद् विमुक्तोऽस्मि नीहारादिव भास्करः ॥ १६ ॥
तारितोऽहं त्वया पुत्र सुपुत्रेण महात्मना । अष्टावक्रेण धर्मात्मा कहोलो ब्राह्मणो यथा ॥ १७ ॥
इदानीं च विजानामि यथा सौम्य सुरेश्वरैः । वधार्थं रावणस्येह पिहितं पुरुषोत्तमम् ॥ १८ ॥

"Truly do I swear to you, O Rāma, that to me, who stand separated once for all from you, neither does (residence in) heaven nor the honour bestowed (on me) by the foremost of gods is prized by me. (13) Supreme joy is being experienced by me today on seeing you fully satisfied in mind, now that your enemies have been exterminated and you have fully gone through the period of your exile. (14) Nay, the words which were uttered by Kaikeyī with the motive of sending you into exile are (still) imprinted on my heart, O jewel among the eloquent ! (15) I, however, stand completely rid of sorrow—even as the sun is freed from mist—on seeing you whole with Lakṣmaṇa and hugging you today. (16) I have been redeemed by you, my worthy and high-souled son, (even) as the Brahman, Kahola, whose mind was set on virtue, was by (his son) Aṣṭāvakra, O my child ! (17) I now recognize you to be the Supreme Person, duly dispatched here in disguise by the rulers of gods for the destruction of Rāvaṇa, O gentle one ! (18)

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सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम् । वनान्निवृत्तं संहृष्टा द्रक्ष्यते शत्रुसूदनम् ॥ १९ ॥
सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम् । राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ते वसुधाधिपम् ॥ २० ॥
अनुरक्तेन बलिना शुचिना धर्मचारिणा । इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम् ॥ २१ ॥
चतुर्दश समाः सौम्य वने निर्यातितास्त्वया । वसता सीतया सार्धं मत्प्रीत्या लक्ष्मणेन च ॥ २२ ॥
निवृत्तवनवासोऽसि प्रतिज्ञा पूरिता त्वया । रावणं च रणे हत्वा देवताः परितोषिताः ॥ २३ ॥
कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदन । भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि ॥ २४ ॥

"Accomplished of purpose indeed is Kausalyā, who will see you, the destroyer of your enemies, returned home from the forest, O Rāma, and feel highly delighted. (19) Accomplished of purpose indeed are those men who will see you returned to the city (of Ayodhya) and consecrated on the throne as the suzerain lord of the (entire) globe. (20) I desire to see you reunited with the mighty and pious Bharata, who is devoted (to you) and has (all along) been practising virtue. (21) (Full) fourteen years have been spent by you, O gentle one, while living in the forest with Sītā and Lakṣmaṇa for my pleasure. (22) The term of your exile has (now) expired; my pledge (given to Kaikeyī) has (also) been implemented by you and the gods (too) have been fully gratified by making short work of Rāvaṇa on the field of battle. (23) A laudable feat has (thus) been accomplished and covetable fame won by you, O exterminator of your enemies ! Getting installed on the throne (of Ayodhya), may you attain a long life with your (younger half-) brothers." (24)

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् । कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च ॥ २५ ॥
सपुत्रां त्वां त्यजामीति यदुक्ता केकयी त्वया । स शापः केकयीं घोरः सपुत्रां न स्पृशेत् प्रभो ॥ २६ ॥
तथेति स महाराजो राममुक्त्वा कृताञ्जलिम् । लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥ २७ ॥

To the king, who was speaking in this strain, Śrī Rāma with joined palms submitted (as follows):—"Be gracious to Kaikeyī and Bharata, O knower of what is right ! (25) You will remember that Kekayī was twitted by you in the words: 'I disown you with your son (Bharata).' May that terrible curse not fall on (mother) Kekayī and her son, my lord !" (26) Saying "Amen !" to Śrī Rāma, and embracing Lakṣmaṇa, who stood with joined palms, the said emperor spoke to the latter once more as follows:—(27)

रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया । कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते ॥ २८ ॥
धर्मं प्राप्स्यसि धर्मज्ञ यशश्च विपुलं भुवि । रामे प्रसन्ने स्वर्गे च महिमानं तथोत्तमम् ॥ २९ ॥
रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धन । रामः सर्वस्य लोकस्य हितेष्वभिरतः सदा ॥ ३० ॥
एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः । अभिवाद्य महात्मानमर्चन्ति पुरुषोत्तमम् ॥ ३१ ॥
एतत् तदुक्तमव्यक्तमक्षरं ब्रह्मसम्मितम् । देवानां हृदयं सौम्य गुह्यं रामः परंतपः ॥ ३२ ॥
अवाप्तं धर्मचरणं यशश्च विपुलं त्वया । एवं शुश्रूषताग्र्यं वैदेह्या सह सीतया ॥ ३३ ॥

"Great satisfaction has been rendered to me and reward in the form of religious merit earned by you in that you served Rāma along with Sītā, a princess of the Videha territory. (28) Rāma being pleased (with you), will attian (further) religious merit as also extensive renown on earth as well as

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(an abode in) heaven and supreme glory, O Knower of what is right ! (29) (Continue to) serve Rāma (as heretofore), O enhancer of Sumitrā's joy; may all be well (with you). Rāma remains ever engaged in advancing the interests of the entire universe. (30) Greeting the high-souled Rāma, (the denizens of all) these three worlds including Indra (their ruler), nay, (even) the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as eminent Ṛṣis (the seers of Vedic Mantras) pay homage to him as the Supreme Person. (31) Rāma, the scourge of his enemies, has been spoken of as the unmanifest and imperishable Brahma (the Absolute) esteemed by the Vedas, the heart of (all) gods, (nay) the secret of (all) gods, O gentle one ! (32) The reward of the practice of (all) virtues as also extensive fame has been earned by you in that you steadily served him, as also Sītā, a princess of the Videha territory." (33)

इत्युक्त्वा लक्ष्मणं राजा स्नुषां बद्धाञ्जलिं स्थिताम् । पुत्रीत्याभाष्य मधुरं शनैरेनामुवाच ह ॥ ३४ ॥
कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति । रामेणेदं विशुद्ध्यर्थं कृतं वै त्वद्धितैषिणा ॥ ३५ ॥
सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम् । कृतं यत् तेऽन्यनारीणां यशो ह्यभिभविष्यति ॥ ३६ ॥
न त्वं कामं समाधेया भर्तृशुश्रूषणं प्रति । अवश्यं तु मया वाच्यमेष ते दैवतं परम् ॥ ३७ ॥

Having spoken as aforesaid to Lakṣmaṇa and accosting his daughter-in-law (Sītā), standing (before him) with joined palms as "My daughter", the (former) king gently and slowly instructed her as follows:—(34) "No resentment, however, should be shown by you against this repudiation (of yours by Rāma), O princess of the Videha territory ! This was undoubtedly done by Rāma, who wished well of you, in order to demonstrate your absolute purity. (35) This act (of entering the flames) which has been done by you and which reveals your (true) character, my daughter, is most difficult to perform (for others) and will undoubtedly overshadow the renown of other (virtuous) ladies. (36) Although you need not be instructed in the matter of rendering service to your husband, nonetheless it needs must be pointed out by me that he is your supreme deity." (37)

इति प्रतिसमादिश्य पुत्रौ सीतां च राघवः । इन्द्रलोकं विमानेन ययौ दशरथो नृपः ॥ ३८ ॥
विमानमास्थाय महानुभावः श्रिया च संदृप्ततनुर्नृपोत्तमः ।
आमन्त्र्य पुत्रौ सह सीतया च . जगाम देवप्रवरस्य लोकम् ॥ ३९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः ॥ ११९ ॥

Having admonished as aforesaid his two sons (Śrī Rāma and Lakṣmaṇa) as well as (his daughter-in-law) Sītā, King Daśaratha, a (quondam) scion of Raghu, ascended in his aerial car to heaven (the realm of Indra). (38) Taking his seat in the aerial car and bidding adieu to his two sons and Sītā too, Daśaratha (the foremost of the rulers of men), who had a majestic bearing, was clothed with splendour and felt thrilled all over with delight, ascended to the realm of Indra (the foremost of gods). (39)

Thus ends Canto One hundred and nineteen in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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विंशत्यधिकशततमः सर्गः

Canto CXX

At the instance of Śrī Rāma Indra brings back to life all the monkeys who had lost their life in combat, the gods disperse and the simian army enjoy their well-earned rest.

प्रतिप्रयाते काकुत्स्थे महेन्द्रः पाकशासनः । अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम् ॥ १ ॥
अमोघं दर्शनं राम तवास्माकं नरर्षभ । प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम् ॥ २ ॥
एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना । सुप्रसन्नमना हृष्टो वचनं प्राह राघवः ॥ ३ ॥

Daśaratha (a former scion of Kakutstha) having returned (to heaven), the mighty Indra, the tamer of the demon Pāka, who felt supremely rejoiced, spoke (as follows) to Śrī Rāma (a scion of Raghu), standing (before him) with joined palms:—(1) "Your sight of us, O Rāma, a jewel among human beings, must not go in vain. We are pleased (with you). Therefore, speak out you, what is sought after by your mind." (2). Highly gratified at heart when told thus by the mighty and high-souled Indra, who was pleased (with him), Śrī Rāma (a scion of Raghu) joyfully submitted as follows:—(3)

यदि प्रीतिः समुत्पन्ना मयि ते त्रिदुधेश्वर । वक्ष्यामि कुरु मे सत्यं वचनं वदतां वर ॥ ४ ॥
मम हेतोः पराक्रान्ता ये गता यमसादनम् । ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः ॥ ५ ॥
मत्कृते विप्रयुक्ता ये पुत्रैर्दारैश्च वानराः । तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद ॥ ६ ॥
विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च । कृतयत्ना विपन्नाश्च जीवयैतान् पुरंदर ॥ ७ ॥
मत्प्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये । त्वत्प्रसादात् समेयुस्ते वरमेतमहं वृणे ॥ ८ ॥
नीरुजो निर्व्रणांश्चैव सम्पन्नबलपौरुषान् । गोलाङ्गूलांस्तथर्क्षांश्च द्रष्टुमिच्छामि मानद ॥ ९ ॥
अकाले चापि पुष्पाणि मूलानि च फलानि च । नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः ॥ १० ॥

"If goodwill towards me has arisen in you, O ruler of gods, I shall speak out my mind (to you). (Pray) grant my prayer, O jewel among the eloquent ! (4) Gaining a fresh lease of life, may all those monkeys who, having exhibited their prowess in my cause, have reached the abode of Death, duly rise again. (5) I desire to see all those monkeys delighted at heart, who have been torn for good from their sons and wife for my sake, O bestower of honour (on others) ! (6) Nay, they were (all) valiant and heroic too and held death of no account. (Utmost) exertion was put forth by them (to regain my honour), yet they fell dead (on the battle-field). (Pray) bring them back to life, O destroyer of citadels ! (7) By your grace may those monkeys, who were fond of doing kindly acts to me and counted death as nothing, get reunited with their near and dear ones ! I seek this boon (of you). (8) I wish to see (all) those long-tailed monkeys and bears whole and healed of their wounds and their (former) strength and energy fully restored, O bestower of honour (on others). (9) Nay, let there be flowers and (edible) roots and fruits even out of season and let rivers with limpid waters flow wherever the aforesaid monkeys live." (10)

श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः । महेन्द्रः प्रत्युवाचेदं वचनं प्रीतिसंयुतम् ॥ ११ ॥

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Hearing the (foregoing) prayer of that high-souled scion of Raghu, the mighty Indra for his part made the following affectionate reply:—(11)

महानयं वरस्तात यस्त्वयोक्तो रघूत्तम । द्विर्मया नोक्तपूर्वं च तस्मादेतद् भविष्यति ॥ १२ ॥
समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः । ऋक्षाश्च सह गोपुच्छैर्निकृत्ताननबाहवः ॥ १३ ॥
नीरुजो निर्व्रणाश्चैव सम्पन्नबलपौरुषाः । समुत्थास्यन्ति हरयः सुप्ता निद्राक्षये यथा ॥ १४ ॥
सुहृद्भिर्बान्धवैश्चैव ज्ञातिभिः स्वजनेन च । सर्व एव समेष्यन्ति संयुक्ताः परया मुदा ॥ १५ ॥
अकाले पुष्पशबलाः फलवन्तश्च पादपाः । भविष्यन्ति महेष्वास नद्यश्च सलिलायुताः ॥ १६ ॥

"This boon, which has been sought by you, O jewel among the Raghus, is (indeed) hard to grant. No offer has, however, been revised by me in the past. Hence this will come to be. (12) Let all those monkeys as well as bears along with long-tailed monkeys, who have been killed in combat by the ogres, and whose heads and arms have been severed, duly rise (again). (13) The monkeys will duly rise whole and healed of their wounds, their strength and energy fully restored, (even) as those fallen asleep would do on the termination of their sleep. (14) Full of excessive joy all will undoubtedly get reunited with their friends and relatives, kinsfolk and those who are their own. (15) The trees (in the region inhabited by the monkeys and bears) will remain spotted with blossom and laden with fruit even out of season and the rivers will remain (constantly) supplied with water, O wielder of a mighty bow !" (16)

सव्रणैः प्रथमं गात्रैरिदानीं निर्व्रणैः समैः । ततः समुत्थिताः सर्वे सुप्त्वेव हरिसत्तमाः ॥ १७ ॥
बभूवुर्वानराः सर्वे किं त्वेतदिति विस्मिताः । काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः ॥ १८ ॥
अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्ष्मणम् । गच्छायोध्यामितो राजन् विसर्जय च वानरान् ॥ १९ ॥
मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम् । भ्रातरं भरतं पश्य त्वच्छोकाद् व्रतचारिणम् ॥ २० ॥
शत्रुघ्नं च महात्मानं मातॄः सर्वाः परंतप । अभिषेचय चात्मानं पौरान् गत्वा प्रहर्षय ॥ २१ ॥

With all their limbs now (completely) healed of wounds, though formerly covered with wounds, all the (dead) monkeys who were the foremost of their race, thereupon duly rose as though having slept (soundly). (17) All the (onlooking) monkeys felt amazed, saying (to one another), "What (miracle) is this ?" Seeing Śrī Rāma, a scion of Kakutstha, fully accomplished of purpose, nay, extolling Śrī Rāma and Lakṣmaṇa, all the jewels among the gods (present on the occasion) spoke to him (as follows), supremely delighted (as they were):—"Return to Ayodhya from this place, O monarch, and disband the monkeys. (18-19) Reassure this devoted and illustrious princess of Mithila and see your (younger half-) brother, Bharata, who is practising austerities through grief caused by separation from you, the lofty-minded Śatrughna as well as all your mothers, O scourge of your enemies ! Reaching Ayodhya, bring excessive delight to the citizens and get yourself consecrated (on the throne)." (20-21)

एवमुक्त्वा सहस्राक्षो रामं सौमित्रिणा सह । विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैः सह ॥ २२ ॥
अभिवाद्य च काकुत्स्थः सर्वांस्तांस्त्रिदशोत्तमान् । लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत् तदा ॥ २३ ॥

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ततस्तु सा लक्ष्मणरामपालिता महाचमूर्हृष्टजना यशस्विनी ।
श्रिया ज्वलन्ती विरराज सर्वतो निशा प्रणीतेव हि शीतरश्मिना ॥ २४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे विंशत्यधिकशततमः सर्गः ॥ १२० ॥

Having spoken as aforesaid to Śrī Rāma, who was accompanied by Lakṣmaṇa (son of Sumitrā), Indra (the thousand-eyed god) joyfully returned (to heaven) with the (other) gods in their aerial cars blazing like the sun. (22) Nay, greeting all the aforesaid jewels among the gods, Śrī Rāma with his (younger half-) brother, Lakṣmaṇa, then ordered the encampment of the army. (23) Thereupon that illustrious and mighty army of happy troops for its part, which was protected by Lakṣmaṇa and Śrī Rāma and was blazing with splendour on all sides, shone brightly indeed like a night illumined by the moon. (24)

Thus ends Canto One hundred and twenty in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशत्यधिकशततमः सर्गः

Canto CXXI

Śrī Rāma prepares to leave for Ayodhya and at his instance Vibhīṣaṇa orders the presence of the aerial car, Puṣpaka, to transport him to Ayodhya.

तां रात्रिमुषितं रामं सुखोदितमरिंदमम् । अब्रवीत् प्राञ्जलिर्वाक्यं जयं पृष्ट्वा विभीषणः ॥ १ ॥
स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च । चन्दनानि च माल्यानि दिव्यानि विविधानि च ॥ २ ॥
अलंकारविदश्चैता नार्यः पद्मनिभेक्षणाः । उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव ॥ ३ ॥

Wishing victory to Śrī Rāma, the tamer of his enemies, who, having reposed during the previous night, had risen fresh, Vibhīṣaṇa spoke to him with joined palms as follows:—(1) "Various kinds of baths (such as hot and cold, perfumed etc.) and cosmetics, garments and ornaments as also sandal-pastes and heavenly garlands of various kinds are ready (for your use). (2) Nay, these women with lotus-like eyes, who are well-versed in (the art of) decoration are at your service. They will duly assist you in bathing, O scion of Raghu !" (3)

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम् । हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय ॥ ४ ॥
स तु ताम्यति धर्मात्मा मम हेतोः सुखोचितः । सुकुमारो महाबाहुर्भरतः सत्यसंश्रयः ॥ ५ ॥
तं विना कैकयीपुत्रं भरतं धर्मचारिणम् । न मे स्नानं बहु मतं वस्त्राण्याभरणानि च ॥ ६ ॥
एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम तां पुरीम् । अयोध्यां गच्छतो ह्येष पन्थाः परमदुर्गमः ॥ ७ ॥

Spoken to in these words, Śrī Rāma (a scion of Kakutstha) replied as follows to Vibhīṣaṇa:—"Invite you the monkeys headed by Sugrīva to bathe. (4) That mighty-armed prince, Bharata, for his part, whose mind is set on virtue, who is delicate of body and was used to (bodily) comforts and who takes his stand entirely on veracity is suffering on my account. (5) In the absence of that son of Kaikeyī, Bharata, who is practising virtue, bathing, raiment

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and jewels are of no value to me. (6) (Ignoring everything else) ponder over the question as to how we may (be able to) reach Ayodhya soon; for to anyone proceeding (on foot) to that city the route by which we have come is most difficult to tread." (7)

एवमुक्तस्तु काकुत्स्थं प्रत्युवाच विभीषणः । अह्ना त्वां प्रापयिष्यामि तां पुरीं पार्थिवात्मज ॥ ८ ॥
पुष्पकं नाम भद्रं ते विमानं सूर्यसंनिभम् । मम भ्रातुः कुबेरस्य रावणेन बलीयसा ॥ ९ ॥
हृतं निर्जित्य संग्रामे कामगं दिव्यमुत्तमम् । त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम ॥ १० ॥
तदिदं मेघसंकाशं विमानमिह तिष्ठति । येन यास्यसि यानेन त्वमयोध्यां गतज्वरः ॥ ११ ॥
अहं ते यद्यनुग्राह्यो यदि स्मरसि मे गुणान् । वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम् ॥ १२ ॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह । अर्चितः सर्वकामैस्त्वं ततो राम गमिष्यसि ॥ १३ ॥
प्रीतियुक्तस्य विहितां ससैन्यः ससुहृद्गणः । सत्क्रियां राम मे तावद् गृहाण त्वं मयोद्यताम् ॥ १४ ॥
प्रणयाद् बहुमानाच्च सौहार्देन च राघव । प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते ॥ १५ ॥

Requested in these words, Vibhīṣaṇa for his part replied (as follows) to Śrī Rāma (a scion of Kakutstha):— "I shall enable you to reach that city in the course of a day, O prince ! (8) May prosperity attend you ! There is a heavenly and excellent aerial car, Puṣpaka by name, brilliant as the sun and belonging to my (half-brother), Kubera (the ruler of Yakṣas), which was borne away by the very mighty Rāvaṇa after conquering the former in combat and which moves according to the will of its rider. Nay, having been retained for your sake, it (still) continues with me, O warrior of unequalled prowess ! (9-10) The yonder aerial car, which closely resembles a cloud, stands here (in Lankā), and by which transport you will reach Ayodhya without any trouble. (11) If I deserve to be treated with kindness by you, (nay) if you think of any virtue in me and if there is any affection for me (in your heart), remain here awhile, O sagacious prince, along with your (younger half-) brother, Lakṣmaṇa and with your consort, Sītā (a princess of the Videha territory). When you have been entertained by me with all (kinds of) luxuries, you shall then depart, O Rāma ! (12-13) In the meantime, O Rāma, (pray) accept you with your (entire) army and host of friends my hospitality, which has been arranged for by me in accordance with the scriptures, full of affection as I am (for you). (14) I seek this favour (of you) out of affection, as well as with great esteem and a friendly feeling, O scion of Raghu ! I am your servant and (as such) I am certainly not constraining you to do so." (15)

एवमुक्तस्ततो रामः प्रत्युवाच विभीषणम् । रक्षसां वानराणां च सर्वेषामेव शृण्वताम् ॥ १६ ॥

Requested as aforesaid, Śrī Rāma thereupon replied (as follows) to Vibhīṣaṇa while all the ogres and monkeys present there listened:— (16)

पूजितोऽस्मि त्वया वीर साचिव्येन परेण च । सर्वात्मना च चेष्टाभिः सौहार्देन परेण च ॥ १७ ॥
न खल्वेतन्न कुर्यां ते वचनं राक्षसेश्वर । तं तु मे भ्रातरं द्रष्टुं भरतं त्वरते मनः ॥ १८ ॥
मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः । शिरसा याचतो यस्य वचनं न कृतं मया ॥ १९ ॥
कौसल्यां च सुमित्रां च कैकेयीं च यशस्विनीम् । गुहं च सुहृदं चैव पौराञ्जानपदैः सह ॥ २० ॥
अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण । मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये ॥ २१ ॥
उपस्थापय मे शीघ्रं विमानं राक्षसेश्वर । कृतकार्यस्य मे वासः कथं स्यादिह सम्मतः ॥ २२ ॥

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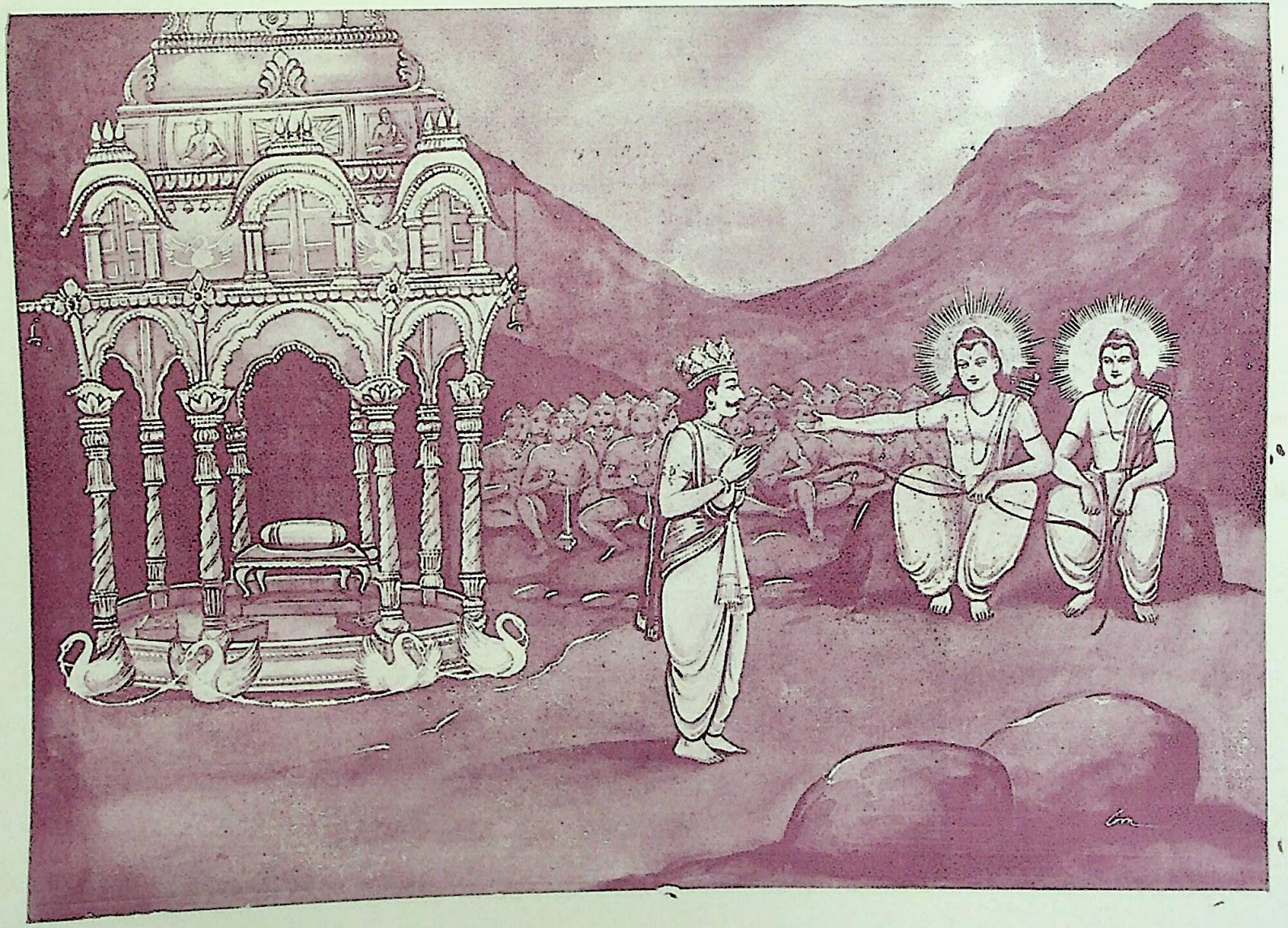

Sri Rāma urges Vibhīṣaṇa to honour the monkeys with presents.

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"I stand honoured by you, O hero, by your most valued counsel as well as by your (military) efforts put forth with your whole soul and above all by your great friendship. (17) Nevertheless I would never dare to turn down this request of yours (either), O ruler of ogres ! My mind, however, is impatient to see Bharata, that (younger half-) brother of mine, who came all the way to Chitrakoot to take me back (to Ayodhya) the other day, yet whose prayer was not granted by me even though he besought me with his head bent low,—and (my mother) Kausalyā as also (my stepmothers) Sumitrā and the illustrious Kaikeyī, as well as my friend, Guha, along with the people of Ayodhya and the outlying districts (comprised in the kingdom of Ayodhya). (18—20) (Therefore) grant me leave (to go), O gentle one ! I have (already) been honoured (by you in so many ways), O Vibhīṣaṇa. In no case should disappointment be felt by you, I beseech you, my friend ! (21) Place your aerial car at my disposal quickly, O ruler of ogres ! How can my continued stay here be considered advisable now that my task has been accomplished !" (22)

एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः । विमानं सूर्यसंकाशमाजुहाव त्वरान्वितः ॥ २३ ॥
ततः काञ्चनचित्राङ्गं वैदूर्यमणिवेदिकम् । कूटागारैः परिक्षिप्तं सर्वतो रजतप्रभम् ॥ २४ ॥
पाण्डुराभिः पताकाभिर्ध्वजैश्च समलंकृतम् । शोभितं काञ्चनैर्हर्म्यैर्हेमपद्मविभूषितैः ॥ २५ ॥
प्रकीर्णं किङ्किणीजालैर्मुक्तामणिगवाक्षकम् । घण्टाजालैः परिक्षिप्तं सर्वतो मधुरस्वनम् ॥ २६ ॥
तं मेरुशिखराकारं निर्मितं विश्वकर्मणा । बृहद्भिर्भूषितं हर्म्यैर्मुक्तारजतशोभितैः ॥ २७ ॥
तलैः स्फटिकचित्राङ्गैर्वैदूर्यैश्च वरासनैः । महार्हास्तरणोपेतैरुपपन्नं महाधनैः ॥ २८ ॥
उपस्थितमनाधृष्यं तद् विमानं मनोजवम् । निवेदयित्वा रामाय तस्थौ तत्र विभीषणः ॥ २९ ॥
तत् पुष्पकं कामगमं विमानमुपस्थितं भूधरसंनिकाशम् ।
दृष्ट्वा तदा विस्मयमाजगाम रामः ससौमित्रिरुदारसत्त्वः ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः ॥ १२१ ॥

Requested in these words by Śrī Rāma, Vibhīṣaṇa, the ruler of ogres, for his part thereupon hastily invoked the presence of the aerial car (Puṣpaka), brilliant as the sun, whose parts were (all) made of gold and were picturesque, and seats made of cat's-eye gems; which was full of attics and shone like silver on all sides; which was artistically decorated with whitish yellow pennons and flags with armorial bearings and graced with golden mansions adorned with lotuses of gold; which was hung with networks of tiny bells and contained eye-holes set with pearls and was surrounded on all sides with rows of bells giving forth a melodious sound. (23—26) Announcing to Śrī Rāma that the said aerial car,—which resembled a summit of Mount Meru (the golden mountain) and was the workmanship of Viśwakarmā (the architect of gods); which was graced with stately palaces decked with pearls and silver and provided with pavements inlaid with crystal and furnished with excellent and costly seats of cat's-eye gems upholstered with highly valuable coverings; and which could not be assailed and was swift as thought,—was ready, Vibhīṣaṇa stood there (awaiting Śrī Rāma's further command). (27—29) The lofty-minded Śrī Rāma with Lakṣmaṇa (son of Sumitrā) felt

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astonished to see the aforesaid aerial car, Puṣpaka, which could go everywhere at will and closely resembled a mountain, present on that occasion. (30)

Thus ends Canto One hundred and twenty-one in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशत्यधिकशततमः सर्गः

Canto CXXII

In obedience to the command of Śrī Rāma Vibhīṣaṇa heaps special honours on the monkeys and taking Sugrīva, Vibhīṣaṇa and other monkeys with them, Śrī Rāma, Sītā and Lakṣmaṇa start on their aerial journey in Puṣpaka.

उपस्थितं तु तं कृत्वा पुष्पकं पुष्पभूषितम् । अविदूरे स्थितो राममित्युवाच विभीषणः ॥ १ ॥
स तु बद्धाञ्जलिपुटो विनीतो राक्षसेश्वरः । अब्रवीत् त्वरयोपेतः किं करोमीति राघवम् ॥ २ ॥
तमब्रवीन्महातेजा लक्ष्मणस्योपशृण्वतः । विमृश्य राघवो वाक्यमिदं स्नेहपुरस्कृतम् ॥ ३ ॥

Having placed at hand the said aerial car, Puṣpaka, which was adorned with flowers, Vibhīṣaṇa for his part, standing not very far, submitted as follows to Śrī Rāma. (1) Full of reverence, the said ruler of ogres for his part humbly said with joined palms to Śrī Rāma (a scion of Raghu), "What shall I do (next) ?" (2) After (some) deliberation Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy, made the following affectionate reply to him while Lakṣmaṇa listened:— (3)

कृतप्रयत्नकर्माणः सर्व एव वनौकसः । रत्नैरर्थैश्च विविधैः सम्पूज्यन्तां विभीषण ॥ ४ ॥
सहामीभिस्त्वया लङ्का निर्जिता राक्षसेश्वर । हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिवर्तिभिः ॥ ५ ॥
त इमे कृतकर्माणः सर्व एव वनौकसः । धनरत्नप्रदानैश्च कर्मैषां सफलं कुरु ॥ ६ ॥
एवं सम्मानिताश्चैते नन्द्यमाना यथा त्वया । भविष्यन्ति कृतज्ञेन निर्वृता हरियूथपाः ॥ ७ ॥
त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम् । सर्वे त्वामभिगच्छन्ति ततः सम्बोधयामि ते ॥ ८ ॥
हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे । सेना त्यजति संविग्ना नृपतिं तं नरेश्वर ॥ ९ ॥

"Let all the monkeys and bears (lit. denizens of the woods) without exception, who have fought diligently, be duly honoured with precious stones and riches of various kinds, O Vibhīṣaṇa ! (4) Laṅkā, O ruler of ogres, has been conquered by you in collaboration with these monkeys, who have never turned their back in conflicts and fought joyfully ignoring (all) risk to their life. (5) All these monkeys (lit. denizens of the forest) without exception have accomplished their task. Reward their achievement with gifts of gold and precious stones. (6) Highly honoured in this way and duly cheered by you, cognizant of their services, the commanders of monkey troops will feel happy. (7) (In the event of your doing so) all will recognize you to be munificent as well as the accumulator of wealth, full of kindness and one who has mastered his senses. Hence I admonish you (in this behalf). (8) Feeling disaffected, the army deserts that ruler of men, O king, who is

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devoid of all virtues evoking devotion, as one who brings about the destruction of (so many) lives on the field of battle (for nothing)." (9)

एवमुक्तस्तु रामेण वानरांस्तान् विभीषणः । रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत् ॥ १० ॥
ततस्तान् पूजितान् दृष्ट्वा रत्नार्थैर्हरियूथपान् । आरुरोह तदा रामस्तद् विमानमनुत्तमम् ॥ ११ ॥
अङ्केनादाय वैदेहीं लज्जमानां मनस्विनीम् । लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥ १२ ॥
अब्रवीत् स विमानस्थः पूजयन् सर्ववानरान् । सुग्रीवं च महावीर्यं काकुत्स्थः सविभीषणम् ॥ १३ ॥

Admonished in these words by Śrī Rāma, Vibhīṣaṇa for his part honoured all the aforesaid monkeys by duly distributing precious stones and gold (among them). (10) Seeing on that occasion all those commanders of monkey troops rewarded with precious stones and riches, Śrī Rāma then ascended that aerial car,—which was unsurpassed (in its manifold virtues),—along with his (younger half-) brother, Lakṣmaṇa, a valiant archer, taking the high-souled princess of the Videha territory, who was feeling abashed, in his arms. (11-12) Bestowing attentions on all the monkeys as well as on Sugrīva, who was endowed with great valour, as also on Vibhīṣaṇa, while standing in the aerial car, that scion of Kakutstha, spoke as follows:—(13)

मित्रकार्यं कृतमिदं भवद्भिर्वानरर्षभाः । अनुज्ञाता मया सर्वे यथेष्टं प्रतिगच्छत ॥ १४ ॥
यत् तु कार्यं वयस्येन स्निग्धेन च हितेन च । कृतं सुग्रीव तत् सर्वं भवताधर्मभीरुणा ॥ १५ ॥
किष्किन्धां प्रति याह्याशु स्वसैन्येनाभिसंवृतः ।
स्वराज्ये वस लङ्कायां मया दत्ते विभीषण । न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः ॥ १६ ॥
अयोध्यां प्रति यास्यामि राजधानीं पितुर्मम । अभ्यनुज्ञातुमिच्छामि सर्वानामन्त्रयामि वः ॥ १७ ॥

"This work of a friend has been accomplished by you, O jewels among the monkeys ! Permitted by me, go you all where you will. (14) All that which ought to be done by an affectionate and also kindly-disposed friend has been done for your part by you, O Sugrīva, afraid as you are of unrighteousness. (15) Surrounded on all sides by your army, proceed to Kiṣkindhā at once. Settle down in your kingdom at Lankā conferred by me, O Vibhīṣaṇa ! Even (all) the gods (lit. denizens of heaven) including Indra shall not be able to attack you. (16) (For myself) I shall proceed to the seat of government of my father. (As such) I bid adieu to you and wish to take leave of you all." (17)

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा । ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः ॥ १८ ॥
अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान् । मुदयुक्ता विचरिष्यामो वनान्युपवनानि च ॥ १९ ॥
दृष्ट्वा त्वामभिषेकार्द्रं कौसल्यामभिवाद्य च । अचिरादागमिष्यामः स्वगृहान् नृपसत्तम ॥ २० ॥
एवमुक्तस्तु धर्मात्मा वानरैः सविभीषणैः । अब्रवीद् वानरान् रामः ससुग्रीवविभीषणान् ॥ २१ ॥
प्रियात् प्रियतरं लब्धं यदहं ससुहृज्जनः । सर्वैर्भवद्भिः सहितः प्रीतिं लप्स्ये पुरीं गतः ॥ २२ ॥
क्षिप्रमारोह सुग्रीव विमानं सह वानरैः । त्वमप्यारोह सामात्यो राक्षसेन्द्र विभीषण ॥ २३ ॥

Spoken to in these words by Śrī Rāma the monkey chiefs as well as all the monkeys as also the ogre Vibhīṣaṇa submitted (as follows) with joined palms:—(18) "We desire to proceed to Ayodhya; (pray) take you us (with you). Full of joy we shall range the groves and gardens (there). (19)

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Seeing you drenched with ablution (at the time of coronation) and greeting mother Kausalyā we shall return to our homes without delay, O jewel among the protectors of men." (20) Requested thus by the monkeys as well as by Vibhīṣaṇa, Śrī Rāma for his part, whose mind was set on virtue, spoke (as follows) to the monkeys including Sugrīva, as well as to Vibhīṣaṇa:—(21) "Something more agreeable than everything agreeable will be achieved (by me) if I reach Ayodhya with the host of my friends (*viz*, you all). I shall (thereby) feel delighted with my near and dear ones (Bharata and others). (22) Mount the aerial car with the (other) monkeys at once, O Sugrīva ! Mount you too with your ministers, O Vibhīṣaṇa, ruler of ogres !" (23)

ततः स पुष्पकं दिव्यं सुग्रीवः सह वानरैः । आरुरोह मुदा युक्तः सामात्यश्च विभीषणः ॥ २४ ॥
तेष्वारूढेषु सर्वेषु कौबेरं परमासनम् । राघवेणाभ्यनुज्ञातमुत्पपात विहायसम् ॥ २५ ॥
खगतेन विमानेन हंसयुक्तेन भास्वता । प्रहृष्टश्च प्रतीतश्च बभौ रामः कुबेरवत् ॥ २६ ॥
ते सर्वे वानरर्क्षाश्च राक्षसाश्च महाबलाः । यथासुखमसम्बाधं दिव्ये तस्मिन्नुपाविशन् ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः ॥ १२२ ॥

Full of joy, the said Sugrīva thereupon ascended the heavenly car, Puṣpaka, with the (other) monkeys, as well as Vibhīṣaṇa accompanied by his ministers. (24) Duly permitted by Śrī Rāma (a scion of Raghu), when they had all taken their seat (in it), the excellent aerial car of Kubera (the god of riches) rose into the air. (25) Feeling greatly thrilled and delighted while travelling in the splendid aerial car, which was (now) in the air and was provided with the image of a swan (as though yoked to the car), Śrī Rāma shone like Kubera (the god of riches). (26) All the aforesaid monkeys and bears as well as the ogres, who were endowed with extraordinary might, comfortably took their seats in that heavenly car without causing any obstruction (to others). (27)

Thus ends Canto One hundred and twenty-two in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशत्यधिकशततमः सर्गः

Canto CXXIII

In the course of their flight to Ayodhya Śrī Rama shows to Sītā the places over which they were flying.

अनुज्ञातं तु रामेण तद् विमानमनुत्तमम् । हंसयुक्तं महानादमुत्पपात विहायसम् ॥ १ ॥
पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः । अब्रवीन्मैथिलीं सीतां रामः शर्शिनिभाननाम् ॥ २ ॥

Permitted by Śrī Rāma, that aerial car for its part, which was unsurpassed (in its manifold virtues) and was provided (in the front) with the image of a swan, flew through the air with a great noise. (1) Casting his glance all round, Śrī Rāma, the delight of the Raghus, thereupon spoke (as follows) to Sītā, who had a moon-like countenance:—(2)

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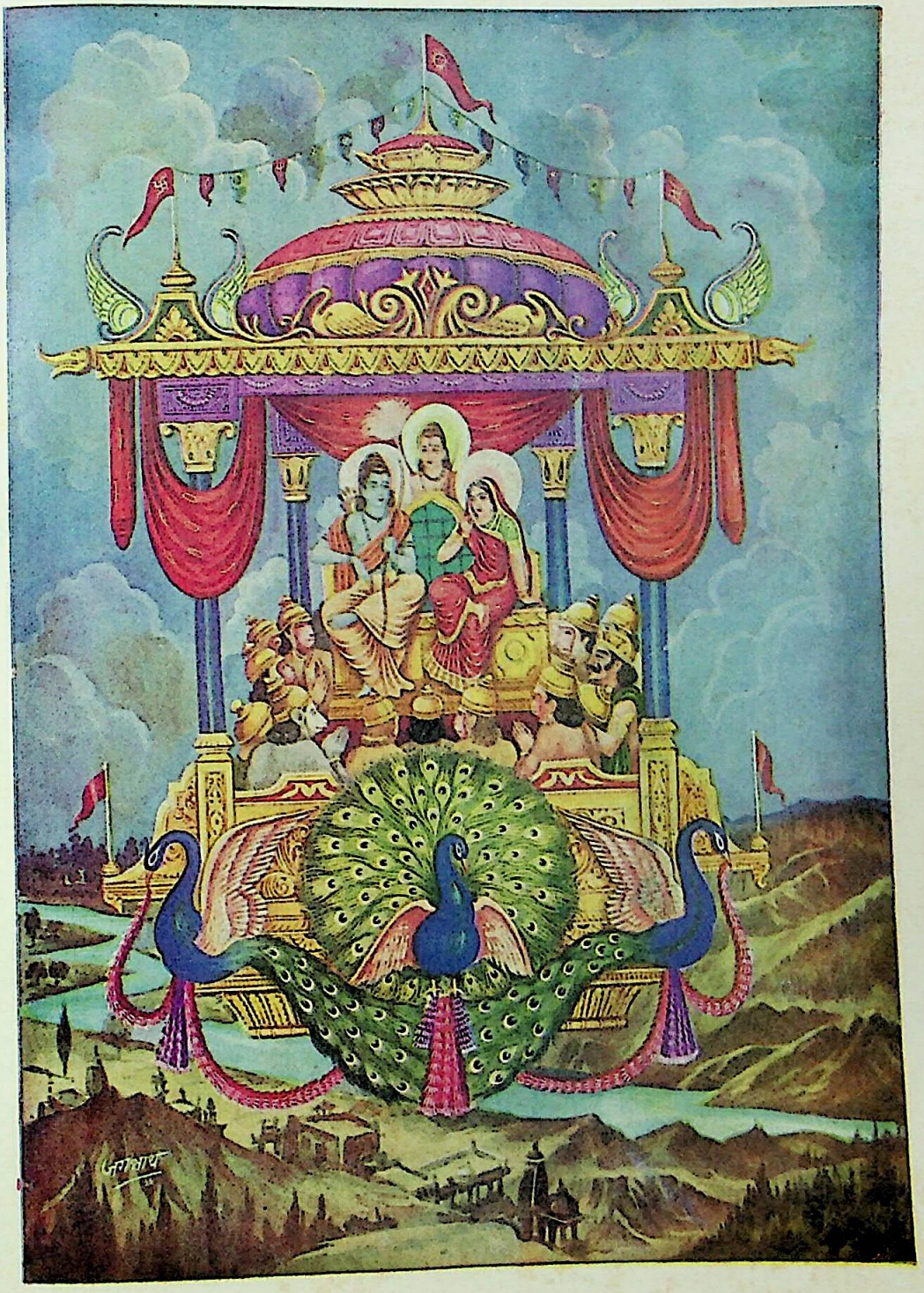

Ready for a flight to Ayodhya

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कैलासशिखराकारे त्रिकूटशिखरे स्थिताम् । लङ्कामीक्षस्व वैदेहि निर्मितां विश्वकर्मणा ॥ ३ ॥
एतदायोधनं पश्य मांसशोणितकर्दमम् । हरीणां राक्षसानां च सीते विशसनं महत् ॥ ४ ॥
एष दत्तवरः शेते प्रमाथी राक्षसेश्वरः । तव हेतोर्विशालाक्षि निहतो रावणो मया ॥ ५ ॥
कुम्भकर्णोऽत्र निहतः प्रहस्तश्च निशाचरः । धूम्राक्षश्चात्र निहतो वानरेण हनूमता ॥ ६ ॥
विद्युन्माली हतश्चात्र सुषेणेन महात्मना । लक्ष्मणेनेन्द्रजिच्चात्र रावणिर्निहतो रणे ॥ ७ ॥
अङ्गदेनात्र निहतो विकटो नाम राक्षसः । विरूपाक्षश्च दुष्प्रेक्षो महापार्श्वमहोदरौ ॥ ८ ॥
अकम्पनश्च निहतो बलिनोऽन्ये च राक्षसाः । त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ॥ ९ ॥

"Survey (the city of) Lankā perched on a summit of the Trikūṭa mountain, resembling a peak of Mount Kailāsa, and built by Viśwakarmā (the architect of gods), O princess of the Videha territory ! (3) Behold the yonder field of battle covered with a mire of flesh and blood, the scene of carnage of monkeys and ogres, O Sītā ! (4) Here lies the (deceased) ruler of ogres, who was given to torturing the people and on whom a boon (of invincibility) had been conferred (by Brahmā). Rāvaṇa was made short work of by me on your account, O large-eyed one ! (5) Here was Kumbhakarṇa killed (by me) and the ogre Prahasta (by Nīla). And here was Dhūmrākṣa dispatched by Hanūmān, the monkey (chief). (6) Nay, here was Vidyunmālī disposed of by the high-souled Suṣeṇa, and here was Indrajit, the (eldest) son of Rāvaṇa, killed in action by Lakṣmaṇa. (7) Here was the ogre, Vikaṭa by name, struck down by Angada and Virūpākṣa, who was difficult (even) to look at (by Sugrīva), and (even so) Mahāpārśwa (by Ṛṣabha) and Mahodara (by Nīla). (8) Akampana too was made short work of (here by Hanumān), as well as other mighty ogres, *viz*, Triśirā (by Hanumān) and Atikāya (by Lakṣmaṇa) as also Devāntaka (by Hanumān) and Narāntaka (by Angada). (9)

युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरावुभौ । निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली ॥ १० ॥
वज्रदंष्ट्रश्च दंष्ट्रश्च बहवो राक्षसा हताः । मकराक्षश्च दुर्धर्षो मया युधि निपातितः ॥ ११ ॥
अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान् । यूपाक्षश्च प्रजङ्घश्च निहतौ तु महाहवे ॥ १२ ॥
विद्युज्जिह्वोऽत्र निहतो राक्षसो भीमदर्शनः । यज्ञशत्रुश्च निहतः सुप्तघ्नश्च महाबलः ॥ १३ ॥
सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः ।

"Nay, many (other) ogres were killed, such as Yuddhonmatta and Matta, the two jewels among the ogres, as also Nikumbha and Kumbha, the two mighty sons of Kumbhakarṇa (by Hanumān and Sugrīva respectively) and also Vajradaṃṣṭra and Daṃṣṭra (by Angada). Again, Makarākṣa, who was (so) difficult to overpower, was struck down in combat by me. (10-11) Again, Akampana was made short work of, as also the mighty Śoṇitākṣa (by Dwivida). Yūpākṣa and Prajangha too for their part were disposed of in a major conflict (by Mainda and Angada respectively). (12) Here was dispatched the ogre Vidyujjihva, who was dreadful to look at. Yajñaśatru too was made short work of as also Suptaghna, who was endowed with extraordinary might. (13) Sūryaśatru was also struck down (here) as also another ogre, Brahmaśatru.

अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत् ॥ १४ ॥
सपत्नीनां सहस्रेण साग्रेण परिवारिता । एतत् तु दृश्यते तीर्थं समुद्रस्य वरानने ॥ १५ ॥

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यत्र सागरमुत्तीर्य तां रात्रिमुषिता वयम् । एष सेतुर्मया बद्धः सागरे लवणार्णवे ॥ १६ ॥
तव हेतोर्विशालाक्षि नलसेतुः सुदुष्करः । पश्य सागरमक्षोभ्यं वैदेहि वरुणालयम् ॥ १७ ॥
अपारमिव गर्जन्तं शङ्खशुक्तिसमाकुलम् । हिरण्यनाभं शैलेन्द्रं काञ्चनं पश्य मैथिलि ॥ १८ ॥
विश्रमार्थं हनुमतो भित्त्वा सागरमुत्थितम् । एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम् ॥ १९ ॥
अत्र पूर्वं महादेवः प्रसादमकरोद् विभुः । एतत् तु दृश्यते तीर्थं सागरस्य महात्मनः ॥ २० ॥
सेतुबन्ध इति ख्यातं त्रैलोक्येन च पूजितम् । एतत् पवित्रं परमं महापातकनाशनम् ॥ २१ ॥
अत्र राक्षसराजोऽयमाजगाम विभीषणः । एषा सा दृश्यते सीते किष्किन्धा चित्रकानना ॥ २२ ॥
सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः ।

"Surrounded by more than a thousand of her co-wives, here did Rāvaṇa's (principal) consort, Mandodarī by name, lament for him. Here is seen the landing-place on the seashore, where, having crossed the ocean, we spent that night O lovely lady! Here is the bridge called Nala-setu (so called because it was constructed by the monkey chief Nala), which was so difficult to execute (for others), (caused to be) thrown over the salt sea by me on your account, O large-eyed lady! Behold, O princess of the Videha territory, the roaring, imperturbable and seemingly bournless ocean, the abode of Varuṇa (the god of waters), which is teeming with conches and oyster-shells. See, O princess of Mithila, the golden mountain Maināka (the ruler of mountains), which has (ores of) gold in its cavities, and which rose (the other day) cleaving the ocean in order to provide rest to Hanumān. Here lies the island in the heart of the ocean, where my troops were stationed (before their crossing over to Lankā). On this (very) spot did the all-pervading Lord Śiva (the Supreme Deity) bestow His grace on me (by appearing in the form of a Linga and accepting my worship as Lord Rāmeśwara) before the construction of this bridge. Here on the shore of the gigantic ocean can be seen the sacred spot which will be known by the name of Setubandha (where the construction of the well-known bridge was commenced) and will be adored in (all) the three worlds. This spot will be held as supremely sacred and will be capable of washing away major sins. At this (very) spot did this king of ogres, Vibhīṣaṇa, make his appearance (for the first time). Here is seen, O Sītā, the delightful city of Sugrīva, Kiṣkindhā, which is full of lovely woods, where Vālī (the elder brother of Sugrīva) was killed by me."

अथ दृष्ट्वा पुरीं सीता किष्किन्धां वालिपालिताम् ॥ २३ ॥
अब्रवीत् प्रश्रितं वाक्यं रामं प्रणयसाध्वसा । सुग्रीवप्रियभार्याभिस्ताराप्रमुखतो नृप ॥ २४ ॥
अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम् । गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह ॥ २५ ॥
एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम् । एवमस्त्विति किष्किन्धां प्राप्य संस्थाप्य राघवः ॥ २६ ॥
विमानं प्रेक्ष्य सुग्रीवं वाक्यमेतदुवाच ह । ब्रूहि वानरशार्दूल सर्वान् वानरपुंगवान् ॥ २७ ॥
स्त्रीभिः परिवृताः सर्वे ह्ययोध्यां यान्तु सीतया । तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल ॥ २८ ॥
अभित्वरय सुग्रीव गच्छामः प्लवगाधिप ।

Seeing the city of Kiṣkindhā, (once) protected by Vālī, Sītā, who was feeling timid through love, forthwith addressed to him the following humble submission:—"Really speaking I wish to reach Ayodhya, your (future) seat of

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government, in your company, accompanied by the beloved consorts of Sugrīva, with Tārā at their head, as well as by the wives of other monkey chiefs (too), O ruler of men !" (14—25) Spoken to in these words by Sītā (a princess of the Videha territory), Śrī Rāma (a scion of Raghu) forthwith said to her in reply, "Amen !" Reaching Kiṣkindhā, (nay) causing the aerial car to halt, and looking intently on Sugrīva, Śrī Rāma (a scion of Raghu), they say, spoke as follows:—"Instruct, O jewel among the monkeys, all the monkey chiefs in the following words:—'Followed by your wives, you should unhesitatingly proceed to Ayodhya with Sītā !' And you too should likewise do the same along with all your consorts, O monkey endowed with extraordinary might ! Make haste, Sugrīva, (so that) we may (be able to) depart (soon), O suzerain lord of monkeys !"

एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा ॥ २९ ॥
वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः । प्रविश्यान्तःपुरं शीघ्रं तारामुद्वीक्ष्य सोऽब्रवीत् ॥ ३० ॥
प्रिये त्वं सह नारीभिर्वानराणां महात्मनाम् । राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया ॥ ३१ ॥
त्वर त्वमभिगच्छामो गृह्य वानरयोषितः । अयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः ॥ ३२ ॥
सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना । आहूय चाब्रवीत् सर्वा वानराणां तु योषितः ॥ ३३ ॥
सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः । मम चापि प्रियं कार्यमयोध्यादर्शनेन च ॥ ३४ ॥
प्रवेशं चैव रामस्य पौरजानपदैः सह । विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च ॥ ३५ ॥

Surrounded by all the aforesaid monkeys, (nay) quickly penetrating into his gynaeceum and looking up at Tārā, when admonished in these words by Śrī Rāma, who was endowed with immeasurable energy, that glorious and suzerain lord of monkeys, Sugrīva for his part spoke (to her) as follows:—(26—30) "You have, my darling, been duly permitted by Śrī Rāma (a scion of Raghu) to proceed to Ayodhya in the company of the wives of the high-souled monkeys with intent to gratify Sītā (a princess of Mithila). (31) (As such) hasten you (to depart). Taking the wives of the monkeys we shall proceed on our journey (through the air) and shall show (you) Ayodhya and all the consorts of Emperor Daśaratha." (32) Hearing the admonition of Sugrīva, and summoning the wives of (all) the monkeys, Tārā for her part, who was charming of every limb, spoke to them all (as follows):—(33) "Duly permitted by King Sugrīva, hasten to proceed (to Ayodhya) with all the monkeys (your spouses). Nay, a kindly act will (also) be undoubtedly done to me by you through the sight of Ayodhya (which is so dear to me). (34) We shall also witness the entry of Śrī Rāma (into Ayodhya) along with the people of that city as well as of the outlying countryside, as also the affluence of all the widows of Emperor Daśaratha." (35)

तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः । नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम् ॥ ३६ ॥
अध्यारोहन् विमानं तत् सीतादर्शनकाङ्क्षया । ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः ॥ ३७ ॥
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत् ।

Also going round that aerial car clockwise (as a mark of respect) when duly permitted by Queen Tārā, after decorating themselves, all the wives of

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the monkeys for their part* ascended it with a desire to have a look at Sītā. Perceiving the aerial car risen (into the air) in no time with the aforesaid women (who had taken their seats in it), Śrī Rāma (a scion of Raghu) for his part spoke once more to Sītā (a princess of the Videha territory) in the vicinity of Mount Ṛṣyamūka :—

दृश्यतेऽसौ महान् सीते सविद्युदिव तोयदः ॥ ३८ ॥
ऋष्यमूको गिरिवरः काञ्चनैर्धातुभिर्वृतः । अत्राहं वानरेन्द्रेण सुग्रीवेण समागतः ॥ ३९ ॥
समयश्च कृतः सीते वधार्थं वालिनो मया । एषा सा दृश्यते पम्पा नलिनी चित्रकानना ॥ ४० ॥
त्वया विहीनो यत्राहं विललाप सुदुःखितः । अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी ॥ ४१ ॥
अत्र योजनबाहुश्च कबन्धो निहतो मया । दृश्यतेऽसौ जनस्थाने श्रीमान् सीते वनस्पतिः ॥ ४२ ॥
जटायुश्च महातेजास्तव हेतोर्विलासिनि । रावणेन हतो यत्र पक्षिणां प्रवरो बली ॥ ४३ ॥
खरश्च निहतो यत्र दूषणश्च निपातितः । त्रिशिराश्च महावीर्यो मया बाणैरजिह्मगैः ॥ ४४ ॥

"There is seen, O Sītā, Mount Ṛṣyamūka, the foremost of mountains, covered by veins of golden minerals and (as such) resembling a huge cloud accompanied by (flashes of) lightning. Here did I come in contact with Sugrīva, (who is now) the ruler of monkeys, and an agreement was made by me to make short work of (his elder brother) Vālī, O Sītā ! Here is seen the well-known Pampā lake, abounding in lotuses and hemmed in with lovely woods, on the brink of which I lamented, sore afflicted as I was, having been separated from you. On the strand of this lake was Śabarī, who was practising virtue, seen (by me). And here was killed by me the demon Kabandha, whose arms were eight miles long. And over there is seen in Janasthāna, O Sītā, that magnificent tree under which the mighty (vulture) Jaṭāyu, the foremost of birds, who was endowed with extraordinary energy, was dispatched by Rāvaṇa on your account, O sportive lady ! (36—43) And there is the region (known by the name of Pañchavaṭī, so called because it consisted of five banyan trees) where the ogre Khara (a half-brother of Rāvaṇa) was disposed of by me with straight-going arrows, as well as (his brothers) Dūṣaṇa and Triśirā, the latter of whom was endowed with extraordinary prowess. (44)

एतत् तदाश्रमपदमस्माकं वरवर्णिनी । पर्णशाला तथा चित्रा दृश्यते शुभदर्शने ॥ ४५ ॥
यत्र त्वं राक्षसेन्द्रेण रावणेन हृता बलात् । एषा गोदावरी रम्या प्रसन्नसलिला शुभा ॥ ४६ ॥
अगस्त्यस्याश्रमश्चैव दृश्यते कदलीवृतः । दीप्तश्चैवाश्रमो ह्येष सुतीक्ष्णस्य महात्मनः ॥ ४७ ॥
दृश्यते चैव वैदेहि शरभङ्गाश्रमो महान् । उपयातः सहस्राक्षो यत्र शक्रः पुरंदरः ॥ ४८ ॥
अस्मिन् देशे महाकायो विराधो निहतो मया । एते ते तापसा देवि दृश्यन्ते तनुमध्यमे ॥ ४९ ॥
अत्रिः कुलपतिर्यत्र सूर्यवैश्वानरोपमः । अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी ॥ ५० ॥

"Here is the well-known site of our hermitage, O lady of excellent complexion, and here is seen the enchanting hut of leaves, O lady of brilliant looks, whence you were forcibly borne away by Rāvaṇa, the king of ogres. Here is the delightful and charming river Godavarī carrying limpid waters. And here is also seen the

* According to one of the well-known commentators of the Rāmāyaṇa of Vālmīki, the party travelling in the aerial car, Puṣpaka, halted at Kiṣkindhā for a day. According to the testimony of the Mahābhārata (*vide* III. CCXCI. 58-59), Śrī Rāma caused Angada to be formally installed as the Prince Regent of Kiṣkindhā that day.

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hermitage of Sage Agastya, surrounded with plantains. Nay, here indeed is the glorious hermitage of the high-souled Sage Sutīkṣṇa (disciple of Sage Agastya). (45--47) Again, there is also seen, O Sītā (a princess of the Videha territory), the spacious hermitage of Sage Śarabhanga, where came the thousand-eyed Indra, the destroyer of citadels. (48) In this region was the gigantic Virādha killed by me Here are seen, O lady with a slender-waist, the ascetics belonging to the same hermitage where lives as the head of the hermitage Sage Atri, who vies with the sun and fire (in brilliance). In this hermitage, O Sītā, was seen by you the ascetic lady (Anasūyā, wife of Sage Atri), who is given to the practice of virtue. (49-50)

असौ सुतनु शैलेन्द्रश्चित्रकूटः प्रकाशते । अत्र मां कैकयीपुत्रः प्रसादयितुमागतः ॥ ५१ ॥
एषा सा यमुना रम्या दृश्यते चित्रकानना । भरद्वाजाश्रमः श्रीमान् दृश्यते चैव मैथिलि ॥ ५२ ॥
इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी । नानाद्विजगणाकीर्णा सम्प्रपुष्पितकानना ॥ ५३ ॥
शृङ्गवेरपुरं चैतद् गुहो यत्र सखा मम । एषा सा दृश्यते सीते सरयूर्यूपमालिनी ॥ ५४ ॥
एषा सा दृश्यते सीते राजधानी पितुर्मम । अयोध्यां कुरु वैदेहि प्रणामं पुनरागता ॥ ५५ ॥

"There shines forth, O lady of charming limbs, Chitrakūṭa, the lord of mountains. Here came Bharata (son of Kaikeyī) to seek my favour (in the form of my consent to return to Ayodhya). (51) Here is seen the delightful Yamuna, which is hemmed in with lovely woods. The glorious hermitage of Sage Bharadwāja is also seen here, O princess of Mithila ! (52) Here is also seen the holy river, Ganga, which wends its way through the three worlds (*viz*, heaven, the earth and the subterranean world), (nay) whose banks are crowded with flocks of birds of every species, and which is lined with woods in full blossom. (53) Again, here is (the town of) Śṛngaverapura, where dwells my friend, Guha. Here is seen, O Sītā, the river Sarayu, lined with rows of sacrificial posts (the relics of sacrifices performed from time to time by kings of the Ikṣwāku dynasty). (54) Here is seen, O Sītā, the well-known seat of government of my (deceased) father (Emperor Daśaratha). Having (duly) returned (after a long time) offer respectful salutations to Ayodhya." (55)

ततस्ते वानराः सर्वे राक्षसाः सविभीषणाः । उत्पत्योत्पत्य सहृष्टास्तां पुरीं ददृशुस्तदा ॥ ५६ ॥

Bounding (again and again to have a view of it) and feeling greatly delighted, all the aforesaid monkeys and ogres including Vibhīṣaṇa, thereupon beheld that city on that occasion. (56)

ततस्तु तां पाण्डुरहर्म्यमालिनीं विशालकक्ष्यां गजवाजिभिर्वृताम् ।
पुरीमपश्यन् प्लवगाः सराक्षसाः पुरीं महेन्द्रस्य यथामरावतीम् ॥ ५७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः ॥ १२३ ॥

Thereupon did the monkeys for their part along with the ogres survey that city,—which was adorned with rows of yellowish white mansions, intersected with wide streets and crowded with elephants and horses, which vied with Amarāvatī, the city of the mighty Indra (the ruler of heaven). (57)

Thus ends Canto One hundred and twenty-three in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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चतुर्विंशत्यधिकशततमः सर्गः

Canto CXXIV

Landing from the aerial car at the hermitage of Sage Bharadwāja earlier, Śrī Rāma sees the great Ṛṣi and receives boons from him.

पूर्णे चतुर्दशे वर्षे पञ्चम्यां लक्ष्मणाग्रजः । भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम् ॥ १ ॥
सोऽपृच्छद्भिवाद्यैनं भरद्वाजं तपोधनम् ।
श्रूणोषि कच्चिद् भगवन् सुभिक्षानामयं पुरे । कच्चित् स युक्तो भरतो जीवन्त्यपि च मातरः ॥ २ ॥

Reaching the hermitage of Sage Bharadwāja on the fifth day (of the bright half) of the lunar month of Āświna (roughly corresponding with the month of September) when the fourteenth year (of his exile) had been completed, Śrī Rāma (the eldest half-brother of Lakṣmaṇa), who was disciplined (even now), bowed down to the anchorite. (1) Having greeted the aforesaid Bharadwāja, who had asceticism for his sole possession, he inquired (of him):— "Have you heard, O glorious sage, that there has been a good harvest and there is absence of disease in the city (Ayodhya) ? I hope Bharata is (still) active (in ruling over the people) and my mothers (still) survive ?" (2)

एवमुक्तस्तु रामेण भरद्वाजो महामुनिः । प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत् ॥ ३ ॥

Interrogated by Śrī Rāma in the foregoing words, the great Sage, Bharadwāja, smilingly replied (as follows) to Śrī Rāma (the foremost of the Raghus) like one greatly rejoiced:— (3)

आज्ञावशत्वे भरतो जटिलस्त्वां प्रतीक्षते । पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे ॥ ४ ॥
त्वां पुरा चीरवसनं प्रविशन्तं महावनम् । स्त्रीतृतीयं च्युतं राज्याद् धर्मकामं च केवलम् ॥ ५ ॥
पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम् । सर्वभोगैः परित्यक्तं स्वर्मच्युतमिवामरम् ॥ ६ ॥
दृष्ट्वा तु करुणा पूर्वं ममासीत् समितिंजय । कैकेयीवचने युक्तं वन्यमूलफलाशिनम् ॥ ७ ॥
साम्प्रतं तु समृद्धार्थं समित्रगणबान्धवम् । समीक्ष्य विजितारिं च ममाभूत् प्रीतिरुत्तमा ॥ ८ ॥
सर्वं च सुखदुःखं ते विदितं मम राघव । यत् त्वया विपुलं प्राप्तं जनस्थाननिवासिना ॥ ९ ॥
ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान् । रावणेन हृता भार्या बभूवेयमनिन्दिता ॥ १० ॥

"Wearing matted locks (on his head) and placing your wooden sandals (constantly) before him, Bharata, who is steadfast in obedience to your command, expects you back (every moment). Nay, all is well at your home as well as in the city. (4) Pity actually arose in my mind last time, O prince who are (ever) victorious in combat, on seeing you penetrating deep into the forest on foot before with the sole desire of practising virtue, clad in pieces of bark, disinherited from sovereignty and deprived of all enjoyments like an immortal fallen from heaven, having renounced all your possessions, with your spouse (Sītā) as the third (of your party besides Lakṣmaṇa and yourself), bent as you were on carrying out the behest of your father and intent on implementing the pledge given (by your father) to Kaikeyī, and living on wild roots and fruits. (5—7) Supreme joy is, however,

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being experienced by me now on perceiving you fully accomplished of purpose, now that you have completely conquered your enemies, and are accompanied by hosts of your friends and near ones (*viz*, your consort and younger half-brother, Lakṣmaṇa). (8) Nay, all your joy and sorrow that was experienced by you in abundance while sojourning in (the forest of) Janasthāna is known to me, O Rāma (a scion of Raghu) ! (9) This irreproachable consort of yours was borne away by Rāvaṇa while you were (busy) protecting all the ascetics (who were carrying on their austerities in that area), entrusted (as you were by the will of Providence) with the work of safe-guarding the interests of the Brahmans. (10)

मारीचदर्शनं चैव सीतोन्मथनमेव च । कबन्धदर्शनं चैव पम्पाभिगमनं तथा ॥ ११ ॥
सुग्रीवेण च ते सख्यं यत्र वाली हतस्त्वया । मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च ॥ १२ ॥
विदितायां च वैदेह्यां नलसेतुर्यथा कृतः । यथा चादीपिता लङ्का प्रहृष्टैरिय्यूथपैः ॥ १३ ॥
सपुत्रबान्धवामात्यः सबलः सहवाहनः । यथा च निहतः संख्ये रावणो बलदर्पितः ॥ १४ ॥
यथा च निहते तस्मिन् रावणे देवकण्टके । समागमश्च त्रिदशैर्यथा दत्तश्च ते वरः ॥ १५ ॥
सर्वं ममैतद् विदितं तपसा धर्मवत्सल । सम्पतन्ति च मे शिष्याः प्रवृत्त्याख्याः पुरीमितः ॥ १६ ॥
अहमप्यत्र ते दद्मि वरं शस्त्रभृतां वर । अर्घ्यं प्रतिगृह्याणेदमयोध्यां श्वो गमिष्यसि ॥ १७ ॥

"Nay, even the appearance of Mārīcha as well as the abduction of Sītā (by Rāvaṇa) as also the sight of Kabandha and even so your arrival at the Pampā lake, again, your alliance with Sugrīva in pursuance of which (his elder brother) Vālī was killed by you, also the quest for Sītā (a princess of the Videha territory) and the exploit (in the form of leaping across the sea) of Hanumān (son of the wind-god), again, how on the (said) princess of the Videha territory having been traced, a bridge was constructed (over the sea) by (the monkey chief) Nala, and how Lankā was set fire to by the commanders of monkey troops, who felt greatly rejoiced (over the fall of Indrajit) and how Rāvaṇa, who was elated with pride of his might, was killed in combat with his sons, kinsfolk and ministers as well as with his army and mounts, again your meeting with the gods on the aforesaid Rāvaṇa, who was a thorn in the side of gods, having been made short work of, and how boons were conferred on you (by them)—all this is known to me by virtue of my asceticism, O lover of virtue ! Nay, my disciples, who communicate to me tidings (relating to Ayodhya), repair in a body (now and then) from this place to the city. (11—16) I, too, hereby confer a boon (on you), O jewel among those who bear weapons (on their persons) ! (Pray) accept this (offering of) water to wash your hands with. You shall go to Ayodhya tomorrow." (17)

तस्य तच्छिरसा वाक्यं प्रतिगृह्य नृपात्मजः । बाढमित्येव संहृष्टः श्रीमान् वरमयाचत ॥ १८ ॥
अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः । फलान्यमृतगन्धीनि बहूनि विविधानि च ॥ १९ ॥
भवन्तु मार्गे भगवन्नयोध्यां प्रति गच्छतः । तथेति च प्रतिज्ञाते वचनात् समनन्तरम् ॥ २० ॥
अभवन् पादपास्तत्र स्वर्गपादपसंनिभाः । निष्फलाः फलिनश्चासन् विपुष्पाः पुष्पशालिनः ॥ २१ ॥
शुष्काः समग्रपत्रास्ते नगाश्चैव मधुस्रवाः । सर्वतो योजनात्तिस्रो गच्छतामभवंस्तदा ॥ २२ ॥
ततः प्रहृष्टाः प्लवगर्षभास्ते बहूनि दिव्यानि फलानि चैव ।
कामादुपाश्नन्ति सहस्रशस्ते मुदान्विताः स्वर्गजितो यथैव ॥ २३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्विंशत्यधिकशततमः सर्गः ॥ १२४ ॥

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Bowing to his aforesaid command with his head bent low, highly pleased (as he was), and saying "Amen !", the glorious prince (Śrī Rāma) asked (of him) the (following) boon:—(18) "Let all the trees on the way (even) as I fly to Ayodhya bear fruits and flow with honey and let abundant fruits of various kinds and emitting the fragrance of nectar appear (on them), O venerable sir !" Immediately after his consent, once it was given in the words "Be it so !", all the trees in that region grew to be closely similar to heavenly trees (in their virtues). For three Yojanas (twenty-four miles) on all sides, in the interest of those travelling to Ayodhya, trees that no longer bore fruit were laden with fruit; those which had (even) ceased to blossom looked charming with blossom (again). (19—21) Trees that had withered were fully clothed with foliage (once more) and further began to flow with honey on that occasion. (22) (Leaping down from the aerial car on reaching the outskirts of Ayodhya) highly rejoiced and full of joy even as those who had won their place in heaven, the aforesaid jewels among the monkeys in their thousands thereupon feasted at will on the numerous ethereal fruits. (23)

Thus ends Canto One hundred and twenty-four in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशत्यधिकशततमः सर्गः

Canto CXXV

Preceding Śrī Rāma to Śṛṇgaverapura and Nandigrāma, Hanumān apprises Guha and Bharata of his impending return and Bharata offers him a number of valuable gifts in recompense for the delightful news.

अयोध्यां तु समालोक्य चिन्तयामास राघवः । प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः ॥ १ ॥
चिन्तयित्वा ततो दृष्टिं वानरेषु न्यपातयत् । उवाच धीमांस्तेजस्वी हनूमन्तं प्लवंगमम् ॥ २ ॥

Gazing on Ayodhya (while still in the air before landing at the hermitage of Bharadwāja), Śrī Rāma (a scion of Raghu) for his part, who wished to do a kindly act, and who was quick in exhibiting prowess, contemplated thereupon to do a kindly act to his friends (Sugrīva and others) as well as to the people of Ayodhya. (1) Taxing his brain (awhile) the sagacious and glorious prince then cast his glance on the monkeys and spoke (as follows) to the monkey (chief), Hanūmān:—(2)

अयोध्यां त्वरितो गत्वा शीघ्रं प्लवगसत्तम । जानीहि कच्चित् कुशली जनो नृपतिमन्दिरे ॥ ३ ॥
शृङ्गवेरपुरं प्राप्य गुहं गहनगोचरम् । निषादाधिपतिं ब्रूहि कुशलं वचनान्मम ॥ ४ ॥
श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम् । भविष्यति गुहः प्रीतः स ममात्मसमः सखा ॥ ५ ॥
अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च । निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः ॥ ६ ॥
भरतस्तु त्वया वाच्यः कुशलं वचनान्मम । सिद्धार्थं शंस मां तस्मै सभार्यं सहलक्ष्मणम् ॥ ७ ॥

"Moving with all speed to Ayodhya, O jewel among the monkeys, quickly find out if people in the royal palace are happy. (3) Reaching Śṛṇgaverapura (earlier) communicate in my name my welfare to Guha, the suzerain lord of

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the Niṣādas,* who dwells in the woods. (4) Guha will feel actually delighted to hear of me as being safe and sound and free from anxiety. He is my friend, as good as my own self. (5) Feeling pleased, Guha, the suzerain lord of the Niṣādas, will tell you the way to Ayodhya as well as the news about Bharata. (6) Bharata, too, should be asked by you of his welfare in my name. (Nay) speak to him of me as having returned accomplished of purpose with my wife and Lakṣmaṇa. (7)

हरणं चापि वैदेह्या रावणेन बलीयसा । सुग्रीवेण च संवादं वालिनश्च वधं रणे ॥ ८ ॥
मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया । लङ्घयित्वा महातोयमापगापतिमव्ययम् ॥ ९ ॥
उपयानं समुद्रस्य सागरस्य च दर्शनम् । यथा च कारितः सेतू रावणश्च यथा हतः ॥ १० ॥
वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च । महादेवप्रसादाच्च पित्रा मम समागमम् ॥ ११ ॥
उपयातं च मां सौम्य भरताय निवेदय । सह राक्षसराजेन हरीणामीश्वरेण च ॥ १२ ॥

"Nay, also speak to him of abduction of Sītā (a princess of the Videha territory) by the exceedingly mighty Rāvaṇa, as also of my conversation with Sugrīva and the destruction (by me) of (his elder brother) Vālī on the field of battle, as well as of the search (conducted by Sugrīva) for Sītā (a princess of Mithila) and mention to him how she was traced out by you after leaping across the never-diminishing sea (the lord of rivers) and consisting of a vast expanse of water. (8-9) Also tell him of my going near the ocean and the appearance of the Ocean and (also) how a bridge was thrown over it and how Rāvaṇa was (ultimately) killed. (10) (Further) tell him of bestowal (on me) of boons by the mighty Indra (the ruler of gods), Brahmā (the creator) and Varuṇa (the god of waters) and of my meeting with my (deceased) father (in an ethereal form) through the grace of Lord Śiva (the Supreme Deity). (11) Also speak to Bharata of me as having arrived near (Ayodhya) with Vibhīṣaṇa (the king of ogres) and Sugrīva (the ruler of monkeys), O gentle one !" (12)

जित्वा शत्रुगणान् रामः प्राप्य चानुत्तमं यशः । उपायाति समृद्धार्थः सह मित्रैर्महाबलैः ॥ १३ ॥

"Say to him, 'Having conquered the hosts of enemies and won unsurpassed glory, his purpose thus accomplished, Rāma has arrived near with (other) friends endowed with extraordinary might.' (13)

एतच्छ्रुत्वा यमाकारं भजते भरतस्ततः । स च ते वेदितव्यः स्यात् सर्वं यच्चापि मां प्रति ॥ १४ ॥
ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च । तत्त्वेन मुखवर्णेन दृष्ट्या व्याभाषितेन च ॥ १५ ॥
सर्वकामसमृद्धं हि हस्त्यश्वरथसंकुलम् । पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥ १६ ॥
संगत्या भरतः श्रीमान् राज्येनार्थी स्वयं भवेत् । प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः ॥ १७ ॥
तस्य बुद्धिं च विज्ञाय व्यवसायं च वानर । यावन्न दूरं याताः स्मः क्षिप्रमागन्तुमर्हसि ॥ १८ ॥

"Nay, the expression which Bharata wears on his face on hearing this news should also then be observed by you as also all that he intends to do in relation to me. (14) All the reactions of Bharata and his gestures too should be truly ascertained through the colour of his face, glances and speech. (15)

* A caste believed to have originated from a Śūdra mother through a Brahman father and as such regarded as low.

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Whose mind will a kingdom exceedingly rich in all coveted enjoyments (nay) teeming with elephants, horses and chariots and inherited from one's father and grandfather not actually attract ? (16) If through association (with rulership or with his mother) the glorious Bharata has himself grown covetous of sovereignty, let the delight of Raghu rule the entire globe without exception. (17) Ascertaining his mind and resolve as well, O monkey, you ought to return apace before we are gone far (from the hermitage of Sage Bharadwāja)." (18)

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः । मानुषं धारयन् रूपमयोध्यां त्वरितो ययौ ॥ १९ ॥
अथोत्पपात वेगेन हनूमान् मारुतात्मजः । गरुत्मानिव वेगेन जिघृक्षन्नुरगोत्तमम् ॥ २० ॥
लङ्घयित्वा पितृपथं विहगेन्द्रालयं शुभम् । गङ्गायमुनयोर्भीमं समतीत्य समागमम् ॥ २१ ॥
शृङ्गवेरपुरं प्राप्य गुहमासाद्य वीर्यवान् । स वाचा शुभया हृष्टो हनूमानिदमब्रवीत् ॥ २२ ॥
सखा तु तव काकुत्स्थो रामः सत्यपराक्रमः । ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत् ॥ २३ ॥
पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः । भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यत्रैव राघवम् ॥ २४ ॥

Assuming a human semblance when commanded as aforesaid (by Śrī Rāma), Hanūmān, an offspring of the wind-god, left in all haste for Ayodhya. (19) Hanūmān, son of the wind-god, forthwith sprang forward (towards Ayodhya) with speed (even) as Garuḍa (the king of birds and the transport of Lord Viṣṇu) would with impetuosity when seeking to lay hands on a jewel among the serpents. (20) Sweeping through the atmosphere (the course of his father, the wind-god), the charming abode of the jewels among birds, (nay) duly crossing over the formidable confluence of the Ganga and the Yamuna rivers (at Prayag), reaching Śṛngaverapura and meeting Guha (the Niṣāda chief), the celebrated and powerful Hanūmān joyfully spoke as follows in a charming voice:—(21-22) "With Sītā as well as with Lakṣmaṇa (son of Sumitrā) your friend, Śrī Rāma, that scion of Kakutstha of unfailing prowess, has for his part inquired of you about your welfare. (23) You will (be able to) see Śrī Rāma (a scion of Raghu) at this very place today when he has been duly permitted by Sage Bharadwāja after spending at the instance of the sage (with him) the night of the fifth lunar day (of the bright half of the month of Āświna)." (24)

एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहः । उत्पपात महावेगाद् वेगवानविचारयन् ॥ २५ ॥
सोऽपश्यद् रामतीर्थं च नदीं वालुकिनीं तथा । वरूथीं गोमतीं चैव भीमं शालवनं तथा ॥ २६ ॥
प्रजाश्च बहुसाहस्रीः स्फीताञ्जनपदानपि । स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः ॥ २७ ॥
आससाद द्रुमान् फुल्लान् नन्दिग्रामसमीपगान् । सुराधिपस्योपवने यथा चैत्ररथे द्रुमान् ॥ २८ ॥
स्त्रीभिः सपुत्रैः पौत्रैश्च रममाणैः स्वलंकृतैः ।

Saying so, not minding the fatigue (of the journey), the swift-moving Hanumān (who was endowed with extraordinary energy) sprang forward with great impetuosity, his hair standing erect (for joy at the thought of his being of some little service to Śrī Rāma, the Delight of the universe). (25) He came across (on the way) the waters hallowed by the association of Lord Paraśurāma and the rivers Vālukinī, Varūthinī and Gomati as well, as also the formidable forest of sal trees and many thousands of people

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(inhabiting the kingdom of Kosala) as also the prosperous territories (comprised in that kingdom). Having speedily covered a long distance, that jewel among the monkeys reached the blossomed trees standing in the neighbourhood of Nandigrāma and resembling like those comprised in the garden of Indra (the suzerain lord of gods), and the garden of Kubera (known by the name of Chaitraratha); and frequented by women as also by their grandsons and sons beautifully adorned.

क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम् ॥ २९ ॥
ददर्श भरतं दीनं कृशमाश्रमवासिनम् । जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्शितम् ॥ ३० ॥
फलमूलाशिनं दान्तं तापसं धर्मचारिणम् । समुन्नतजटाभारं वल्कलाजिनवाससम् ॥ ३१ ॥
नियतं भावितात्मानं ब्रह्मर्षिसमतेजसम् । पादुके ते पुरस्कृत्य प्रशासन्तं वसुंधराम् ॥ ३२ ॥
चातुर्वर्ण्यस्य लोकस्य त्रातारं सर्वतो भयात् । उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः ॥ ३३ ॥
बलमुख्यैश्च युक्तैश्च काषायाम्बरधारिभिः । नहि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम् ॥ ३४ ॥
परिभोक्तुं व्यवस्यन्ति पौरा वै धर्मवत्सलाः । तं धर्ममिव धर्मज्ञं देहबन्धमिवापरम् ॥ ३५ ॥
उवाच प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः ।

At a distance of two miles from Ayodhya he saw Bharata miserable and emaciated, dwelling in a hermitage with the bark of trees and the skin of a black antelope wrapped around his waist, wearing matted locks on his head and afflicted through separation from his (elder half-) brother (Śrī Rāma) subsisting on fruits and roots, disciplined, and engaged in austerities, practising virtue, distinguished by a very high head of matted hair, covering (the upper part of) his body (too) with the bark of trees and a deer-skin, abstemious and clothed with a glory equalling that of a Brahman Ṛṣi, his limbs coated with dirt, though his mind had been chastened, (nay) ruling the earth after placing the well-known wooden sandals (of Śrī Rāma) before him, protecting the people belonging to all the four grades (*viz*, the Brahmans, the Kṣatriyas, the Vaiśyas and the Śūdras) from all peril and attended by upright ministers and family priests as well as by clever troop-commanders, (all) clad in ochre robes. Indeed, the citizens (of Ayodhya), who were (all) lovers of virtue, would never feel inclined to enjoy pleasures ignoring that prince clad in the bark of trees and the skin of a black antelope. With joined palms Hanūmān, an offspring of the wind-god, spoke as follows to that prince, who knew what is right and seemed to be a second Dharma (the god of virtue) clothed with a body:—

वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ॥ ३६ ॥
अनुशोचसि काकुत्स्थं स त्वां कौशलमब्रवीत् । प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम् ॥ ३७ ॥
अस्मिन् मुहूर्ते भ्रात्रा त्वं रामेण सह संगतः । निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम् ॥ ३८ ॥
उपयाति समृद्धार्थः सह मित्रैर्महाबलैः ।
लक्ष्मणश्च महातेजा वैदेही च यशस्विनी । सीता समग्रा रामेण महेन्द्रेण शची यथा ॥ ३९ ॥

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"That scion of Kakutstha for whom you are grieving, living as he was in the Daṇḍaka forest, wearing the bark of trees (on his person) and matted locks (on his head), has asked you about your welfare. I (hereby) break a delightful news to you, my lord ! (Pray) abandon your poignant grief. (26—37) You will be reunited with your (elder half-) brother, Śrī Rāma, within this (very) hour. Having killed Rāvaṇa (the king of ogres) and recovered Sītā (a princess of Mithila), Śrī Rāma is coming back with his (numerous) friends endowed with extraordinary might, his purpose fully accomplished. Lakṣmaṇa too, who is endowed with extraordinary energy is coming as also Sītā, the illustrious princess of the Videha territory, who has her desires fulfilled, with Śrī Rāma (even) as Śachī (the consort of Indra) would with the mighty Indra (the ruler of gods)." (38-39)

एवमुक्तो हनुमता भरतः कैकयीसुतः । पपात सहसा हृष्टो हर्षान्मोहमुपागमत् ॥ ४० ॥
ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः । हनूमन्तमुवाचेदं भरतः प्रियवादिनम् ॥ ४१ ॥
अशोकजैः प्रीतिमयैः कपिमालिङ्ग्य सम्भ्रमात् । सिषेच भरतः श्रीमान् विपुलैरश्रुबिन्दुभिः ॥ ४२ ॥
देवो वा मानुषो वा त्वमनुक्रोशादिहागतः । प्रियाख्यानस्य ते सौम्य ददामि व्रुवतः प्रियम् ॥ ४३ ॥
गवां शतसहस्रं च ग्रामाणां च शतं परम् । सकुण्डलाः शुभाचारा भार्याः कन्यास्तु षोडश ॥ ४४ ॥
हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः । सर्वाभरणसम्पन्नाः सम्पन्नाः कुलजातिभिः ॥ ४५ ॥

Feeling delighted when spoken to as aforesaid by Hanumān, Bharata, son of Kaikeyī, sank all at once to the ground and fainted through joy. (40) Regaining his consciousness and rising awhile, Bharata, a scion of Raghu, replied as follows to Hanūmān, who had brought the pleasant tidings (to him):— (41) Embracing the monkey in a flurry, the glorious Bharata bathed him with copious tear-drops born of joy and (as such) other than those born of grief.. (42) "Whether you are a god or a human being, you have come here through compassion. To you, who have broken this agreeable news (to me), O gentle one, I shall give you, in return for the pleasant tidings, a hundred thousand cows, an excellent hundred of villages and for wives sixteen golden-complexioned virgin girls of good conduct, adorned with ear-rings, nay, decked with all (kinds of) jewels and distinguished by a shapely nose and thighs and a countenance delightful as the moon, and rich in lineage and birth." (43—45)

निशम्य रामागमनं नृपात्मजः कपिप्रवीरस्य तदाद्भुतोपमम् ।
प्रहर्षितो रामदिदृक्षयाभवत् पुनश्च हर्षादिदमब्रवीद् वचः ॥ ४६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चविंशत्यधिकशततमः सर्गः ॥ १२५ ॥

Hearing from the mouth of Hanumān (a principal hero among the monkeys) the seemingly miraculous return of Śrī Rāma on that occasion, the prince (Bharata) was thrown into ecstatic joy by a desire to behold Śrī Rāma, and joyfully spoke once more as follows:— (46)

Thus ends Canto One hundred and twenty-five in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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षड्विंशत्यधिकशततमः सर्गः

Canto CXXVI

Hanumān recounts to Bharata broad details relating to the sojourn of Śrī Rāma, Sītā and Lakṣmaṇa in the forest.

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम् । शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम् ॥ १ ॥
कल्याणी बत गाथेयं लौकिकी प्रतिभाति माम् । एति जीवन्तमानन्दो नरं वर्षशतादपि ॥ २ ॥
राघवस्य हरीणां च कथमासीत् समागमः । कस्मिन् देशे किमाश्रित्य तत्त्वमाख्याहि पृच्छतः ॥ ३ ॥
स पृष्टो राजपुत्रेण बृस्यां समुपवेशितः । आचचक्षे ततः सर्वं रामस्य चरितं वने ॥ ४ ॥

"Indeed I hear (for the first time today) the delightful story of my lord (Śrī Rāma) who proceeded to the vast forest many years ago. (1) Ah, how right does this popular saying sounds to me that joy comes to a surviving man even if it be after (say) a hundred years ! (2) How, at what place and on what (common) grounds did an alliance between Śrī Rāma (a scion of Raghu) and the monkeys come to be concluded ? (Pray) speak the truth to me, inquiring as I am." (3) Seated comfortably on a mat of (the sacred) Kuśa grass (meant for ascetics) and interrogated (as above) by the prince (Bharata), Hanumān thereupon began to recount (in a nutshell as follows) the whole story of (the sojourn of) Śrī Rāma in the forest:—(4)

यथा प्रव्राजितो रामो मातुर्दत्तौ वरौ तव । यथा च पुत्रशोकेन राजा दशरथो मृतः ॥ ५ ॥
यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात् प्रभो । त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम् ॥ ६ ॥
चित्रकूटगिरिं गत्वा राज्येनामित्रकर्शनः । निमन्त्रितस्त्वया भ्राता धर्ममाचरता सताम् ॥ ७ ॥
स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम् । आर्यस्य पादुके गृह्य यथासि पुनरागतः ॥ ८ ॥
सर्वमेतन्महाबाहो यथावद् विदितं तव । त्वयि प्रतिप्रयाते तु यद् वृत्तं तन्निबोध मे ॥ ९ ॥

"How two boons were conferred on your mother by your father, how (in pursuance of one of which) Śrī Rāma was exiled to the forest and how King Daśaratha breathed his last out of grief caused by separation from his (eldest) son; how you were speedily brought back (all the way) from Rājagṛha (the seat of government of the Kekaya kings) by the envoys, my lord, and how for that matter sovereignty was not coveted by you when you re-entered Ayodhya; how on your repairing to Chitrakoot, your (elder half-) brother, the scourge of his enemies, was besought by you, who followed the way of life of the virtuous, to accept the kingship; how the crown was renounced by Śrī Rāma, who stood by the pledge of the deceased king (given to Kaikeyī), and how you returned (to Ayodhya) taking (with you) the wooden sandals of your elder (half-) brother—all this is known aright to you, O mighty armed prince ! Hear from me now that which happened after you had returned (to Ayodhya). (5–9)

अपयाते त्वयि तदा समुद्भ्रान्तमृगद्विजम् । परिद्यूनमिवात्यर्थं तद् वनं समपद्यत ॥ १० ॥
तद्धस्तिमृदितं घोरं सिंहव्याघ्रमृगाकुलम् । प्रविवेशाथ विजनं स महद् दण्डकावनम् ॥ ११ ॥
तेषां पुरस्ताद् बलवान् गच्छतां गहने वने । विनदन् सुमहानादं विराधः प्रत्यदृश्यत ॥ १२ ॥

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तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम् । निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम् ॥ १३ ॥
तत् कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ । सायाह्ने शरभङ्गस्य रम्यमाश्रममीयतुः ॥ १४ ॥

"When you had gone away (back to Ayodhya), the said forest (of Chitrakoot) assumed an extremely doleful appearance as it were, on that occasion, the beasts and birds getting utterly bewildered. (10) Śrī Rāma forthwith penetrated deep into the dreadful, lonely and extensive Daṇḍaka forest, which had been trampled down by (wild) elephants and was crowded with lions, tigers and deer. (11) Before them, (even) as they were advancing into the dense forest, there suddenly appeared the mighty (ogre) Virādha uttering forth a tremendous roar. (12) Getting rid of that ogre, who rushed with uplifted arms and head bent low, (all) the three (Śrī Rāma, Sītā and Lakṣmaṇa) cast him into a pit, (even) as he was emitting a loud cry like an elephant. (13) Having accomplished that feat, which was difficult (for others) to perform, the two brothers, Śrī Rāma and Lakṣmaṇa reached the lovely hermitage of Sage Śarabhanga at the close of the (same) day. (14)

शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः । अभिवाद्य मुनीन् सर्वाञ्जनस्थानमुपागमत् ॥ १५ ॥
पश्चाच्छूर्पणखा नाम रामपार्श्वमुपागता । ततो रामेण संदिष्टो लक्ष्मणः सहसोत्थितः ॥ १६ ॥
प्रगृह्य खड्गं चिच्छेद कर्णनासं महाबलः । चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ॥ १७ ॥
हतानि वसता तत्र राघवेण महात्मना । एकेन सह संगम्य रामेण रणमूर्धनि ॥ १८ ॥
अर्धश्चतुर्थभागेन निश्शेषा राक्षसाः कृताः । महाबला महावीर्यास्तपसो विघ्नकारिणः ॥ १९ ॥
निहता राघवेणाजौ दण्डकारण्यवासिनः । राक्षसाश्च विनिष्पिष्टाः खरश्च निहतो रणे ॥ २० ॥
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तरम् ।

"Greeting all the anchorites, when Śarabhanga had ascended to heaven, Śrī Rāma of unfailing prowess moved to (the region known as) Janasthāna. (15) Subsequently an ogress, Śūrpaṇakhā by name, sought the presence of Śrī Rāma. Enjoined by Śrī Rāma, Lakṣmaṇa, who was endowed with extraordinary might, thereupon rose suddenly and firmly seizing hold of his sword, cut off her ears and nose. (Nay) fourteen thousands of ogres of terrible deeds were made short work of by the high-souled Śrī Rāma (a scion of Raghu) while sojourning in that region. On closing with Śrī Rāma alone in the van of the fight the ogres were wholly exterminated in a fraction of a quarter of a day. The ogres dwelling in the Daṇḍaka forest, who were endowed with extraordinary might and distinguished for their great valour, and who interfered with the austerities of the ascetics, were extirpated in combat by Śrī Rāma. Not only were the ogres utterly destroyed but even Khara (their leader) was made short work of in combat. Nay, after killing Dūṣaṇa (his brother) first, Triśirā (the other brother) was dispatched immediately afterwards.

ततस्तेनार्दिता बाला रावणं समुपागता ॥ २१ ॥
रावणानुचरो घोरो मारीचो नाम राक्षसः । लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः ॥ २२ ॥
सा राममब्रवीद् दृष्ट्वा वैदेही गृह्यतामिति । अयं मनोहरः कान्त आश्रमो नो भविष्यति ॥ २३ ॥
ततो रामो धनुष्पाणिर्मृगं तमनुधावति । स तं जघान धावन्तं शरेणानतपर्वणा ॥ २४ ॥
अथ सौम्य दशग्रीवो मृगं याति तु राघवे । लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा ॥ २५ ॥

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जग्राह तरसा सीतां ग्रहः खे रोहिणीमिव । त्रातुकामं ततो युद्धे हत्वा गृध्रं जटायुषम् ॥ २६ ॥
प्रगृह्य सहसा सीतां जगामाशु स राक्षसः ।

"Pained by the aforesaid incident, the foolish Śūrpaṇakhā sought refuge with Rāvaṇa. (16—21) Assuming the guise of a deer with a form consisting of precious stones, a redoubtable ogre, Mārīcha by name, a follower of Rāvaṇa, wrought his charm on Sītā (a princess of the Videha territory). (22) That princess of the Videha territory said to Śrī Rāma, 'Let this deer be captured. This hermitage of ours will turn out to be soul-captivating and lovely (with its presence).' (23) Bow in hand, Śrī Rāma thereupon chased that (weird) deer. (Nay) he killed it with an arrow of curved joints (even) while it was running. (24) When, however, Śrī Rāma (a scion of Raghu) had left in pursuit of the (aforesaid) deer and Lakṣmaṇa too had issued forth (from the hermitage on being pressed by Sītā to leave immediately to help his eldest half-brother, who seemed to be in trouble), Rāvaṇa (the ten-headed monster) forthwith entered the hermitage during that interval, O gentle sir ! (25) He forcibly laid his hands on Sītā (even) as a planet (like Mars) would obscure the constellation Rohiṇī (by interposing itself between the moon and the lunar mansion). Fatally wounding in an encounter, the vulture (king) Jaṭāyu, who sought to deliver her, and seizing hold of Sītā by force, the said ogre thereupon departed in haste (for Lankā).

ततस्त्वद्भुतसंकाशाः स्थिताः पर्वतमूर्धनि ॥ २७ ॥
सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः । ददृशुर्विस्मिताकारा रावणं राक्षसाधिपम् ॥ २८ ॥
ततः शीघ्रतरं गत्वा तद् विमानं मनोजवम् । आरुह्य सह वैदेह्या पुष्पकं स महाबलः ॥ २९ ॥
प्रविवेश तदा लङ्कां रावणो राक्षसेश्वरः । तां सुवर्णपरिष्कारे शुभे महति वेश्मनि ॥ ३० ॥
प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः । तृणवद् भाषितं तस्य तं च नैर्ऋतपुंगवम् ॥ ३१ ॥
अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता ।

"Perched on a mountain-top (some) strange-looking monkeys (Sugrīva and others) for their part, who appeared like mountains and had amazement writ large on their faces presently saw Rāvaṇa, the suzerain lord of ogres, passing (that way), taking Sītā (in his arms). Then, coursing with great speed (in the air) and mounting with the princess of the Videha territory, the well-known aerial car, Puṣpaka, which was swift as thought (and stood waiting for him somewhere according to his directions), that ruler of ogres, Rāvaṇa, who was endowed with extraordinary might, presently made good his entry into Lankā. Lodging the princess of Mithila in a charming stately mansion enclosed with a gold wall, Rāvaṇa sought to console her with (blandishing) words. Caring a straw for his speech and ignoring that prince of ogres (however), Sītā (a princess of the Videha territory) actually remained in the Aśoka grove (attached to that palace).

न्यवर्तत तदा रामो मृगं हत्वा तदा वने ॥ ३२ ॥
निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं स विव्यथे । गृध्रं हतं तदा दृष्ट्वा रामः प्रियतरं पितुः ॥ ३३ ॥
मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः । गोदावरीमनुचरन् वनोद्देशांश्च पुष्पितान् ॥ ३४ ॥
आसेदतुर्महारण्ये कबन्धं नाम राक्षसम् । ततः कबन्धवचनाद् रामः सत्यपराक्रमः ॥ ३५ ॥

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ऋष्यमूकगिरिं गत्वा सुग्रीवेण समागतः । तयोः समागमः पूर्वं प्रीत्या हार्दो व्यजायत ॥ ३६ ॥
भ्रात्रा निरस्तः क्रुद्धेन सुग्रीवो वालिना पुरा । इतरेतरसंवादात् प्रगाढः प्रणयस्तयोः ॥ ३७ ॥
रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत् । वालिनं समरे हत्वा महाकायं महाबलम् ॥ ३८ ॥
सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः ।

"Having presently killed the (ogre disguised as a) deer in the forest, Śrī Rāma then retraced his steps (to his hermitage). (26—32) Missing Sītā (in the hermitage) as well as the vulture (who was living on the outskirts of the hermitage), while returning, the said scion of Kakutstha felt agonized. Seeing the vulture (Jaṭāyu), who was dearer (to him) than his (own) father, killed, while looking out for Sītā (a princess of the Videha territory), Śrī Rāma, a scion of Raghu, for his part, who was accompanied by Lakṣmaṇa, ranged along (the bank of) the Godavari as also the blossomed woodlands. (33-34) The two princes met in a vast forest an ogre, Kabandha by name (and killed him). Repairing to the Ṛṣyamūka mountain according to the advice of Kabandha, Śrī Rāma of unfailing prowess thereupon came into contact with Sugrīva. A meeting of hearts through affinity had taken place between them (even) before (they met). (35-36) Sugrīva had been banished in the past by his angry brother, Vālī, and as a result of mutual talks a deep affection arose between Śrī Rāma and Sugrīva. (37) Killing by the might of his arms on the field of battle the gigantic Vālī, even though he was endowed with extra-ordinary might, Śrī Rāma caused his kingship to be restored (to Sugrīva). (38) Sugrīva was (thus) established in his kingdom along with all the monkeys.

रामाय प्रतिजानीते राजपुत्र्यास्तु मार्गणम् ॥ ३९ ॥
आदिष्टा वानरेन्द्रेण सुग्रीवेण महात्मना । दश कोट्यः प्लवङ्गानां सर्वाः प्रस्थापिता दिशः ॥ ४० ॥
तेषां नो विप्रकृष्टानां विन्ध्ये पर्वतसत्तमे । भृशं शोकाभितप्तानां महान् कालोऽत्यवर्तत ॥ ४१ ॥
भ्राता तु गृध्रराजस्य सम्पातिर्नाम वीर्यवान् । समाख्याति स्म वसतीं सीतां रावणमन्दिरे ॥ ४२ ॥
सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन् ।
आत्मवीर्यं समास्थाय योजनानां शतं प्लुतः । यत्राहमेकामद्राक्षमशोकवनिकां गताम् ॥ ४३ ॥
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम् । तया समेत्य विधिवत् पृष्ट्वा सर्वमनिन्दिताम् ॥ ४४ ॥
अभिज्ञानं मया दत्तं रामनामाङ्कुलीयकम् । अभिज्ञानं मणिं लब्ध्वा चरितार्थोऽहमागतः ॥ ४५ ॥

"Sugrīva (in his turn) had given his pledge to institute a search for the princess (of Mithila). (39) Ten crores of monkeys were (accordingly) told off (for this work) and dispatched to all the (four) quarters. (40) A long time slipped past us (monkeys) as we had lost our way in the Vindhya mountain, the foremost of mountains and felt sore stricken with grief. (41) In the meantime the powerful brother of Jaṭāyu (the king of vultures), Sampāti by name definitely told (us) of Sītā dwelling in the palace of Rāvaṇa. (42) Dispelling the aforesaid despondency of my kinsfolk, who were (all) seized with despair, and resorting to my own energy I as such leapt across (a sea extending over) a hundred Yojanas (or eight hundred miles). There I beheld Sītā living alone in a grove of Aśoka trees, clad in silk, unclean and cheerless, yet unflinching in her vow (of conjugal fidelity). After meeting that irreproachable lady and duly inquiring everything (of her), a ring with the name of Śrī Rāma engraved on it was

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handed over (to her) by me as a token. (And) receiving as a token (from her in return) a jewel (from her head) I returned (to the northern seashore) accomplished of purpose. (43—45)

मया च पुनरागम्य रामस्याक्लिष्टकर्मणः । अभिज्ञानं मया दत्तमर्चिष्मान् स महामणिः ॥ ४६ ॥

"Nay, returning (to the presence of Śrī Rāma at Kiṣkindhā along with my companions), that brilliant and valuable jewel was delivered by me as a token to Śrī Rāma, who was unwearied in action. (46)

श्रुत्वा तां मैथिलीं रामस्त्वाशंसे च जीवितम् । जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः ॥ ४७ ॥
उद्योजयिष्यन्नुद्योगं दध्रे लङ्कावधे मनः । जिघांसुरिव लोकान्ते सर्वाँल्लोकान् विभावसुः ॥ ४८ ॥
ततः समुद्रमासाद्य नलं सेतुमकारयत् । अतरत् कपिवीराणां वाहिनी तेन सेतुना ॥ ४९ ॥
प्रहस्तमवधीन्नीलः कुम्भकर्णं तु राघवः । लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम् ॥ ५० ॥
स शक्रेण समागम्य यमेन वरुणेन च । महेश्वरस्वयम्भूभ्यां तथा दशरथेन च ॥ ५१ ॥
तैश्च दत्तवरः श्रीमानृषिभिश्च समागतैः । सुरर्षिभिश्च काकुत्स्थो वराँल्लेभे परंतपः ॥ ५२ ॥
स तु दत्तवरः प्रीत्या वानरैश्च समागतैः । पुष्पकेण विमानेन किष्किन्धामभ्युपागमत् ॥ ५३ ॥
तां गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ । अविघ्नं पुष्ययोगेन श्वो रामं द्रष्टुमर्हसि ॥ ५४ ॥
ततः स वाक्यैर्मधुरैर्हनूमतो निशम्य हृष्टो भरतः कृताञ्जलिः ।
उवाच वाणीं मनसः प्रहर्षिणीं चिरस्य पूर्णः खलु मे मनोरथः ॥ ५५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः ॥ १२६ ॥

"Nay, hearing (the news) of that princess of Mithila (being alive and firm in her devotion to him), Śrī Rāma for his part regained the hope to survive (even) as an ailing man who has approached the end of his life would on drinking nectar. (47) Putting forth a war effort, he set his mind upon the destruction of Lankā (even) as at the dissolution of the world the fire of universal destruction would proceed to destroy all the worlds when intending to do so. (48) Reaching the seashore, he then caused (the monkey chief) Nala to construct a bridge (across the sea) and the army of monkey heroes crossed the sea by means of that bridge. (49) (The monkey chief) Nīla (the Commander-in-Chief of the simian army) killed (the ogre) Prahasta, whereas Śrī Rāma (a scion of Raghu) disposed of Kumbhakarṇa (the younger brother of Rāvaṇa), Lakṣmaṇa dispatched Indrajit, (the eldest) son of Rāvaṇa, and Śrī Rāma himself got rid of Rāvaṇa. (50) Coming together, Indra (the ruler of gods), Yama (the god of retribution) and Varuṇa (the god of water), Lord Śiva (the Supreme Ruler) and Brahmā, the self-born creator and likewise with (the spirit of) his (deceased) father, nay, granted boons by them as also by the Ṛṣis (seers of Vedic Mantras) and celestial sages assembled there, the glorious Rāma (a scion of Kakutstha), the scourge of his enemies, (gratefully) received them. (51-52) Nay, having been granted boons, Śrī Rāma for his part joyfully flew to Kiṣkindhā in the aerial car known as Puṣpaka along with the monkeys who had collected there. (53) Tomorrow, when the moon will be in conjunction with the asterisk Puṣya, you will be able without any hindrance to see Śrī Rāma, who, having (already) reached the bank of the holy Ganga once more, is staying (for a day) in the presence of Sage Bharadwāja." (54) Delighted

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to hear of Śrī Rāma's impending return (to Ayodhya) in the sweet words of Hanumān, the celebrated Bharata with joined palms thereupon made the following reply, which brought excessive joy to his mind:—"After a long time indeed has my desire been fulfilled." (55)

Thus ends Canto One hundred and twenty-six in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशत्यधिकशततमः सर्गः

Canto CXXVII

Arrangements for the reception of Śrī Rāma in Ayodhya; the departure of Bharata with all others for Nandigrāma to receive Śrī Rāma; Śrī Rāma's meeting with Bharata and others and his sending back the aerial car, Puṣpaka, to Kubera, the ruler of Yakṣas (a class of demigods), to whom it originally belonged

श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः । हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा ॥ १ ॥
दैवतानि च सर्वाणि चैत्यानि नगरस्य च । सुगन्धमाल्यैर्वादित्रैरर्चन्तु शुचयो नराः ॥ २ ॥
सूताः स्तुतिपुराणज्ञाः सर्वे वैतालिकास्तथा । सर्वे वादित्रकुशला गणिकाश्चैव सर्वशः ॥ ३ ॥
राजदारास्तथामात्याः सैन्याः सेनाङ्गनागणाः । ब्राह्मणाश्च सराजन्याः श्रेणीमुख्यास्तथा गणाः ॥ ४ ॥
अभिनिर्यान्तु रामस्य द्रष्टुं शशिनिभं मुखम् ।

Hearing the supremely delightful news (of Śrī Rāma's impending return to Ayodhya), Bharata of unfailing prowess, the destroyer of hostile champions, commanded (as follows) Śatrughna (the younger twin brother of Lakṣmaṇa), who (too) felt delighted (at the news):—(1) "Let men of good conduct offer worship to their family deities as well as at all the temples in the city with fragrant flowers and to the accompaniment of (various) musical instruments. (2) (Nay) let bards well-versed in singing praises as well as in the Purāṇas (containing ancient legends, cosmogony, etc.) as also minstrels, all those proficient in the use of musical instruments as well as courtesans from every quarter, the queen-mothers as also the ministers, the troops stationed in the royal palace and drawing their emoluments from the palace itself, army men and their wives, nay, the Brahmans accompanied by the Kṣatriyas (the members of the fighting class), the leaders of the guilds of traders and artisans as well as their members issue forth to behold the moonlike countenance of Śrī Rāma."

भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा ॥ ५ ॥
विष्टीरनेकसाहस्रीश्चोदयामास भागशः । समीकुरुत निम्नानि विषमाणि समानि च ॥ ६ ॥
स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम् । सिञ्चन्तु पृथिवीं कृत्स्नां हिमशीतेन वारिणा ॥ ७ ॥
ततोऽभ्यवकिरन्त्वन्ये लाजैः पुष्पैश्च सर्वतः । समुच्छ्रितपताकास्तु रथ्याः पुरवरोत्तमे ॥ ८ ॥

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शोभयन्तु च वेश्मानि सूर्यस्योदयनं प्रति । क्षग्दाममुक्तपुष्पैश्च सुवर्णैः पञ्चवर्णकैः ॥ ९ ॥
राजमार्गमसम्बाधं किरन्तु शतशो नराः ।

Hearing the command of Bharata, Śatrughna, the destroyer of hostile champions, called together labourers working on wages and numbering many thousands and, dividing them into (so many) gangs, ordered them as follows:— "Level all the low-lying areas as also the elevated grounds from this place, Ayodhya, onwards (up to Nandigrāma). Of course let (all) the intervening temples be left alone (as they are). (Nay) sprinkle the whole (length of) land with ice-cold water. (3—7) Let others then strew it all over with parched grains of paddy and flowers. Also line with flags the streets of Ayodhya (which is superior even to the foremost of cities). (8) Nay, decorate the dwellings (on the roadside) till sunrise with garlands strung both sparsely and closely as well as with loose flowers of charming colours as also with five coloured ornaments. (9) Also let hundreds of men line the main road in order to see that it remains unobstructed."

ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः ॥ १० ॥
धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः । अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्ययुः ॥ ११ ॥
मत्तैर्नागसहस्रैश्च सध्वजैः सुविभूषितैः । अपरे हेमकक्षाभिः सगजाभिः करेणुभिः ॥ १२ ॥
निर्ययुस्तुरगाक्रान्ता रथैश्च सुमहारथाः । शक्त्यृष्टिपाशहस्तानां सध्वजानां पताकिनाम् ॥ १३ ॥
तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः । पदातीनां सहस्रैश्च वीराः परिवृता ययुः ॥ १४ ॥
ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः । कौसल्यां प्रमुखे कृत्वा सुमित्रा चापि निर्ययुः ॥ १५ ॥
कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन् ॥ १६ ॥

Hearing the foregoing command of Śatrughna, (all the eight ministers, *viz*,) Dhṛṣṭi, Jayanta, Vijaya, Siddhārtha as also Arthasādhaka, Aśoka and Mantrapāla and Sumantra too thereupon issued forth (on the back of elephants), full of joy (to receive Śrī Rāma and others), followed by thousands of elephants in rut, bearing standards and splendidly adorned. Other highly eminent car-warriors rode on (the back of) elephants and female elephants provided with golden girths, on horseback or in chariots. Champions went forth surrounded by thousands of selected horses and even by still superior ones bearing standards and pennons, as well as by thousands of foot soldiers carrying javelins, spears and nooses. (10—14) Placing at their head Kausalyā (the mother of Śrī Rāma) as well as Sumitrā (the mother of Lakṣmaṇa and Śatrughna), (nay) seated in palanquins, all the consorts of Daśaratha thereupon issued forth (to meet Śrī Rāma and his party); and, accompanied by Kaikeyī (Bharata's mother), all reached Nandigrāma. (15-16)

द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः । माल्यमोदकहस्तैश्च मन्त्रिभिर्भरतो वृतः ॥ १७ ॥
शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिनन्दितः । आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः ॥ १८ ॥
पाण्डुरं छत्रमादाय शुक्लमाल्योपशोभितम् । शुक्ले च वालव्यजने राजार्हे हेमभूषिते ॥ १९ ॥
उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः । भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः ॥ २० ॥
प्रत्युद्ययौ यदा रामं महात्मा सचिवैः सह । अश्वानां खुरशब्दैश्च रथनेमिस्वनेन च ॥ २१ ॥
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी । गजानां बृंहितैश्चापि शङ्खदुन्दुभिनिःस्वनैः ॥ २२ ॥
कृत्स्नं तु नगरं तत् तु नन्दिग्राममुपागमत् ।

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Placing the wooden sandals of his elder (half-) brother (Śrī Rāma) on his head, (nay) taking the white parasol (intended for Śrī Rāma) adorned with white garlands as well as two white whisks decked with gold and (eminently) worthy of kings, (nay) surrounded by the foremost of the Brahmans (lit. the twice-born), leaders of the guilds of traders and artisans including the Vaiśyas (members of the mercantile class) and the counsellors with garlands and ball-shaped sweets in their hands and cheered by the blasts of conches and the roll of kettledrums as well as by panegyrists, the high-souled Bharata for his part, whose mind was set on virtue, who was well-versed in the secret of righteousness, and who was emaciated through fasting, (nay) who felt miserable, was clad in the bark of trees and the skin of a black antelope and who experienced joy even before the advent of his (elder half-) brother (Śrī Rāma) on hearing of it,—went in advance with his ministers to meet Śrī Rāma. The earth shook as it were on that occasion due to the sound of the hoofs of horses and the rattling of the felloes of the chariot wheels as well as on account of the blare of conches and the roll of drums. Accompanied by the roars of elephants as well as by the blare of conches and the roll of drums, really speaking the entire city of Ayodhya literally reached Nandigrāma (a village on the outskirts of Ayodhya where Bharata spent the period of Śrī Rāma's exile).

समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम् ॥ २३ ॥
कच्चिन्न खलु कापेयी सेव्यते चलचित्तता । नहि पश्यामि काकुत्स्थं राममार्यं परंतपम् ॥ २४ ॥
कश्चिन्न चानुदृश्यन्ते कपयः कामरूपिणः । अथैवमुक्ते वचने हनूमानिदमब्रवीत् ॥ २५ ॥
अर्थं विज्ञापयन्नेव भरतं सत्यविक्रमम् ।

Glancing round, Bharata addressed the following words to Hanumān (the offspring of the wind-god):—(17—23) "Indeed I hope the levity, which constitutes the (very) nature of monkeys, has not been resorted to by you; for I do not behold Śrī Rāma, a worthy scion of Kakutstha, the scourge of his enemies. (24) Neither are to be seen the monkeys, who are able to change their form at will." When this remark was uttered by Bharata, Hanumān forthwith replied as follows to Bharata of unfailing prowess, revealing (to him) the truth (of the matter):—

सदाफलान् कुसुमितान् वृक्षान् प्राप्य मधुस्रवान् ॥ २६ ॥
भरद्वाजप्रसादेन मत्तभ्रमरनादितान् । तस्य चैव वरो दत्तो वासवेन परंतप ॥ २७ ॥
ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम् । निःस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम् ॥ २८ ॥
मन्ये वानरसेना सा नदीं तरति गोमतीम् । रजोवर्षं समुद्भूतं पश्य सालवनं प्रति ॥ २९ ॥
मन्ये सालवनं रम्यं लोलयन्ति प्लवंगमाः । तदेतद् दृश्यते दूराद् विमानं चन्द्रसंनिभम् ॥ ३० ॥
विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् । रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना ॥ ३१ ॥
तरुणादित्यसंकाशं विमानं रामवाहनम् । धनदस्य प्रसादेन दिव्यमेतन्मनोजवम् ॥ ३२ ॥
एतस्मिन् भ्रातरौ वीरौ वैदेह्या सह राघवौ । सुग्रीवश्च महातेजा राक्षसश्च विभीषणः ॥ ३३ ॥

"Here is heard the formidable roar of monkeys and bears (lit. denizens of the woods), overjoyed to come across (on their way) trees ever yielding fruit, adorned with blossom, flowing with honey and rendered noisy by the humming of intoxicated bees—(all) through the grace of Sage Bharadwāja.

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Nay, a boon (to this effect) was definitely conferred by Indra, by virtue of which hospitality rich in all excellences was extended to you with your (entire) army when you paid your visit to him while going to Chitrakoot to bring Śrī Rāma back to Ayodhya (as also to Śrī Rāma with his army during his return journey to Ayodhya). (25–28) I presume the aforesaid army of monkeys is crossing the (sacred) Gomati. Behold the cloud of dust risen near the grove of sal trees. (29) I think the monkeys are shaking the lovely grove of sal trees. There is seen in distance the well-known heavenly aerial car, shining brightly like the moon, the aerial car created with his mind by Viśwakarmā (the architect of gods, who has been referred to here as Brahmā by virtue of his creative talent), which has been secured by the high-souled Śrī Rāma after killing Rāvaṇa along with his kinsfolk. (30-31) This celestial aerial car, swift as thought, which is carrying Śrī Rāma and shines brightly as the rising sun, belongs to Kubera (the bestower of riches) by the grace of Brahmā (who bestowed it on that god). (32) In the yonder car are with Sītā (a princess of the Videha territory) seated the two heroic brothers, Śrī Rāma and Lakṣmaṇa (scions of Raghu) as also Sugrīva, (who is endowed with extraordinary energy) and the ogre Vibhīṣaṇa." (33)

ततो हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत् । स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तिते ॥ ३४ ॥
रथकुञ्जरवाजिभ्यस्तेऽवतीर्य महीं गताः । ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे ॥ ३५ ॥
प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः । यथार्थेनार्घ्यपाद्याद्यैस्ततो राममपूजयत् ॥ ३६ ॥
मनसा ब्रह्मणा सृष्टे विमाने भरताग्रजः । रराज पृथुदीर्घाक्षो वज्रपाणिरिवामरः ॥ ३७ ॥
ततो विमानाग्रगतं भरतो भ्रातरं तदा । ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम् ॥ ३८ ॥
ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम् । हंसयुक्तं महावेगं निपपात महीतलम् ॥ ३९ ॥
आरोपितो विमानं तद् भरतः सत्यविक्रमः । राममासाद्य मुदितः पुनरेवाभ्यवादयत् ॥ ४० ॥
तं समुत्थाय काकुत्स्थश्चिरस्याक्षिपथं गतम् । अङ्के भरतमारोप्य मुदितः परिषस्वजे ॥ ४१ ॥
ततो लक्ष्मणमासाद्य वैदेहीं च परंतपः । अथाभ्यवादयत् प्रीतो भरतो नाम चाब्रवीत् ॥ ४२ ॥
सुग्रीवं केकयीपुत्रो जाम्बवन्तमथाङ्गदम् । मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे ॥ ४३ ॥
सुषेणं च नलं चैव गवाक्षं गन्धमादनम् । शरभं पनसं चैव परितः परिषस्वजे ॥ ४४ ॥
ते कृत्वा मानुषं रूपं वानराः कामरूपिणः । कुशलं पर्यपृच्छंस्ते प्रहृष्टा भरतं तदा ॥ ४५ ॥

Immediately the words "Here comes Śrī Rāma!" were loudly uttered (by Hanumān), a clamour born of joy from the mouth of women, children, young men and the aged thereupon reached the skies. (34) Standing on the ground, on alighting from their chariots, elephants and horses, the people beheld Śrī Rāma seated in the aerial car like the moon in the sky. (35) Standing highly rejoiced with joined palms, his face turned towards Śrī Rāma, Bharata thereupon worshipped Śrī Rāma (from afar) with offerings of water to wash his hands and feet with and other articles, extending welcome to him in the true sense (Śrī Rāma's return being truly welcome to him). (36) Śrī Rāma (the elder half-brother of Bharata), who had large and long eyes (extending up to the ears) shone in the (said) aerial car created by Viśwakarmā with his mind, like the god (Indra) who carries the thunderbolt in his hand. (37) Bent low (with reverence), Bharata then saluted his (elder half-) brother, Śrī Rāma, who stood in the forepart of the aerial car (even) as one would salute the sun appearing on Mount Meru. (38) Duly permitted by Śrī

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Rāma, the said aerial car, which was unsurpassed (by another), had a swan (as it were) yoked to it and was endowed with extraordinary speed, descended to the earth's surface. (39) Feeling delighted when lifted on to that aerial car and approaching Śrī Rāma, Bharata of unfailing prowess, greeted him once more. (40) Fully rising (from his seat) and placing on his lap Bharata who had fallen within the range of his sight after a long time, Śrī Rāma (a scion of Kakutstha) joyfully embraced him. (41) Approaching Lakṣmaṇa (and embracing him) as also Sītā (a princess of the Videha territory), Bharata, the scourge of his enemies thereupon joyously saluted her and mentioned his name too. (42) Bharata (son of Kaikeyī) also embraced Sugrīva (the ruler of monkeys), Jāmbavān (the king of bears) and Angada (son of Vālī, Sugrīva's elder brother), as also Mainda, Dwivida, Nīla and Ṛṣabha, too. (43) He further embraced fully Suṣeṇa and Nala (son of Viśwakarmā, who constructed the bridge across the sea), Gavākṣa, Gandhamādana, Śarabha, as well as Panasa. (44) Assuming a human semblance, the celebrated monkeys, who were able to change their form at will and felt highly rejoiced, duly inquired of Bharata his welfare on that occasion. (45)

अथाब्रवीद् राजपुत्रः सुग्रीवं वानरर्षभम् । परिष्वज्य महातेजा भरतो धर्मिणां वरः ॥ ४६ ॥
त्वमस्माकं चतुर्णां वै भ्राता सुग्रीव पञ्चमः । सौहृदाज्जायते मित्रमपकारोऽरिलक्षणम् ॥ ४७ ॥
विभीषणं च भरतः सान्त्ववाक्यमथाब्रवीत् । दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम् ॥ ४८ ॥
शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम् । सीतायाश्चरणौ वीरो विनयादभ्यवादयत् ॥ ४९ ॥

Embracing Sugrīva, the foremost of monkeys, prince Bharata, a jewel among the virtuous, who was endowed with extraordinary energy, said, "You are a fifth brother to us four (brothers), O Sugrīva ! (For) a friend is made through (beneficence actuated by) good-will (and a friend is as good as a brother), while maleficence is that which distinguishes an enemy." (46-47) To Vibhīṣaṇa as well did Bharata then address the following kind words:—"By good fortune an exceedingly difficult task has been accomplished by you as an ally (of Śrī Rāma)." (48) Having greeted Śrī Rāma as well as Lakṣmaṇa (his elder twin), the valiant Śatrughna too bowed reverently at the feet of Sītā on that occasion. (49)

रामो मातरमासाद्य विवर्णां शोककर्शिताम् । जग्राह प्रणतः पादौ मनो मातुः प्रहर्षयन् ॥ ५० ॥
अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम् । स मातॄश्च ततः सर्वाः पुरोहितमुपागमत् ॥ ५१ ॥

Approaching Kausalyā (his own mother), who looked pale and had got emaciated through grief (born of separation from her husband as well as from her two sons and daughter-in-law), Śrī Rāma, who was bent low (with reverence), clasped the feet of her mother, (thereby) bringing excessive delight to her mind. (50) Nay, having greeted Sumitrā (the mother of Lakṣmaṇa and Śatrughna) as well as the illustrious Kaikeyī (Bharata's mother, who had brought renown to Śrī Rāma and happiness to gods and Ṛṣis, nay, to the entire universe), he then approached (and greeted) all (the rest of) his mothers as well as Sage Vasiṣṭha (his family priest). (51)

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स्वागतं ते महाबाहो कौसल्यानन्दवर्धन । इति प्राञ्जलयः सर्वे नागरा राममब्रुवन् ॥ ५२ ॥
तान्यञ्जलिसहस्राणि प्रगृहीतानि नागरैः । व्याकोशानीव पद्मानि ददर्श भरताग्रजः ॥ ५३ ॥
पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम् । चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित् ॥ ५४ ॥
अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः । एतत् ते सकलं राज्यं न्यासं निर्यातितं मया ॥ ५५ ॥
अद्य जन्म कृतार्थं मे संवृत्तश्च मनोरथः । यत् त्वां पश्यामि राजानमयोध्यां पुनरागतम् ॥ ५६ ॥
अवेक्षतां भवान् कोशं कोष्ठागारं गृहं बलम् । भवतस्तेजसा सर्वं कृतं दशगुणं मया ॥ ५७ ॥
तथा ब्रुवाणं भरतं दृष्ट्वा तं भ्रातृवत्सलम् । मुमुचुर्वानरा बाष्पं राक्षसश्च विभीषणः ॥ ५८ ॥

With joined palms all the citizens (of Ayodhya) said to Śrī Rāma, "Blessed is your arrival here, O mighty armed prince, the enhancer of Kausalyā's delight !" (52) Śrī Rāma (the elder half-brother of Bharata) beheld thousands of joined palms held tightly by the citizens like (so many) full-blown lotuses. (53) Taking the wooden sandals bestowed on him by Śrī Rāma, Bharata for his part, who knew what is right, himself placed them below the feet of Śrī Rāma (a ruler of men). Nay, with joined palms the said Bharata spoke (as follows) to Śrī Rāma:—"Here is your entire kingdom held in trust (by me) so long rendered back (to you) by me. (54-55) Accomplished of purpose is my birth today and my desire (too) stands consummated in that I see you, its king come back to Ayodhya. (56) Review you your exchequer, storehouses, palace and army. Everything has been increased tenfold by me by virtue of your moral force." (57) Seeing the said Bharata, who was (so) fond of his (elder half-) brother, speaking as above, the monkeys began to shed tears as also the ogre, Vibhīṣaṇa. (58)

ततः प्रहर्षाद् भरतमङ्कमारोप्य राघवः । ययौ तेन विमानेन ससैन्यो राघवस्तदा ॥ ५९ ॥
भरताश्रममासाद्य ससैन्यो राघवस्तदा । अवतीर्य विमानाग्रादवतस्थे महीतले ॥ ६० ॥
अब्रवीत् तु तदा रामस्तद् विमानमनुत्तमम् । वह वैश्रवणं देवमनुजानामि गम्यताम् ॥ ६१ ॥
ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम् । उत्तरां दिशमुद्दिश्य जगाम धनदालयम् ॥ ६२ ॥
विमानं पुष्पकं दिव्यं संगृहीतं तु रक्षसा । अगमद् धनदं वेगाद् रामवाक्यप्रचोदितम् ॥ ६३ ॥
पुरोहितस्यात्मसखस्य राघवो बृहस्पतेः शक्र इवामराधिपः ।
निपीड्य पादौ पृथगासने शुभे सहैव तेनोपविवेश वीर्यवान् ॥ ६४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः ॥ १२७ ॥

Placing Bharata on his lap in excessive joy, Śrī Rāma (a scion of Raghu) then flew with his (entire) army (of monkeys and bears) in that aerial car to the hermitage of Bharata. (59) Alighting from the top of the aerial car with the (simian) army on reaching the hermitage of Bharata, Śrī Rāma (a scion of Raghu) stood on the ground for the time being. (60) Śrī Rāma for his part then said to that aerial car, which was unsurpassed (by any other), "Let thee be gone and serve as a transport to the glorious Kubera (son of Sage Viśravā). I grant you leave (to depart)." (61) Proceeding in a northerly direction when duly permitted by Śrī Rāma, that aerial car, which was unsurpassed (by any other), then flew to the (celestial) abode of Kubera (the bestower of riches). (62) Impelled by the advice of Śrī Rāma, the heavenly aerial car, Puṣpaka, which for its part had (once) been seized by the ogre

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(Rāvaṇa) returned with all speed to Kubera. (63) Lovingly pressing the feet of his family priest (sage Vasiṣṭha), who was his (great) well-wisher, (even) as Indra, the suzerain lord of immortals, would press the feet of Sage Bṛhaspati (the preceptor of gods), the powerful Śrī Rāma (a scion of Raghu) sat by his very side though apart (from him) on a splendid seat. (64)

Thus ends Canto One hundred and twenty-seven in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशत्यधिकशततमः सर्गः

Canto CXXVIII

Bharata renders back the kingdom of Ayodhya to Śrī Rāma, who drives in a procession to the city; his consecration on the throne of Ayodhya; his farewell to the monkeys and the glory of the epic

शिरस्यञ्जलिमाधाय कैकेयीनन्दिवर्धनः । बभाषे भरतो ज्येष्ठं रासं सत्यपराक्रमम् ॥ १ ॥

Placing his joined palms on his head (as a token of submission), Bharata, the enhancer of Kaikeyī's joy submitted (as follows) to his elder (half-) brother, Śrī Rāma, of unfailing prowess:— (1)

पूजिता मामिका माता दत्तं राज्यमिदं मम । तद्ददामि पुनस्तुभ्यं यथा त्वमददा मम ॥ २ ॥
धुरमेकाकिना न्यस्तां वृषभेण बलीयसा । किशोरवद् गुरुं भारं न वोढुमहमुत्सहे ॥ ३ ॥
वारिवेगेन महता भिन्नः सेतुरिव क्षरन् । दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसंवृतम् ॥ ४ ॥
गतिं खर इवाश्वस्य हंसस्येव च वायसः । नान्वेतुमुत्सहे वीर तव मार्गमरिंदम ॥ ५ ॥

"This kingdom (of Ayodhya) was bestowed on me (by you) and my mother (too) was gratified (thereby). I (for my part hereby) give it back to you (just) as you conferred it on me. (2) I am unable to bear the heavy burden any more than a young ox would sustain a load borne (on its shoulders) by an exceptionally strong bull all alone. (3) I believe this vulnerable point in the form of administration is difficult to protect, (particularly) when exposed, (even) as a dam which is leaking when breached by a strong onrush of water. (4) I am unable to follow in your footsteps any more than a donkey would follow the gallop of a horse or a crow would imitate the flight of a swan, O valiant scourge of your enemies! (5)

यथा चारोपितो वृक्षो जातश्चान्तर्निवेशने । महानपि दुरारोहो महास्कन्धः प्रशाखवान् ॥ ६ ॥
शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयन् । तस्य नानुभवेदर्थं यस्य हेतोः स रोपितः ॥ ७ ॥
एषोपमा महाबाहो त्वमर्थे वेत्तुमर्हसि । यद्यस्मान् मनुजेन्द्र त्वं भर्ता भृत्यान् न शाधि हि ॥ ८ ॥
जगदद्याभिषिक्तं त्वामनुपश्यतु राघव । प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसम् ॥ ९ ॥
तूर्यसंघातनिर्घोषैः काञ्चीनूपुरनिःस्वनैः । मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च ॥ १० ॥
यावदावर्तते चक्रं यावती च वसुंधरा । तावत् त्वमिह लोकस्य स्वामित्वमनुवर्तय ॥ ११ ॥

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"Nay, if, for example, a (fruit-) tree planted in (an orchard forming part of) one's own house and grown immense and difficult to climb with a huge trunk and large boughs dries up after flowering, without yielding fruit, he who planted it would not realize the object for which it was planted. This analogy would apply to you, O mighty-armed ruler of men, if you, our master, would not actually rule over us, your servants. You can (easily) understand what I mean. (6—8) Let the (entire) world see you clothed with a dazzling brilliance like the sun at midday when consecrated (on the throne of Ayodhya) today, O scion of Raghu ! (9) May you repose and wake too to the sounds of musical instruments, the tinkling of ornaments strung with tiny bells and worn round the waist and anklets and the dulcet strains of singing. (10) Enjoy you the rulership of the world while living here (in Ayodhya) as long as the stellar sphere revolves and so far as the earth extends." (11)

भरतस्य वचः श्रुत्वा रामः परपुरंजयः । तथेति प्रतिजग्राह निषसादासने शुभे ॥ १२ ॥
ततः शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धनाः । सुखहस्ताः सुशीघ्राश्च राघवं पर्यवारयन् ॥ १३ ॥
पूर्वं तु भरते स्नाते लक्ष्मणे च महाबले । सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥ १४ ॥
विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः । महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन् ॥ १५ ॥
प्रतिकर्म च रामस्य कारयामास वीर्यवान् । लक्ष्मणस्य च लक्ष्मीवानिक्ष्वाकुकुलवर्धनः ॥ १६ ॥
प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः । आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम् ॥ १७ ॥
ततो वानरपत्नीनां सर्वासामेव शोभनम् । चकार यत्नात् कौसल्या प्रहृष्टा पुत्रवत्सला ॥ १८ ॥

Hearing the submission of Bharata, Śrī Rāma, the conqueror of hostile cities, granted his request in the words: "Be it so !" and took his place on a charming seat. (12) At the command of Śatrughna skilled barbers, who were soft-handed and very nimble too, thereupon surrounded Śrī Rāma (a scion of Raghu). (13) Bharata having bathed first (of all) as also the exceptionally mighty Lakṣmaṇa as well as Sugrīva, the ruler of monkeys, and Vibhīṣaṇa, the king of ogres, Śrī Rāma had his matted locks disentangled, took his bath, was adorned with picturesque garlands and daubed with sandal-pastes etc. of various colours, was clothed in costly raiment and stood blazing in effulgence. (14-15) Nay, the powerful and the glorious Śatrughna, the promoter of the race of Ikṣwāku, caused Śrī Rāma as well as Lakṣmaṇa to be adorned (with jewels). (16) And all the noble-minded widows of Emperor Daśaratha themselves adorned Sītā in a soul-captivating style on that occasion. (17) Later, Kausalyā (Śrī Rāma's own mother), who felt highly rejoiced (on the return of her sons and daughter-in-law) and was (so) fond of her sons, adorned with care all the wives of the monkeys without exception in a splendid way. (18)

ततः शत्रुघ्नवचनात् सुमन्त्रो नाम सारथिः । योजयित्वाभिचक्राम रथं सर्वाङ्गशोभनम् ॥ १९ ॥
अग्न्यर्कमलसंकाशं दिव्यं दृष्ट्वा रथं स्थितम् । आरुरोह महाबाहू रामः परपुरंजयः ॥ २० ॥
सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती । स्नातौ दिव्यनिभैर्वस्त्रैर्जज्ञतुः शुभकुण्डलौ ॥ २१ ॥
सर्वाभरणजुष्टाश्च ययुस्ताः शुभकुण्डलाः । सुग्रीवपत्न्यः सीता च द्रष्टुं नगरमुत्सुकाः ॥ २२ ॥

Yoking horses to a chariot, charming in all parts, in obedience to the command of Śatrughna, the (king's) charioteer-minister, Sumantra by name, then made his appearance (before Śrī Rāma). (19) Seeing the heavenly chariot, which cast

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an immaculate splendour like fire and the sun, standing (before him), the mighty-armed Śrī Rāma, the conqueror of hostile cities, ascended it. (20) Attired in robes of ethereal splendour and adorned with sparkling ear-rings on having bathed, Sugrīva as well as Hanumān, who vied with the mighty Indra (the ruler of gods) in splendour, started. (21) Adorned with all (sorts of) jewels as well as with brilliant ear-rings, the celebrated consorts of Sugrīva as also Sītā advanced, eager (as they were) to behold the city (of Ayodhya). (22)

अयोध्यायां च सचिवा राज्ञो दशरथस्य च । पुरोहितं पुरस्कृत्य मन्त्रयामासुरर्थवत् ॥ २३ ॥
अशोको विजयश्चैव सिद्धार्थश्च समाहिताः । मन्त्रयन् रामवृद्ध्यर्थमृद्ध्यर्थं नगरस्य च ॥ २४ ॥
सर्वमेवाभिषेकार्थं जयार्हस्य महात्मनः । कर्तुमर्हथ रामस्य यद् यन्मङ्गलपूर्वकम् ॥ २५ ॥
इति ते मन्त्रिणः सर्वे संदिश्य च पुरोहितः । नगरान्निर्ययुस्तूर्णं रामदर्शनबुद्धयः ॥ २६ ॥

Nay, placing Sage Vasiṣṭha (the family priest) at their head (in the meantime), when they were (back) in Ayodhya, the ministers of King Daśaratha deliberated suitably to the purpose in hand (*viz*, the coronation of Śrī Rāma). (23) Composed in mind (the ministers) Aśoka as well as Vijaya as also Siddhārtha held consultation (with one another) with a view to the advancement of Śrī Rāma and the prosperity of the city (of Ayodhya). (24) (They said to the servants:) "Beginning with a benedictory prayer (with a view to ensuring success), you ought to do unreservedly all that is needed for the consecration (on the throne of Ayodhya) of the high-souled Śrī Rāma, who deserves (all) felicitation." (25) Having issued the foregoing instructions, all the aforesaid ministers as well as the family priest speedily set forth from the city, their mind set on the (blessed) sight of Śrī Rāma. (26)

हरियुक्तं सहस्राक्षो रथमिन्द्र इवानघः । प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ २७ ॥
जग्राह भरतो रश्मीञ्शत्रुघ्नश्छत्रमाददे । लक्ष्मणो व्यजनं तस्य मूर्ध्नि संवीजयंस्तदा ॥ २८ ॥
श्वेतं च बालव्यजनं जगृहे परितः स्थितः । अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः ॥ २९ ॥
ऋषिसङ्घैस्तदाऽऽकाशे देवैश्च समरुद्गणैः । स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः ॥ ३० ॥

Taking his seat in a chariot (even) as the thousand-eyed Indra would in his chariot drawn by green horses, the sinless Śrī Rāma drove to the excellent city (of Ayodhya). (27) Bharata took up the reins (of the horses as a charioteer), Śatrughna held the parasol (in his hand), while Lakṣmaṇa carried a fan (thereby) driving a current of air upon Śrī Rāma's head on that occasion. (28) Standing on the other side (of Śrī Rāma, opposite to Lakṣmaṇa), Vibhīṣaṇa, the ruler of ogres, held another white fan, consisting of a bunch of hair (from the tail of a yak) shining brightly as the moon. (29) The sweet song which was sung in the sky by groups of Ṛṣis (the seers of Vedic Mantras) as well as by gods accompanied by the wind-god while Śrī Rāma was being praised (by them) was heard on that occasion. (30)

ततः शत्रुंजयं नाम कुञ्जरं पर्वतोपमम् । आरुरोह महातेजाः सुग्रीवः प्लवगर्षभः ॥ ३१ ॥
नव नागसहस्राणि ययुरास्थाय वानराः । मानुषं विग्रहं कृत्वा सर्वाभरणभूषिताः ॥ ३२ ॥
शङ्खशब्दप्रणादैश्च दुन्दुभीनां च निःस्वनैः । प्रययौ पुरुषव्याघ्रस्तां पुरीं हर्म्यमालिनीम् ॥ ३३ ॥
ददृशुस्ते समायान्तं राघवं सपुरस्सरम् । विराजमानं वपुषा रथेनातिरथं तदा ॥ ३४ ॥

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ते वर्धयित्वा काकुत्स्थं रामेण प्रतिनन्दिताः । अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम् ॥ ३५ ॥
अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः । श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः ॥ ३६ ॥
स पुरोगामिभिस्तूर्यैस्तालस्वस्तिकपाणिभिः । प्रव्याहरद्भिर्मुदितैर्मङ्गलानि वृतो ययौ ॥ ३७ ॥
अक्षतं जातरूपं च गावः कन्याः सहद्विजाः । नरा मोदकहस्ताश्च रामस्य पुरतो ययुः ॥ ३८ ॥

Sugrīva, a jewel among the monkeys, who was endowed with extraordinary energy, thereupon rode an elephant, Śatrumjaya by name, which looked like a mountain (in size). (31) Assuming a human semblance, and adorned with all (kinds of) jewels, the monkeys rode on nine thousands of elephants. (32) Accompanied by blasts of conches and shouts (of joy uttered by men) and the roll of drums Śrī Rāma (a jewel among men) drove (in state) to that city adorned with rows of mansions. (33) The people (of Ayodhya) saw proceeding in a chariot Śrī Rāma, an exceeding car-warrior, shining brightly in his own person on that occasion and preceded by an advance party. (34) Having felicitated Śrī Rāma (a scion of Kakutstha) and joyously greeted in return by Śrī Rāma, they followed at the heels of the noble-minded Śrī Rāma, who was surrounded by his (three half-) brothers. (35) Surrounded by his ministers as well as by Brahmans, as also by the people, Śrī Rāma shone brightly in his own effulgence as the moon would shine in the midst of (other) stars. (36) He drove surrounded by musicians who marched ahead of him with trumpets, wooden cymbals and Swastikas (a kind of musical instrument) in their hands, joyfully singing festive songs. (37) (Pots containing) unbroken grains of rice (dyed with turmeric powder and thereby) appearing golden (in colour), cows and maidens accompanied by Brahmans (lit. the twice-born) and men carrying balls of sweets in their hands* marched before Śrī Rāma. (38)

सख्यं च रामः सुग्रीवे प्रभावं चानिलात्मजे । वानराणां च तत्कर्म ह्याचचक्षेऽथ मन्त्रिणाम् ॥ ३९ ॥
श्रुत्वा च विस्मयं जग्मुरयोध्यापुरवासिनः ।
वानराणां च तत् कर्म राक्षसानां च तद् बलम् । विभीषणस्य संयोगमाचचक्षेऽथ मन्त्रिणाम् ॥ ४० ॥
द्युतिमानेतदाख्याय रामो वानरसंयुतः । हृष्टपुष्टजनाकीर्णामयोध्यां प्रविवेश सः ॥ ४१ ॥
ततो ह्यभ्युच्छ्रयन् पौराः पताकाश्च गृहे गृहे । ऐक्ष्वाकाध्युषितं रम्यमाससाद पितुर्गृहम् ॥ ४२ ॥

Śrī Rāma next spoke to his counsellors about his alliance with Sugrīva, the might of Hanumān (son of the wind-god) and the well-known achievement of the monkeys. (39) The denizens of the city of Ayodhya were astonished to hear of the well-known achievement of the monkeys (in the shape of the conquest of Lankā) and the commonly known might of the ogres. Śrī Rāma further spoke to his counsellors about his meeting with Vibhīṣaṇa. (40) Having communicated (all) this, the celebrated and glorious Śrī Rāma, who was accompanied by the monkeys, penetrated deep into Ayodhya, which was crowded with happy and well-fed people. (41) The citizens thereupon raised aloft the pennons on their respective dwellings. Śrī Rāma (too) reached the lovely abode of his father, which had been occupied by the kings of Ikṣwāku's dynasty. (42)

* The presence of all these articles, animals and individuals is believed to be auspicious.

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अथाब्रवीद् राजपुत्रो भरतं धर्मिणां वरम् । अर्थोपहितया वाचा मधुरं रघुनन्दनः ॥ ४३ ॥
पितुर्भवनमासाद्य प्रविश्य च महात्मनः । कौसल्यां च सुमित्रां च कैकेयीमभिवाद्य च ॥ ४४ ॥
तच्च मन्दवनं श्रेष्ठं साशोकवनिकं महत् । मुक्तावैदूर्यसंकीर्णं सुग्रीवाय निवेदय ॥ ४५ ॥
तस्य तद् वचनं श्रुत्वा भरतः सत्यविक्रमः । हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम् ॥ ४६ ॥
ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च । गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः ॥ ४७ ॥

Nay, having reached and penetrated deep into the abode of his high-souled father and greeted (his own mother) Kausalyā as well as (his stepmothers) Sumitrā and Kaikeyī, Prince Śrī Rāma (the delight of the Raghus) then spoke (as follows) to Bharata, a jewel among the virtuous, in a sweet language pregnant with meaning:—(43-44) "Place at the disposal of Sugrīva, my well-known grand and most splendid palace studded with pearls and cat's-eye gems, including the Aśoka grove (attached to it)." (45) Taking Sugrīva by the hand on hearing the aforesaid command of Śrī Rāma, Bharata of unfailing prowess penetrated deep into the palace. (46) Taking oil lamps and coverlets for the couches as enjoined by Śatrughna, servants thereupon speedily entered the palace. (47)

उवाच च महातेजाः सुग्रीवं राघवानुजः । अभिषेकाय रामस्य दूतानाज्ञापय प्रभो ॥ ४८ ॥
सौवर्णान् वानरेन्द्राणां चतुर्णां चतुरो घटान् । ददौ क्षिप्रं स सुग्रीवः सर्वरत्नविभूषितान् ॥ ४९ ॥
तथा प्रत्यूषसमये चतुर्णां सागराम्भसाम् । पूर्णैर्घटैः प्रतीक्षध्वं तथा कुरुत वानराः ॥ ५० ॥
एवमुक्ता महात्मानो वानरा वारणोपमाः । उत्पेतुर्गगनं शीघ्रं गरुडा इव शीघ्रगाः ॥ ५१ ॥
जाम्बवांश्च हनूमांश्च वेगदर्शी च वानरः । ऋषभश्चैव कलशाञ्जलपूर्णानथानयन् ॥ ५२ ॥
नदीशतानां पञ्चानां जलं कुम्भैरुपाहरन् । पूर्वात् समुद्रात् कलशं जलपूर्णमथानयत् ॥ ५३ ॥
सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम् । ऋषभो दक्षिणात् तूर्णं समुद्राज्जलमानयत् ॥ ५४ ॥
रक्तचन्दनकर्पूरैः संवृतं काञ्चनं घटम् । गवयः पश्चिमात् तोयमाजहार महार्णवात् ॥ ५५ ॥
रत्नकुम्भेन महता शीतं मारुतविक्रमः । उत्तराच्च जलं शीघ्रं गरुडानिलविक्रमः ॥ ५६ ॥
आजहार स धर्मात्माऽनिलः सर्वगुणान्वितः ।

Nay, Bharata (a younger half-brother of Śrī Rāma), who was endowed with extraordinary energy, said to Sugrīva, "(Pray) dispatch couriers to bring sea-water for the consecration of Śrī Rāma (on the throne of Ayodhya), my lord." (48) The celebrated Sugrīva quickly gave over to four monkey chiefs four golden pails encrusted with all (kinds of) precious stones, (and said,) "Set your programme in such a way, O monkeys, that you await my orders tomorrow at dawn with your pails filled with water from the four seas respectively." (49-50) Commanded thus, the colossal monkeys, who looked like elephants, swiftly sprang into the air like swift-flying eagles. (51) Jāmbavān (the king of bears) and Hanumān as also the monkey Gavaya (who exhibited great impetuosity) as well as Ṛṣabha presently brought pails full of (sea-) water. Another five hundred monkeys brought water from five hundred (different) rivers (in the various parts of the country) in (different) pails. Jāmbavān

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(who led an excellent army), who was richly endowed with courage, forthwith brought a pail, encrusted with all (sorts of) jewels, and full of water from the eastern sea (now known as the Bay of Bengal). Taking a golden pail, painted with red sandal-paste and camphor, Ṛṣabha speedily brought water from the southern sea (north of Lankā). Gavaya, who vied with the wind-god in prowess, brought in a large pail made of precious stones cold water from the western ocean (now called the Arabian Sea). And the celebrated Hanumān (son of the wind-god), who vied with Garuḍa (the king of birds) and the wind-god in prowess, (nay) whose mind was set on virtue and who was endowed with all excellences, brought water with all speed from the northern sea (now known as the Arctic Ocean).

ततस्तैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम् ॥ ५७ ॥
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह । पुरोहिताय श्रेष्ठाय सुहृद्भ्यश्च न्यवेदयत् ॥ ५८ ॥
ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह । रामं रत्नमये पीठे ससीतं संन्यवेशयत् ॥ ५९ ॥
वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः । कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ॥ ६० ॥
अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना । सलिलेन सहस्राक्षं वसवो वासवं यथा ॥ ६१ ॥
ऋत्विग्भिर्ब्राह्मणैः पूर्वं कन्याभिर्मन्त्रिभिस्तथा । योधैश्चैवाभ्यषिञ्चंस्ते सम्प्रहृष्टैः सनैगमैः ॥ ६२ ॥
सर्वौषधिरसैश्चापि दैवतैर्नभसि स्थितैः । चतुर्भिर्लोकपालैश्च सर्वैर्देवैश्च संगतैः ॥ ६३ ॥

Perceiving that water brought by the aforesaid jewels among the monkeys, Śatrughna, with his ministers, placed it at the disposal of Sage Vasiṣṭha, the arch-priest (of Ikṣwāku's race), and (other) friends (such as the ministers) for the consecration of Śrī Rāma (on the throne of Ayodhya). (52—58) Accompanied by the (other) Brahmans (members of the priestly class), the celebrated Sage Vasiṣṭha, who was fully active though aged, thereupon prevailed upon Śrī Rāma duly to occupy along with Sītā (his consort) a seat made of precious stones. (59) Sages Vasiṣṭha and Vāmadeva as also Jābāli, Kāśyapa (a scion of Kaśyapa), Kātyāyana and Suyajña (son of Vasiṣṭha), Gautama and Vijaya caused Śrī Rāma (the foremost of men) to be consecrated with transparent and fragrant water (even) as the (eight) Vasus consecrated the thousand-eyed Indra. (60-61) They got him consecrated first by the Brahmans officiating as priests (at the ceremony of consecration) and (then in order) by (sixteen) virgins and ministers as well as by warriors, who felt exceedingly rejoiced, followed by merchants. (62) Nay, the sages (also) allowed him to be sprinkled with the sap of all (kinds) of medicinal herbs by (all) the four gods, the guardians of the world, standing in the air, as well as by all the (other) gods assembled (there). (63)

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम् । अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम् ॥ ६४ ॥
तस्यान्ववाये राजानः क्रमाद् येनाभिषेचिताः । सभायां हेमकक्ष्यायां शोभितायां महाधनैः ॥ ६५ ॥
रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः । नानारत्नमये पीठे कल्पयित्वा यथाविधि ॥ ६६ ॥
किरीटेन ततः पश्चाद् वसिष्ठेन महात्मना । ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः ॥ ६७ ॥

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छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरं शुभम् । श्वेतं च बालव्यजनं सुग्रीवो वानरेश्वरः ॥ ६८ ॥
अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः ।

There was a crown studded with precious stones and fashioned by Brahmā (the creator) at the beginning of creation, with which the (seventh) Manu (known by the name of Vaivaswata, so called because he was procreated by the sun-god) was adorned when consecrated (on the throne) and with which (afterwards) the kings who followed in his line were (also) successively invested when consecrated. After installing Śrī Rāma, who was clothed with a dazzling splendour, with due ceremony on a throne made of various precious stones in the council-hall, which was constituted of gold, was graced with abundant riches and studded with most charming jewels of various kinds, the scion of Raghu was later duly adorned with that crown as well as with jewels by the high-souled Vasiṣṭha and (other) priests officiating at the consecration ceremony. (64—67) Śatrughna held (over him) the (hereditary) charming parasol and Sugrīva, the lord of monkeys, the white whisk (to fan him with); and Vibhīṣaṇa, the ruler of ogres, held another whisk shining brightly as the moon.

मालां ज्वलन्तीं वपुषा काञ्चनीं शतपुष्कराम् ॥ ६९ ॥
राघवाय ददौ वायुर्वासवेन प्रचोदितः । सर्वरत्नसमायुक्तं मणिभिश्च विभूषितम् ॥ ७० ॥
मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः । प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरोगणाः ॥ ७१ ॥
अभिषेके तदर्हस्य तदा रामस्य धीमतः । भूमिः सस्यवती चैव फलवन्तश्च पादपाः ॥ ७२ ॥
गन्धवन्ति च पुष्पाणि बभूवू राघवोत्सवे ।

Prompted by Indra, the wind-god presented to Śrī Rāma (a scion of Raghu) a golden garland consisting of a hundred lotuses (of gold) and casting a splendour with its body. (Nay) urged by Indra, he (further) presented to Śrī Rāma (the ruler of men) a necklace of pearls interspersed with jewels of every variety and enriched with gems (as well). Gandharvas (celestial musicians) from among the gods (themselves) beautifully sang and troupes of Apsarās (celestial nymphs) danced on that occasion at the consecration of the sagacious Śrī Rāma, who deserved that honour. Nay, the earth was covered with crops and the trees too bore fruits, while the flowers emitted their fragrance on the festive occasion of the consecration of Śrī Rāma.

सहस्रशतमश्वानां धेनूनां च गवां तथा ॥ ७३ ॥
ददौ शतवृषान् पूर्वं द्विजेभ्यो मनुजर्षभः । त्रिंशत्कोटीर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः ॥ ७४ ॥
नानाभरणवस्त्राणि महार्हाणि च राघवः । अर्करश्मिप्रतीकाशां काञ्चनीं मणिविग्रहाम् ॥ ७५ ॥
सुग्रीवाय स्रजं दिव्यां प्रायच्छन्मनुजाधिपः । वैदूर्यमयचित्रे च वज्ररत्नविभूषिते ॥ ७६ ॥
बालिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ । मणिप्रवरजुष्टं तं मुक्ताहारमनुत्तमम् ॥ ७७ ॥
सीतायै प्रददौ रामश्चन्द्ररश्मिसमप्रभम् । अरजे वाससी दिव्ये शुभान्याभरणानि च ॥ ७८ ॥

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Śrī Rāma (the foremost of men) first gave away to the Brahmans (lit. the twice-born) a hundred thousand of horses and cows that had lately calved as also a hundred bulls. The scion of Raghu gave away later thirty crores of gold coins and every variety of costly jewels and raiment. Śrī Rāma (the suzerain lord of men) conferred on (his friend) Sugrīva (the ruler of monkeys) a heavenly garland consisting of gold and gems and shining like the sun's rays. Śrī Rāma (who was full of love) gifted to Angada, son of Vālī, a pair of lovely armlets made of cat's-eye gems and encrusted with diamonds and other precious stones. Śrī Rāma (further) bestowed on Sītā (his consort) the aforesaid pearl necklace (conferred on him by the wind-god), which was enriched with the foremost of gems, was unsurpassed (by any other in splendour) and shone brightly like moonbeams, a pair of immaculate celestial robes and (other) charming jewels. (68—78)

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे । अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी ॥ ७९ ॥
अवैक्षत हरीन् सर्वान् भर्तारं च मुहुर्मुहुः । तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम् ॥ ८० ॥
प्रदेहि सुभगे हारं यस्य तुष्टासि भामिनि । अथ सा वायुपुत्राय तं हारमसितेक्षणा ॥ ८१ ॥
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः । पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥ ८२ ॥
हनूमांस्तेन हारेण शुशुभे वानरर्षभः । चन्द्रांशुचयगौरेण श्वेताभ्रेण यथाचलः ॥ ८३ ॥

Looking to his (invaluable) services, the princess of the Videha territory felt inclined to bestow a gift on Hanumān (son of the wind-god). Unclasping the pearl necklace (conferred on her by her husband) from her neck, Janaka's daughter, cast a look at all the monkeys (present in the assembly) as well as at her husband again and again. Looking intently on her, Śrī Rāma (who could read the mind of another through his or her gestures), said to Janaka's daughter, "Gladly bestow the pearl necklace on him with whom you are pleased, O blessed young lady." The dark-eyed lady forthwith conferred that necklace on the son of the wind-god, in whom the following, *viz*, energy, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever to be found. (79—82) Adorned with that jewel, Hanumān the foremost of monkeys, shone like a mountain silvered by a cloud white as an aureole of moonbeams. (83)

सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः । वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः ॥ ८४ ॥
विभीषणोऽथ सुग्रीवो हनूमाञ्जाम्बवांस्तथा । सर्वे वानरमुख्याश्च रामेणाक्लिष्टकर्मणा ॥ ८५ ॥
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः । प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ॥ ८६ ॥
ततो द्विविदमैन्दाभ्यां नीलाय च परंतपः । सर्वान् कामगुणान् वीक्ष्य प्रददौ वसुधाधिपः ॥ ८७ ॥
दृष्ट्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः । विसृष्टाः पार्थिवेन्द्रेण किष्किन्धां समुपागमन् ॥ ८८ ॥
सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम् । पूजितश्चैव रामेण किष्किन्धां प्राविशत् पुरीम् ॥ ८९ ॥
विभीषणोऽपि धर्मात्मा सह तैर्नैर्ऋतर्षभैः । लब्ध्वा कुलधनं राजा लङ्कां प्रायान्महायशाः ॥ ९० ॥

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All the senior ones among the monkeys as also others who were the foremost among them were honoured with raiment and ornaments according to their deserts. (84) Also Vibhīṣaṇa, Sugrīva, Hanūmān and Jāmbavān, nay, all the leaders of monkeys were honoured according to their deserts by Śrī Rāma who was unwearied in action with gifts of all desired objects as well as of abundant precious stones. And, greatly delighted in mind, all returned (to their home) even as they had come. (85-86) Carefully examining the articles proposed to be gifted, Śrī Rāma (the suzerain lord of the globe), the scourge of his enemies, thereupon conferred on (the monkeys) Dwivida and Mainda, as also on Nīla all sorts of articles endowed with desired excellences. (87) Dismissed by Śrī Rāma (the king of kings) on having seen the consecration (of Śrī Rāma), all those high-souled jewels among the monkeys thereupon returned to Kiṣkindhā. (88) Having witnessed the consecration of Śrī Rāma and having been honoured by Śrī Rāma, Sugrīva, the foremost of monkeys, re-entered the city (of Kiṣkindhā). (89) Having inherited the fortune of his next of kin (in the shape of the sovereignty of Laṅkā), the highly renowned King Vibhīṣaṇa too, whose mind was set on virtue, returned to Laṅkā with the aforesaid jewels among the ogres (who had accompanied him from that city). (90)

स राज्यमखिलं शासन्निहतारिर्महायशाः ।
राघवः परमोदारः शशास परया मुदा । उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः ॥ ९१ ॥
आतिष्ठ धर्मज्ञ मया सहेमां गां पूर्वराजाध्युषितां बलेन ।
तुल्यं मया त्वं पितृभिर्धृता या तां यौवराज्ये धुरमुद्वहस्व ॥ ९२ ॥
सर्वात्मना पर्यनुनीयमानो यदा न सौमित्रिरुपैति योगम् ।
नियुज्यमानो भुवि यौवराज्ये ततोऽभ्यषिञ्चद् भरतं महात्मा ॥ ९३ ॥

Ruling over the entire kingdom (of Kosala), the aforesaid Śrī Rāma, a scion of Raghu, who having exterminated his enemies, had earned a great renown and was supremely generous, reigned with supreme joy. Śrī Rāma, who was a lover of piety, spoke (as follows) to Lakṣmaṇa, who knew what is right:—(91) "Rule with me, O knower of what is right, this earth, which was protected (in the past) by the former kings (of Ayodhya) with the help of an army. Installed in the office of Prince Regent, bear you like me the burden (of sovereignty), which was borne (in the past) by our forbears." (92) When Lakṣmaṇa (son of Sumitrā) did not give his consent even though being repeatedly entreated with his entire soul (by Śrī Rāma), nay, even though being (actually) appointed to the office of Prince Regent of the (entire) globe, the high-souled Śrī Rāma thereupon consecrated Bharata (as the Prince Regent of Ayodhya). (93)

पौण्डरीकाश्वमेधाभ्यां वाजपेयेन चासकृत् । अन्यैश्च विविधैर्यज्ञैरयजत् पार्थिवात्मजः ॥ ९४ ॥
राज्यं दशसहस्राणि प्राप्य वर्षाणि राघवः । शताश्वमेधानाजह्रे सदश्वान् भूरिदक्षिणान् ॥ ९५ ॥
आजानुलम्बिबाहुः स महावक्षाः प्रतापवान् । लक्ष्मणानुचरो रामः शशास पृथिवीमिमाम् ॥ ९६ ॥
राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम् । ईजे बहुविधैर्यज्ञैः सबन्धुर्ज्ञातिबान्धवः ॥ ९७ ॥

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Śrī Rāma (son of King Daśaratha) propitiated the Lord more than once through (the performance of) the Puṇḍarīka and Aśwamedha sacrifices and the Vājapeya sacrifice as also other sacrifices of every description. (94) Having enjoyed the kingship for ten (and one *) thousand years, Śrī Rāma (a scion of Raghu) performed (during this period) a hundred horse-scrifices in which excellent horses were sacrificed and liberal fees were paid (to the priests officiating at each). (95) With Lakṣmaṇa as his follower, the said Śrī Rāma, whose arms reached to his knees and who was broad-chested and glorious, ruled this earth (well). (96) Having attained a sovereignty which was unsurpassed by any other, Śrī Rāma, whose mind was set on virtue, further propitiated the Lord through many kinds of sacrificial performances with (the cooperation of) his friends, relations and kinsfolk. (97)

न पर्यदेवन् विधवा न च व्यालकृतं भयम् । न व्याधिजं भयं चासीद् रामे राज्यं प्रशासति ॥ ९८ ॥
निर्दस्युरभवल्लोको नानर्थं कश्चिदस्पृशत् । न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥ ९९ ॥
सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत् । राममेवानुपश्यन्तो नान्यहिंसन् परस्परम् ॥१००॥
आसन् वर्षसहस्राणि तथा पुत्रसहस्रिणः । निरामया विशोकाश्च रामे राज्यं प्रशासति ॥१०१॥
रामो रामो राम इति प्रजानामभवन् कथाः । रामभूतं जगदभूद् रामे राज्यं प्रशासति ॥१०२॥
नित्यमूला नित्यफलास्तरवस्तत्र पुष्पिताः । कामवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥१०३॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः । स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥१०४॥
आसन् प्रजा धर्मपरा रामे शासति नानृताः । सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥१०५॥
दशवर्षसहस्राणि दशवर्षशतानि च । भ्रातृभिः सहितः श्रीमान् रामो राज्यमकारयत् ॥१०६॥

While Śrī Rāma ruled over the kingdom (of Ayodhya), there were no widows to lament (over their loss) nor was there any danger from beasts of prey or snakes nor again was there any fear of diseases. (98) The world had no robbers or thieves nor did anyone suffer harm. Nor again did old people (ever) perform obsequies relating to youngsters. (99) Every creature felt pleased, (nay) everyone was devoted to righteousness. Turning their eyes towards Śrī Rāma alone, creatures did not kill one another. (100) So long as Śrī Rāma ruled the kingdom (of Ayodhya), people lived to an age of thousands of years, were blessed with thousands of sons and remained free from diseases and grief. (101) So long as Śrī Rāma ruled the kingdom, the talks of the people centred round Śrī Rāma, Śrī Rāma and Śrī Rāma (alone); (nay) the world (itself) appeared (to them) as transformed into Śrī Rāma. (102) Trees in Ayodhya ever remained firmly rooted and bore fruit and flowers perpetually. Clouds sent down rain (only) when desired and the wind was (ever) delightful to the touch. (103) Remaining entirely free from avarice and satisfied with their own avocations, the Brahmans (members of the priestly class), the Kṣatriyas (those belonging to the warrior class), the Vaiśyas (the members of the mercantile class) and the Śūdras (those belonging to the labouring class) remained engaged in their own duties. (104) So

* *Vide* verse 106 *infra*: "दशवर्षसहस्राणि दशवर्षशतानि च ।" (which means eleven thousand years.)

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long as Śrī Rāma ruled, the people remained devoted to pious observances and never told lies. (Nay) all were endowed with auspicious bodily marks and all were given to righteousness. (105) With his (three younger half-) brothers the glorious Śrī Rāma ruled for ten and one thousand years. (106)

धर्म्यं यशस्यमायुष्यं राज्ञां च विजयावहम् । आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम् ॥१०७॥
यः शृणोति सदा लोके नरः पापात् प्रमुच्यते । पुत्रकामश्च पुत्रान् वै धनकामो धनानि च ॥१०८॥
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम् । महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति ॥१०९॥
राघवेण यथा माता सुमित्रा लक्ष्मणेन च । भरतेन च कैकेयी जीवपुत्रास्तथा स्त्रियः ॥११०॥
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः । श्रुत्वा रामायणमिदं दीर्घमायुश्च विन्दति ॥१११॥
रामस्य विजयं चेमं सर्वमक्लिष्टकर्मणः । शृणोति य इदं काव्यं पुरा वाल्मीकिना कृतम् ॥११२॥
श्रद्दधानो जितक्रोधो दुर्गाण्यतितरत्यसौ ।

He who listens every day to this oldest epic, composed in the days of old by Sage Vālmīki, which is calculated to bestow religious merit, renown and longevity and to bring victory to kings and lends support to the Vedas, is completely rid of sin. On hearing the narrative of his consecration (on the throne of Ayodhya) a man seeking a son obtains sons and a seeker of wealth obtains riches in the world. A king (who does so) conquers the earth and overcomes his enemies. (107—109) (Even) as Kausalyā (Śrī Rāma's mother) had a living son in Śrī Rāma (a scion of Raghu), Sumitrā in Lakṣmaṇa and Śatrughna, and Kaikeyī in Bharata, so women (listening to the aforementioned story) will have living sons, will ever experience joy and will be blessed with sons and grandsons in abundance. Nay, one attains a long life on listening to this poem, the Rāmāyaṇa and (particularly) to this entire narrative of the victory of Śrī Rāma, who was unwearied in action. (Again) he who, having conquered his anger, reverently listens to this epic composed in the days of old by Sage Vālmīki, overcomes all difficulties.

समागम्य प्रवासान्ते रमन्ते सह बान्धवैः ॥११३॥
शृण्वन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम् । ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात् ॥११४॥
श्रवणेन सुराः सर्वे प्रीयन्ते सःप्रशृण्वताम् । विनायकाश्च शाम्यन्ति गृहे तिष्ठति यस्य वै ॥११५॥
विजयेत महीं राजा प्रवासी स्वस्तिमान् भवेत् । स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान् ॥११६॥
पूजयंश्च पठंश्चैनमितिहासं पुरातनम् । सर्वपापैः प्रमुच्येत दीर्घमायुरवाप्नुयात् ॥११७॥
प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् । ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ॥११८॥
रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा । प्रीयते सततं रामः स हि विष्णुः सनातनः ॥११९॥
आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः । साक्षाद् रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ॥१२०॥

They who listen to this epic composed of yore by Sage Vālmīki will get re-united with their relations at the end of their absence from home, and rejoice with them. They will (also) secure from Śrī Rāma (a scion of Raghu) in this-

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world all the boons coveted by them. (110—114) Through a hearing of this epic all the gods (of the Hindu pantheon) get pleased with those who carefully listen to it. Nay, all obstacles coming in the way of an individual in whose house a copy of the epic exists definitely come to an end. (115) A king (listening to this epic) will be able to conquer the earth, an individual staying away from home will fare well and women listening to it prior to their pregnancy will give birth to sons who are unsurpassed (by another in point of excellences). (116) A man offering worship to and reading this ancient historical work is completely rid of all sins and attains longevity. (117) After offering respectful salutation with their heads bent low, the epic should be listened to by the Kṣatriyas from (the mouth of) a Brahman (lit. a member of the twice-born class) every day. Lordship as well as the birth of a son will be secured by them: there is no doubt about it. (118) With him who listens to or reads the whole of this Rāmāyaṇa daily, Śrī Rāma remains constantly pleased. Indeed he is none else than the eternal Lord Viṣṇu. (119) The mighty-armed Lord Śrī Hari, who has His abode on the waters (of the ocean of milk), has appeared in person as Śrī Rāma, the foremost of the Raghus, and Śeṣa (the serpent-god forming His couch) is spoken of as Lakṣmaṇa. (120)

एवमेतत् पुरावृत्तमाख्यानं भद्रमस्तु वः । प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम् ॥१२१॥
देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात् तथा । रामायणस्य श्रवणे तृप्यन्ति पितरः सदा ॥१२२॥
भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम् । ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे ॥१२३॥
कुटुम्बवृद्धिं धनधान्यवृद्धिं स्त्रियश्च मुख्याः सुखमुत्तमं च ।
श्रुत्वा शुभं काव्यमिदं महार्थं प्राप्नोति सर्वो भुवि चार्थसिद्धिम् ॥१२४॥
आयुष्यमारोग्यकरं यशस्यं सौभ्रात्रकं बुद्धिकरं शुभं च ।
श्रोतव्यमेतन्नियमेन सद्भिराख्यानमोजस्करमृद्धिकामैः ॥१२५॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाविंशत्यधिकशततमः सर्गः ॥ १२८ ॥

युद्धकाण्डं सम्पूर्णम्

Thus runs this ancient historical narrative. May all be well with you ! Confidently repeat it. (So say Princes Lava and Kuśa, sons of Śrī Rāma, to whom this epic was taught first of all by Vālmīki in his own hermitage, where they were born,—vide I. iv. 6 on p. 22 of Vālmīki-Rāmāyaṇa Number—I). May the power of Lord Viṣṇu grow immensely (thereby). (121) Nay, all the gods get propitiated by means of listening to and apprehending this narrative. The manes are gratified for ever through a hearing of the Rāmāyaṇa. (122) Residence in heaven (after death) is assured in the case of those men who transcribe with devotion in this life this collection of verses depicting the story of Śrī Rāma, composed by the sage (Vālmīki). (123) On listening to this charming epic, full of great meaning one secures the growth of one's family as well as the augmentation of one's wealth and stock of grains, excellent women (for wives) and supreme felicity as well as the accomplishment of all one's objects on earth. (124) This charming narrative (of

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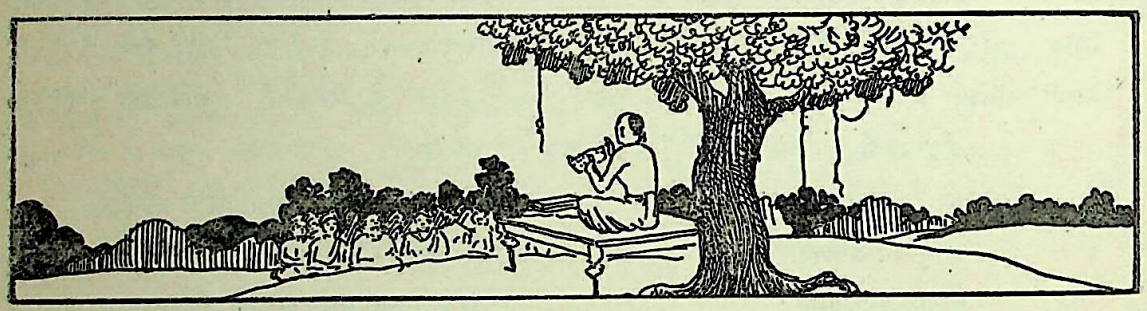
Śrī Rāma),—which is conducive to longevity, health, renown, brotherly love, wisdom and vitality,—should be listened to with regularity by virtuous men desirous of prosperity. (125)

Thus ends Canto One hundred and twenty-eight in the Yuddha-Kāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

END OF YUDDHA-KĀṆḌA



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Our Homage to the late Sri Hanumanprasad Poddar of Sacred Memory

The readers of the "Kalyāṇa-Kalpataru" will be grieved to learn that our most beloved and highly respected Sri Hanumanprasad Poddar, the founder-editor of the Hindi "Kalyan" and the founder and Controlling Editor of the "Kalyāṇa-Kalpataru," left this mortal world at his residence known by the name of 'Gītā-Vāṭikā' in Gorakhpur on the 22nd March, 1971 at the ripe old age of seventy-nine, leaving behind hosts of mourners to bewail his irreparable loss.

He was a spiritual guide to lakhs of men and women, to whom his word was gospel, although he did not claim to be a guru even to a single individual, utterly unassuming and unegotistic as he was. He considered himself to be an humble servant of the entire creation, which he regarded as an embodiment of the Lord. He was a mine of rare virtues, the very personification of love and compassion, the friend of all, devoted to the service of the afflicted and a commiserator of the helpless. He helped the needy as though they had been his creditors in some past life. He respected all religions alike, although he was a staunch follower and supporter of the Eternal Vedic Religion. He was an ideal devotee and lover of God and a brother to all.

Although he had been ailing for over a year, his ailment took a serious turn in February 1971 and continued to be worse in spite of the best available medical treatment. He showed symptoms of gall-stone, jaundice and cancer, and consequently experienced a terrible pain in his stomach and a burning sensation all over his body, which continued till the last moment of his life. Nevertheless he remained calm and cheerful throughout, looking as he did upon the disease as a manifestation of the All-merciful, All-loving and Omnipresent Lord. He firmly refused till the last moment to take any medicine or injection which involved destruction of life. Although he could not take any nourishment during the last days of his life, he remained conscious till the end and continued to console and instruct all and acknowledged the services of all who attended upon or nursed him. He refused to take bodily service from anyone except his very near relations and close associates.

Sri Poddar was an exalted soul of a very high order. Nevertheless his real worth and spiritual greatness remained a sealed book to the world at large. He appeared in this world with a lofty mission and relinquished his body as soon as the call came from his beloved Master. The valuable treasure which he has bequeathed to the world in the form of his teachings embodied in the pages

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of the "Kalyan" and the "Kalyāṇa-Kalpataru" as well as in his daily discourses at Gorakhpur and Swargashram (where he used to spend his three summer months almost every year),—which have been recorded in recent years and are being released in the form of articles in the "Kalyan" and which throw a flood of light on Spirituality, Devotion, God-love, Right Conduct, Politics, etc.,—will continue to benefit the world for generations to come. In the form of Special Numbers of the "Kalyan", each of which is more or less an encyclopaedia on the subject dealt with in it, he has given to the Hindi-speaking world a priceless literature which will enable the readers to assess the unique value of our ancient Indian culture. By running the "Kalyan", which now enjoys a circulation of over one and a half lakhs in this age of rank materialism, he has established a record in the field of spiritual journalism.

All this, however, has been possible only through the grace of God. Sri Poddar was a mere instrument in the hands of God. God alone has achieved all this through the medium of Sri Poddar. In the words of a saint, who was closely associated with him, the world has lost in Sri Poddar a bright luminary in the firmament of God-love. He attained the end of his life and left this world to join the eternal and transcendent love-sports of the Lord after spreading the light of spirituality and giving to the world the rich fruit of his rare spiritual experiences gained through the grace of God as a result of his lifelong Sādhana. The loss is ours, who have been deprived for good of his salutary advice and sublime teachings. With a lacerated heart we offer our respectful homage to the sacred memory of this holy personage and pray to the Almighty Lord to grant us the strength to follow in his footsteps and keep alive the torch of spirituality lighted by him. We had hardly recovered from the shock which we had received from the demise of Sri Jayadayal Goyandka, the illustrious founder of the Gita Press and a highly enlightened soul, when we have sustained this further loss. We have no words to express our deep sorrow at this stunning blow.

In the eyes of Sri Poddar, focussed as they were on God, there was none other than his own. His family comprised the entire creation. Nevertheless, from the worldly point of view, he has left behind him a pious and devoted widow, a beloved daughter, who has imbibed the rare virtues of her exalted father, a worthy son-in-law, two sons and two daughters of his daughter. We cannot help offering our heartfelt condolences to them all, whose loss is no less ours than theirs.

C. L. Goswami,
Editor

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Editor's Apologia

It is with a mixed feeling of satisfaction and diffidence that we are enabled at last to present our benign readers with the long expected Vālmīki-Rāmāyaṇa Number—IX, which was scheduled to appear in October 1970, after an interval of full one year. This inordinate delay was brought about by a number of intriguing circumstances, mainly by the protracted and serious illness of our Controlling Editor, which ultimately proved fatal and seriously handicapped the working of the Kalyāṇa-Kalpataru. His illness followed by his tragic demise threw the burden of editing the Hindi Kalyan, which publishes a voluminous Special Number at the beginning of each year, on these weak shoulders, which left little time for the poor editor of the Kalyāṇa-Kalpataru to attend to the work of this magazine and finish the translation of the Yuddha-Kāṇḍa of the holy Vālmīki-Rāmāyaṇa. Thank God, the translation has now been completed with the valuable and voluntary help and co-operation of some learned and generous friends and co-workers, who deserve our grateful thanks. We have no words to express our gratitude to the readers of the Kalyāṇa-Kalpataru, who ungrudgingly bore with us and sympathized with us in our catastrophe.

It will be remembered that the story of the Yuddha-Kāṇḍa contained in the last Special Number (Vālmīki-Rāmāyaṇa Number—VIII) ended with the fall of Kumbhakarṇa, the powerful senior younger brother and the very right hand of Rāvaṇa. The foremost of the other lieutenants of Rāvaṇa are killed in the meantime either by Śrī Rāma or Lakṣmaṇa or by the principal monkey chiefs to the despondency and chagrin of Rāvaṇa. His eldest son, Indrajit, a redoubtable warrior, who had sown terror in the celestial ranks, now takes the field and in the very first encounter he renders both Śrī Rāma and Lakṣmaṇa as well as the simian army unconscious by using the unfailing Brahmāstra against them. At the instance of Jāmbavān, Hanumān fetches in no time from the Himālāyas a whole mountain peak containing rare medicinal herbs, the very fragrance of which brings the whole army including Śrī Rāma and Lakṣmaṇa back to consciousness and makes them whole again. In the meantime, the monkeys raid Lankā and set it ablaze with fire. After a grim struggle, which continued for many days, Lakṣmaṇa eventually succeeds in making short work of Indrajit.

The fall of Indrajit is followed by the historical duel between Śrī Rāma and Rāvaṇa, which overshadows all previous records. After a hard contest Śrī Rāma kills Rāvaṇa. Vibhīṣaṇa is then installed with due ceremony on the throne of Lankā by Lakṣmaṇa and Śrī Rāma dispatches Hanumān to break the happy news to Sītā, who is then brought with all honour into the presence of Śrī Rāma, who receives her but coldly. He refuses to accept her back since she had stayed with Rāvaṇa for so many months and asks her to go

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wherever she would. Sītā is stunned at this unexpected behaviour of her beloved spouse and decides to enter the fire and thus end her wretched life. With the tacit consent of Śrī Rāma, Lakṣmaṇa prepares a pile of firewood and sets fire to it. Sītā walks clockwise round her lord as a mark of respect and fearlessly enters the blazing fire with a prayer to the god of fire to save her if she had been true to her husband in thought, word and deed even during her detention in the garden of Rāvaṇa. The god of fire bodily emerges from the fire along with Sītā, testifying to her absolute purity in the presence of other gods, including Brahmā and Lord Śiva, who had assembled to witness the ordeal. Śrī Rāma now cheerfully accepts her and decides to leave for Ayodhya without further delay as he was impatient to meet Bharata, who was pining in separation from him and was ready to immolate his life in the event of his elder brother not returning on the appointed day. In the meantime, Indra, the ruler of heaven, brings back to life all the monkeys that had lost their life on the field of battle. Vibhīṣaṇa places his aerial car at the disposal of Śrī Rāma, who takes his flight to Ayodhya along with Sītā and Lakṣmaṇa, taking with him all the monkeys as well as Vibhīṣaṇa, who were all eager to see him installed on the throne of Ayodhya, and reluctant to leave him. On reaching Ayodhya, Śrī Rāma is duly installed on the throne of Ayodhya and sends back the monkeys as well as Vibhīṣaṇa with due honour and loving presents. Here ends the story of Lankā-Kāṇḍa.

In the end we shall be failing in our duty if we omit to pay our homage at the holy feet of Lord Śrī Rāma without whose grace we would not have been able to carry through this uphill task, to which we were utterly unequal. We crave the indulgence of our benign readers once more for the inordinate delay in bringing out this volume and for trying their patience for all these long months.

There is nothing greater than the Rāmāyaṇa

नास्ति गङ्गासमं तीर्थं नास्ति मातृसमो गुरुः । नास्ति विष्णुसमो देवो नास्ति रामायणात् परम् ॥
नास्ति वेदसमं शास्त्रं नास्ति शान्तिसमं सुखम् । नास्ति सूर्यसमं ज्योतिर्नास्ति रामायणात्परम् ॥
नास्ति क्षमासमं सारं नास्ति कीर्तिसमं धनम् । नास्ति ज्ञानसमो लाभो नास्ति रामायणात् परम् ॥

(Rāmāyaṇa-Māhātmya V. 20—22)

There is no sacred water like the Ganga, no teacher like the mother, no deity like Lord Viṣṇu and there is nothing greater than the Rāmāyaṇa. There is no scripture like the Vedas, no happiness like peace, no luminary like the sun and nothing greater than the Rāmāyaṇa. There is no strength like forgiveness, no wealth like renown, no gain like wisdom and nothing greater than the Rāmāyaṇa.

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Kalyāṇa-Kalpataru

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KALYĀṆA-KALPATARU

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2. Commercial advertisements are not accepted for publication in the Magazine.

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4. The dispatch of every issue is made with particular care and attention. If, however, any issue does not reach a subscriber in time, a complaint should be lodged with the postal authorities at once; and, if a duplicate copy is desired free of cost from this office, the result of the inquiries made at the Post Office should be communicated while making the request, a few days before the 1st of the next month. Belated complaints of non-receipt of a particular issue or complaints not accompanied with the reply of the postal authorities are liable to go unheeded.

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8. The Gita Press and the Office of the Kalyāṇa-Kalpataru, although controlled by the same purse and authority, are two separate bodies so far as their business is concerned. Hence the two offices should be addressed separately.

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A Picture of Śrī Rāma's Reign

न पर्यदेवन् विधवा न च [illegible]लकृतं भयम् । न व्याधिजं भयं चासीद् रामे राज्यं प्रशासति ॥
निर्दस्युरभवल्लोको नानर्थ [illegible]दस्पृशत् । न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥
सर्वे मुदितमेवासीत् सर्वो धर्मपरोऽभवत् । राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम् ॥
आसन् वर्षसहस्राणि तथा पुत्र [illegible]क्षण । निरामया विशोकाश्च रामे राज्यं प्रशासति ॥
रामो रामो राम इति प्रजानामभ [illegible] कथाः । रामभूतं जगदभूद् रामे राज्यं प्रशासति ॥
नित्यमूला नित्यफलास्तरवस्तत्र [illegible] । कामवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः । स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥
आसन् प्रजा धर्मपरा रामे शासति नानृताः । सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥

(Vālmīki-Rāmāyaṇa VI. CXXVIII. 98—105)

While Śrī Rāma ruled over the kingdom (of Ayodhya), there were no widows to lament (over their loss) nor was there any danger from beasts of prey or snakes nor again was their any fear of diseases. The world had no robbers or thieves nor did anyone suffer harm. Nor again did old people (ever) perform obsequies relating to youngsters. Every creature felt pleased, (nay) everyone was devoted to righteousness. Turning their eyes towards Śrī Rāma alone, creatures did not kill one another. So long as Śrī Rāma ruled the kingdom (of Ayodhya), people lived to an age of thousands of years, were blessed with thousands of sons and remained free from diseases and grief. So long as Śrī Rāma ruled the kingdom, the talks of the people centred round Śrī Rāma, Śrī Rāma and Śrī Rāma (alone); (nay) the world (itself) appeared (to them) as transformed into Śrī Rāma. Trees in Ayodhya ever remained firmly rooted and bore fruit and flowers perpetually. Clouds sent down rain (only) when desired and the wind was (ever) delightful to the touch. Remaining entirely free from avarice and satisfied with their own avocations, the Brahmans (members of the priestly class), the Kṣatriyas (those belonging to the warrior class), the Vaiśyas (members of the mercantile class) and the Śūdras (those belonging to the labouring classes) remained engaged in their own duties. So long as Śrī Rāma ruled, the people remained devoted to pious observances and never told lies. (Nay) all were endowed with auspicious bodily marks and all were given to righteousness.

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